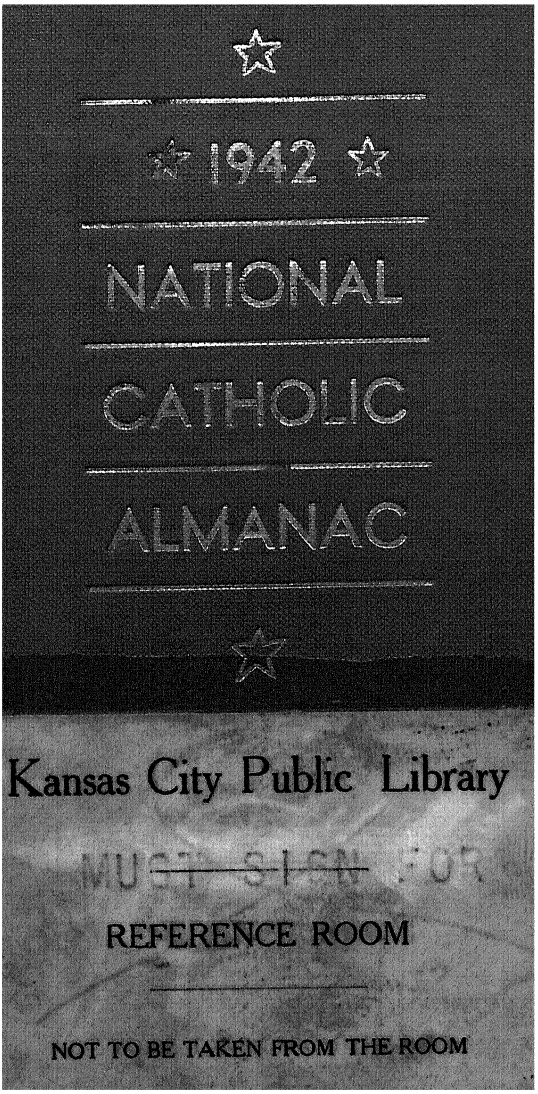
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THIRTY-SIXTH YEAR OF PUBLICATION

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1942 **January** 1942

The Month of the Holy Name

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T	M			Circumcision of Our Lord
2	F			⋙	St. Macarius, Abbot
3	S				St. Genevieve, Virgin
4	S	M			**The Holy Name of Jesus** *Gospel: The Holy Name — Luke 2, 21*
5	M				St. Telesphorus, Pope-Martyr
6	T				Epiphany of Our Lord
7	W				St. Lucian, Martyr
8	T				St. Severin, Abbot
9	F			⋙	SS. Julian and Basilissa, Martyrs
10	S				St. Agatho, Pope
11	S	M			**Holy Family** *Gospel: Finding of Jesus in the Temple Luke 2, 42-52*
12	M				St. Arcadius, Martyr
13	T				St. Veronica, Martyr
14	W				St. Hilary, Bishop-Doctor
15	T				St. Paul, First Hermit-Confessor
16	F			⋙	St. Marcellus I, Pope-Martyr
17	S				St. Anthony, Abbot
18	S	M			**Second Sunday after Epiphany** *Gospel: The Marriage of Cana — John 2, 1-11*
19	M				SS. Marius, Martha, Audifax and Abachum, Martyrs
20	T				SS. Fabian and Sebastian, Martyrs
21	W				St. Agnes, Virgin-Martyr
22	T				SS. Vincent and Anastasia, Martyrs
23	F			⋙	St. Raymond of Pennafort, Confessor
24	S				St. Timothy, Bishop-Martyr
25	S	M			**Third Sunday after Ephiphany** *Gospel: Jesus cleanses the leper Matthew 8, 1-13*
26	M				St. Polycarp, Bishop-Martyr
27	T				St. John Chrysostom, Bishop-Confessor-Doctor
28	W				St. Peter Nolasco, Confessor
29	T				St. Francis of Sales, Bishop-Confessor-Doctor
30	F			⋙	St. Martina, Virgin-Martyr
31	S				St. John Bosco, Confessor

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: Only one full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1942

February

Month of the Passion

1942

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S	M			**Septuagesima Sunday** *Gospel: The Laborers in the Vineyard* *Matthew 20, 1-16*
2	M				Purification of the Blessed Virgin Mary
3	T				St. Blaise, Bishop-Martyr
4	W				St. Andrew of Corsini, Bishop-Martyr
5	T				St. Agatha, Virgin-Martyr
6	F			⋙	St. Dorothy, Virgin-Martyr
7	S				St. Romuald, Abbot
8	S	M			**Sexagesima Sunday** *Gospel: The Parable of the Sower — Luke 8, 4-15*
9	M				St. Cyril of Alexandria, Confessor-Doctor
10	T				St. Scholastica, Virgin
11	W				Our Lady of Lourdes
12	T				Seven Servite Founders, Confessors
13	F			⋙	St. Catherine of Ricci, Virgin
14	S				St. Valentine, Martyr
15	S	M			**Quinquagesima Sunday** *Gospel: Christ heals the blind man* *Luke 18, 31-43*
16	M				St. Juliana, Virgin-Martyr
17	T				Flight into Egypt
18	W		⋙	⋙	Ash Wednesday
19	T		⋙		St. Gabinus, Martyr
20	F		⋙	⋙	St. Eleutherius, Martyr
21	S		⋙		St. Saverian, Bishop-Martyr
22	S	M			**First Sunday of Lent** *Gospel: Jesus tempted by Satan* *Matthew 4, 1-11*
23	M		⋙		St. Peter Damian, Bishop-Confessor-Doctor
24	T		⋙		St. Matthias, Apostle
25	W		⋙	⋙	St. Tarasius, Patriarch (*Ember Day*)
26	T		⋙		St. Nestor, Bishop-Martyr
27	F		⋙	⋙	St. Gabriel of the Seven Sorrows, Confessor (*Ember Day*)
28	S		⋙	⋙	St. Roman, Abbot (*Ember Day*)

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: Only one full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1942 **March** 1942

Month of St. Joseph

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S	M			**Second Sunday of Lent** *Gospel: The Transfiguration — Matthew 17, 1-9*
2	M				St. Simplicius, Pope
3	T				St. Cunegunda, Empress
4	W				St. Casimir, King
5	T				St. John Joseph of the Cross
6	F				SS. Perpetua and Felicitas, Martyrs
7	S				St. Thomas Aquinas, Doctor
8	S	M			**Third Sunday of Lent** *Gospel: Jesus casts out a devil — Luke 11, 14-28*
9	M				St. Frances of Rome, Widow
10	T				Forty Martyrs of Sebaste
11	W				St. Euthymius, Bishop-Martyr
12	T				St. Gregory the Great, Pope-Confessor-Doctor
13	F				St. Christina, Virgin-Martyr
14	S				St. Maude, Queen
15	S	M			**Fourth Sunday of Lent** (Laetare Sunday) *Gospel: Miracle of loaves and fishes* *John 6, 1-15*
16	M				St. Finian, Abbot
17	T				St. Patrick, Bishop-Confessor
18	W				St. Cyril of Jerusalem, Bishop-Doctor
19	T				St. Joseph, Spouse of Blessed Virgin Mary
20	F				St. Cuthbert, Bishop
21	S				St. Benedict, Abbot-Founder
22	S	M			**Passion Sunday** *Gospel: Jews attempt to stone Jesus* *John 8, 46-59*
23	M				SS. Victorian and Companions, Martyrs
24	T				St. Gabriel the Archangel
25	W				The Annunciation of the Blessed Virgin Mary
26	T				St. Ludger, Bishop-Confessor
27	F				St. John Damascene, Confessor-Doctor
28	S				St. John Capistran, Confessor
29	S	M			**Palm Sunday** *Gospel: Triumphant entry into Jerusalem* *Matthew 21, 1-9*
30	M				St. John Climacus, Abbot
31	T				St. Benjamin, Deacon-Martyr

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: Only one full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1942 **April** 1942

Month of the Resurrection

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	W				St. Hugh, Bishop
2	T				Holy Thursday
3	F				Good Friday
4	S				Holy Saturday (*F. and A. until noon*)
5	S	M			**Easter Sunday** *Gospel: The Resurrection of Christ* *Mark 16, 1-7*
6	M				SS. Timothy and Diogenes, Martyrs
7	T				St. Epiphanius and Companions, Martyrs
8	W				St. Perpetuus, Bishop
9	T				St. Mary Cleopha, Widow
10	F				St. Ezechiel, Prophet
11	S				St. Leo I, Pope
12	S	M			**First Sunday after Easter** (Low Sunday) *Gospel: Jesus appears to His Apostles* *John 20, 19-31*
13	M				St. Hermenegild, Martyr
14	T				St. Justin, Martyr
15	W				SS. Basilissa and Anastasia, Martyrs
16	T				St. Bernadette, Virgin
17	F				St. Anicetus, Pope-Martyr
18	S				St. Apollonius, Martyr
19	S	M			**Second Sunday after Easter** *Gospel: The Good Shepherd — John 10, 11-16*
20	M				St. Theotimus, Bishop
21	T				St. Anselm, Bishop-Doctor
22	W				Solemnity of St. Joseph, Patron of Universal Church
23	T				St. George, Martyr
24	F				St. Fidelis of Sigmaringen, Martyr
25	S				St. Mark, Evangelist
26	S	M			**Third Sunday after Easter** *Gospel: Joy after Sorrow — John 16, 16-22*
27	M				St. Peter Canisius, Confessor-Doctor
28	T				St. Paul of the Cross, Confessor
29	W				St. Peter of Verona, Martyr
30	T				St. Catherine of Siena, Virgin

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: Only one full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1942 **May** 1942

Month of the Blessed Mother

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	F			✠	SS. Philip and James, Apostles
2	S				St. Athanasius, Bishop-Doctor
3	S	M			**Fourth Sunday after Easter** *Gospel: Christ promises the Comforter* *John 16, 5-14*
4	M				St. Monica, Widow
5	T				St. Pius V, Pope-Confessor
6	W				St. John Apostle before the Latin Gate
7	T				St. Stanislaus, Bishop-Martyr
8	F			✠	Apparition of St. Michael
9	S				St. Gregory Nazienzen, Bishop-Doctor
10	S	M			**Fifth Sunday after Easter** *Gospel: Prayer in the name of Jesus* *John 16, 23-30*
11	M				St. Francis Jerome, Confessor (*Rogation Day*)
12	T				SS. Nereus and Achilles, Martyrs (*Rogation Day*)
13	W				St. Robert Bellarmine, Cardinal-Doctor (*Rogation Day*)
14	T	M			Ascension of Our Lord
15	F			✠	St. John Baptist de la Salle, Confessor
16	S				St. Andrew Bobola, Martyr
17	S	M			**Sunday within the Octave of Ascension** *Gospel: Testimony of the Holy Ghost* *John 15, 26-27; 16, 1-4*
18	M				St. Venantius, Martyr
19	T				St. Peter Celestine, Pope-Confessor
20	W				St. Bernard of Siena, Confessor
21	T				St. Valens, Bishop
22	F			✠	St. Rita, Widow
23	S		✠	✠	St. John Baptist Rossi, Confessor (*Vigil*)
24	S	M			**Pentecost Sunday** *Gospel: Christ's instruction on the Holy Ghost* *John 14, 23-31*
25	M				St. Gregory VII, Pope-Confessor
26	T				St. Philip Neri, Confessor
27	W		✠	✠	St. Bede the Venerable, Confessor (*Ember Day*)
28	T				St. Augustine of Canterbury, Confessor-Doctor
29	F		✠	✠	St. Mary Magdalen Pazzi, Virgin (*Ember Day*)
30	S		✠	✠	St. Joan of Arc, Virgin (*Ember Day*)
31	S	M			**Trinity Sunday** *Gospel: Jesus commissions His Disciples to Preach — Matthew 28, 18-20*

1942 **June** 1942

Month of the Sacred Heart

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	M				St. Juventius, Martyr
2	T				SS. Marcellinus and Companions, Martyrs
3	W				St. Clotilda, Widow
4	T				Corpus Christi
5	F			⋙	St. Boniface, Bishop-Martyr
6	S				St. Norbert, Confessor
7	S	ℳ			**Second Sunday after Pentecost** *Gospel: Parable of the Supper — Luke 14, 16-24*
8	M				St. Medard, Bishop-Confessor
9	T				SS. Primus & Felician, Martyrs
10	W				St. Margaret, Widow
11	T				St. Barnabas, Apostle
12	F			⋙	Sacred Heart of Jesus
13	S				St. Anthony of Padua, Confessor
14	S	ℳ			**Third Sunday after Easter** *Gospel: Parable of the lost sheep — Luke 15, 1-10*
15	M				SS. Vitus and Companions, Martyrs
16	T				St. Benno, Bishop
17	W				SS. Nicandrus and Marcian, Martyrs
18	T				St. Ephrem, Deacon-Doctor
19	F			⋙	St. Julian Falconieri, Virgin
20	S				St. Silverius, Pope-Martyr
21	S	ℳ			**Fourth Sunday after Pentecost** *Gospel: Miraculous draught of fishes* *Luke 5, 1-11*
22	M				St. Paulinus, Bishop-Confessor
23	T				St. Audry, Virgin
24	W				Nativity of St. John Baptist
25	T				St. William, Abbot
26	F			⋙	SS. John and Paul, Martyrs
27	S				St. Crescens, Martyr
28	S	ℳ			**Fifth Sunday after Pentecost** *Gospel: The Justice of the Pharisees* *Matthew 5, 20-24*
29	M				SS. Peter and Paul, Apostles
30	T				Commemoration of St. Paul, Apostle

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: Only one full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1942 **July** 1942

Month of the Precious Blood

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	W				The Most Precious Blood
2	T				Visitation of the Blessed Virgin Mary
3	F			⋙	St. Leo II, Pope-Confessor
4	S				St. Laurianus, Bishop-Martyr
5	S	M			**Sixth Sunday after Pentecost** *Gospel: Jesus feeds the multitudes — Mark 8, 1-9*
6	M				St. Isaias, Prophet
7	T				SS. Cyril and Methodius, Bishops-Confessors
8	W				St. Elizabeth of Portugal, Widow
9	T				SS. John Fisher and Thomas More, Martyrs
10	F			⋙	Seven Holy Brothers, Martyrs
11	S				St. Pius I, Pope-Martyr
12	S	M			**Seventh Sunday after Pentecost** *Gospel: Warning against false prophets* *Matthew 7, 15-21*
13	M				St. Anacletus, Pope-Martyr
14	T				St. Bonaventure, Cardinal-Doctor
15	W				St. Henry, Confessor
16	T				Our Lady of Mt. Carmel
17	F			⋙	St. Alexius, Confessor
18	S				St. Camillus de Lellis, Confessor
19	S	M			**Eighth Sunday after Pentecost** *Gospel: The Unjust Steward — Luke 16, 1-9*
20	M				St. Jerome Aemilian, Confessor
21	T				St. Praxedes, Virgin
22	W				St. Mary Magdalen, Penitent
23	T				St. Appolinaris, Bishop-Martyr
24	F			⋙	St. Christina, Virgin-Martyr
25	S				St. James the Greater, Apostle
26	S	M			**Ninth Sunday after Pentecost** *Gospel: Jesus weeps over Jerusalem* *Luke 19, 41-47*
27	M				St. Pantaleon, Martyr
28	T				SS. Nazarius, Celsus, Victor I and Innocent I, Martyrs
29	W				St. Martha of Bethany, Virgin
30	T				SS. Abdon and Sennen, Martyrs
31	F			⋙	St. Ignatius Loyola, Confessor

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: Only one full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1942 **August** 1942

Month of the Blessed Sacrament

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S				St. Peter's Chains
2	S	ℳ			**Tenth Sunday after Pentecost** *Gospel: The Phaiisee and the Publican* *Luke 18, 9-14*
3	M				Finding of St. Stephen's Relics
4	T				St. Dominic, Confessor
5	W				Our Lady of the Snows
6	T				Transfiguration of Our Lord
7	F			⋙	St. Cajetan, Confessor
8	S				SS. Cyriac and Companions, Martyrs
9	S	ℳ			**Eleventh Sunday after Pentecost** *Gospel: Jesus cures the deaf and dumb man* *Mark 7, 31-37*
10	M				St. Laurence, Martyr
11	T				SS. Tiburtius and Susanna, Martyrs
12	W				St. Clare, Virgin
13	T				SS. Hippolytus and Cassian, Martyrs
14	F		⋙	⋙	St. Eusebius, Confessor (*Vigil*)
15	S	ℳ			Assumption of the Blessed Virgin Mary
16	S	ℳ			**Twelfth Sunday after Pentecost** *Gospel: The Good Samaritan — Luke 10, 23-37*
17	M				St. Hyacinth, Confessor
18	T				St. Agapitus, Martyr
19	W				St. John Eudes, Confessor
20	T				St. Bernard, Confessor-Doctor
21	F			⋙	St. Jane Frances, Widow
22	S				SS. Timothy, Hippolytus and Symphorian, Martyrs
23	S	ℳ			**Thirteenth Sunday after Pentecost** *Gospel: The ten lepers — Luke 17, 11-19*
24	M				St. Bartholomew, Apostle
25	T				St. Louis, Confessor
26	W				St. Zephyrin, Pope-Martyr
27	T				St. Joseph Calasanctius, Confessor
28	F			⋙	St. Augustine, Bishop-Doctor
29	S				Beheading of St. John the Baptist
30	S	ℳ			**Fourteenth Sunday after Pentecost** *Gospel: Undivided Service of God* *Matthew 6, 24-33*
31	M				St. Raymond Nonnatus, Confessor

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: Only one full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1942 **September** 1942

Month of the Queen of Martyrs

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St. Giles, Abbot
2	W				St. Stephen, Confessor
3	T				St. Phoebe, Widow
4	F				St. Moses, Prophet
5	S				St. Lawrence Justinian, Bishop-Confessor
6	S	M			**Fifteenth Sunday after Pentecost** *Gospel: The Widow of Naim — Luke 7, 11-16*
7	M				St. Regina, Virgin-Martyr
8	T				Nativity of the Blessed Virgin Mary
9	W				St. Gorgonius, Martyr
10	T				St. Nicholas of Tolentino, Confessor
11	F				SS. Protus and Hyacinth, Martyrs
12	S				Holy Name of Mary
13	S	M			**Sixteenth Sunday after Pentecost** *Gospel: Jesus heals the dropsical man* *Luke 14, 1-11*
14	M				Exaltation of the Holy Cross
15	T				Seven Sorrows of the Blessed Virgin Mary
16	W				SS. Cornelius and Cyprian, Martyrs (*Ember Day*)
17	T				Stigmata of St. Francis of Assisi, Conf.
18	F				St. Joseph of Cupertino, Confessor (*Ember Day*)
19	S				SS. Januarius and Companions, Martyrs (*Ember Day*)
20	S	M			**Seventeenth Sunday after Pentecost** *Gospel: The greatest commandment* *Matthew 22, 35-46*
21	M				St. Matthew, Apostle
22	T				St. Thomas of Villanova, Confessor
23	W				St. Linus, Pope-Martyr
24	T				Our Lady of Ransom
25	F				St. Cleophas, Martyr
26	S				SS. Cyprian and Justina, Martyrs
27	S	M			**Eighteenth Sunday after Pentecost** *Gospel: Jesus cures the paralytic* *Matthew 9, 1-8*
28	M				St. Wenceslaus of Bohemia, Martyr
29	T				St. Michael, Archangel
30	W				St. Jerome, Priest-Doctor

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: Only one full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1942 **October** 1942

Month of the Holy Angels and the Holy Rosary

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St. Remigius, Bishop-Confessor
2	F			✠	Holy Guardian Angels
3	S				St. Teresa of the Child Jesus, Virgin
4	S	M			**Nineteenth Sunday after Pentecost** *Gospel: Parable of marriage feast* *Matthew 22, 2-14*
5	M				SS. Placid and Companions, Martyrs
6	T				St. Bruno, Confessor
7	W				Most Holy Rosary
8	T				St. Bridget of Sweden, Widow
9	F			✠	SS. Denis, Rusticus and Eleutherius, MM.
10	S				St. Francis Borgia, Confessor
11	S	M			**Twentieth Sunday after Pentecost** *Gospel: Jesus heals the ruler's son* *John 4, 46-53*
12	M				St. Wilfred, Bishop-Confessor
13	T				St. Edward, Confessor
14	W				St. Callistus I, Pope-Martyr
15	T				St. Teresa of Avila, Virgin
16	F			✠	St. Hedwig, Queen-Widow
17	S				St. Margaret Mary Alacoque, Virgin
18	S	M			**Twenty-first Sunday after Pentecost** *Gospel: The unmerciful servant* *Matthew 18, 23-35*
19	M				St. Peter of Alcantara, Confessor
20	T				St. John Canty, Confessor
21	W				St. Hilarion, Abbot
22	T				St. Mary Salome, Widow
23	F			✠	St. Ignatius of Constantinople, Confessor
24	S				St. Raphael, Archangel
25	S	M			**Twenty-second Sunday after Pentecost** (*Feast of Christ the King*) *Gospel: Christ the King — John 18, 33-37*
26	M				St. Evaristus, Pope-Martyr
27	T				St. Florence, Martyr
28	W				SS. Simon and Jude, Apostles
29	T				St. Narcissus, Bishop-Confessor
30	F			✠	St. Zenobius, Bishop-Martyr
31	S		✠ after	✠	St. Quentin, Martyr (*Vigil*)

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: Only one full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1942 **November** 1942

Month of the Holy Souls

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S	M			**All Saints Day (Twenty-Third Sunday after Pentecost)** *Gospel: The Beatitudes — Matthew 5, 1-12*
					A plenary indulgence may be gained for the Poor Souls by each visit to a Church from noon Nov. 2 until midnight Nov. 3. Conditions: 6 Our Fathers, 6 Hail Marys and 6 Glorys for each visit.
2	M				All Souls
3	T				St. Hubert, Bishop
4	W				St. Charles Borromeo, Cardinal-Confessor
5	T				SS. Zachary and Elizabeth
6	F			➤	St. Leonard, Abbot
7	S				St. Willibrord, Bishop
8	S	M			**Twenty-fourth Sunday after Pentecost** *Gospel: The Wheat and the Cockle* *Matthew 13, 24-30*
9	M				Dedication of the Basilica of St. Saviour
10	T				St. Andrew Avellino, Confessor
11	W				St. Martin of Tours, Confessor
12	T				St. Martin I, Pope-Martyr
13	F			➤	St. Didacus, Confessor
14	S				St. Josaphat, Bishop-Martyr
15	S	M			**Twenty-fifth Sunday after Pentecost** *Gospel: The grain of mustard-seed* *Matthew 13, 31-35*
16	M				St. Gertrude, Virgin
17	T				St. Gregory the Wonderworker, Bp-Conf.
18	W				Dedication of the Basilica of SS. Peter and Paul
19	T				St. Elizabeth of Hungary, Widow
20	F			➤	St. Felix of Valois, Confessor
21	S				Presentation of the Blessed Virgin Mary
22	S	M			**Twenty-sixth Sunday after Pentecost** *Gospel: The end of the world* *Matthew 24, 15-35*
23	M				St. Clement, Pope-Martyr
24	T				St. John of the Cross, Confessor-Doctor
25	W				St. Catherine of Alexandria, Virgin-Martyr
26	T				St. Sylvester, Abbot
27	F			➤	St. Virgil, Bishop
28	S				SS. Stephen and Companions, Martyrs
29	S	M			**First Sunday of Advent** *Gospel: Signs of the destruction of the world* *Luke 21, 25-33*
30	M				St. Andrew, Apostle

1942 **December** 1942

Month of the Holy Infancy

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St. Natalia, Widow
2	W				St. Bibiana, Virgin-Martyr
3	T				St. Francis Xavier, Confessor
4	F			✠	St. Peter Chrysologus, Bishop-Doctor
5	S				St. Sabbas, Abbot
6	S	M			**Second Sunday of Advent** *Gospel: John sends his disciples to Jesus* *Matthew 11, 2-10*
7	M				St. Ambrose, Bishop-Confessor-Doctor
8	T	M			Immaculate Conception of Blessed Virgin Mary
9	W				St. Leocadia, Virgin-Martyr
10	T				St. Melchiades, Pope-Martyr
11	F			✠	St. Damasus, Pope-Confessor
12	S				St. Synesius, Martyr
13	S	M			**Third Sunday of Advent** *Gospel: John's Testimony of Christ* *John 1, 19-28*
14	M				St. Nicasius, Bishop-Martyr
15	T				St. Valerian, Bishop
16	W		✠	✠	St. Eusebius, Bishop-Martyr (*Ember Day*)
17	T				St. Lazarus, Bishop
18	F		✠	✠	SS. Rufus and Zosimus, Martyrs (*Ember Day*)
19	S		✠	✠	St. Nemesius, Martyr (*Ember Day*)
20	S	M			**Fourth Sunday of Advent** *Gospel: Mission of St. John Baptist* *Luke 3, 1-6*
21	M				St. Thomas, Apostle
22	T				St. Ischyrion, Martyr
23	W				St. Victoria, Virgin-Martyr
24	T		✠	✠	St. Delphinus, Bishop (*Vigil*)
25	F	M			Nativity of Our Lord and Saviour Jesus Christ
26	S				St. Stephen, First Martyr
27	S	M			**Sunday within octave of Christmas** *Gospel: Simeon's Prophecy — Luke 2, 33-40*
28	M				Holy Innocents, Martyrs
29	T				St. Thomas of Canterbury, Bishop-Martyr
30	W				SS. Sabinus and Companions, Martyrs
31	T				St. Sylvester I, Pope-Confessor

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: Only one full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

Table of Movable Feasts from 1935 to 1955

Year	First Sunday of Advent	Septuagesima	Ash Wednesday	Easter	Ascension	Pentecost	Corpus Christi	Number of Sundays after Pentecost
1935	Dec. 1	Feb. 17	March 6	April 21	May 30	June 9	June 20	24
1936	Nov. 29	Feb. 9	Feb. 26	April 12	May 21	May 31	June 11	25
1937	Nov. 28	Jan. 24	Feb. 10	March 28	May 6	May 16	May 27	27
1938	Nov. 27	Feb. 13	March 2	April 17	May 26	June 5	June 16	24
1939	Dec. 3	Feb. 5	Feb. 22	April 9	May 18	May 28	June 8	26
1940	Dec. 1	Jan. 21	Feb. 7	March 24	May 2	May 12	May 23	28
1941	Nov. 30	Feb. 9	Feb. 26	April 13	May 22	June 1	June 12	25
1942	Nov. 29	Feb. 1	Feb. 18	April 5	May 14	May 24	June 4	26
1943	Nov. 28	Feb. 21	March 10	April 25	June 3	June 13	June 24	23
1944	Dec. 3	Feb. 6	Feb. 23	April 9	May 18	May 28	June 8	26
1945	Dec. 2	Jan. 28	Feb. 14	April 1	May 10	May 20	May 31	27
1946	Dec. 1	Feb. 17	March 6	April 21	May 30	June 9	June 20	24
1947	Nov. 30	Feb. 2	Feb. 19	April 6	May 15	May 25	June 5	26
1948	Nov. 28	Jan. 25	Feb. 11	March 28	May 6	May 16	May 27	27
1949	Nov. 27	Feb. 13	March 2	April 17	May 26	June 5	June 16	24
1950	Dec. 3	Feb. 5	Feb. 22	April 9	May 18	May 28	June 8	26
1951	Dec. 2	Jan. 21	Feb. 7	March 25	May 3	May 13	May 24	28
1952	Nov. 30	Feb. 10	Feb. 17	April 13	May 22	June 1	June 12	25
1953	Nov. 29	Feb. 1	Feb. 18	April 5	May 14	May 24	June 4	26
1954	Nov. 28	Feb. 14	March 3	April 18	May 27	June 6	June 17	24
1955	Nov. 27	Feb. 6	Feb. 23	April 10	May 19	May 29	June 9	25

NECESSITY FOR KEEPING TIME

In order to conduct affairs properly it has always been necessary to keep records by employing a definite unit of measurement, and by starting from a definite date or epoch.

SOLAR TIME

The prime unit is the mean solar day, which is the average of all solar days, and is measured by the period of twenty-four hours within which the earth revolves upon its axis. The true solar day constantly fluctuates, hence the adoption of a mean solar day. The two coincide four times a year: April 15, June 14, September 1, December 24.

Solar time, computed upon the solar day, is based on the rotation of the earth about the sun, a period of approximately 365 days. This unit of time is called a year.

CHRONOLOGICAL ERAS

A reckoning of years has been adopted from ancient times. This was generally based upon a historical period, dating from an important event such as the accession of a great king or the founding of a city, or characterized by a certain order of things such as physical, social or intellectual conditions. The chronological eras in use in the past are as follows:

Name	*Began*	*Name*	*Began*
Grecian Mundane Era.	B. C 5598, Sept 1	Grecian or Syro-Macedonian Era	B. C. 312, Sept 1
Civil Era of Constantinople . . .	" 5508, Sept. 1	Era of Maccabees	" 166, Nov. 24
Alexandrian Era	" 5502, Aug 29	Tyrian Era	" 125, Oct 19
Julian Period . . .	" 4713, Jan. 1	Sidonian Era	" 110, Oct. 1
Mundane Era	" 4008, Oct. 1	Julian Era . ..	" 45, Jan. 1
Jewish Mundane Era.	" 3761, Oct. 1	Spanish Era . ..	" 38, Jan. 1
Era of Abraham	" 2015, Oct. 1	Augustan Era	" 27, Feb. 14
Era of the Olympiads	" 776, July 1	Christian Era . . .	A. D. 1, Jan. 1
Roman Era (A U C.).	" 753, April 24	Destruction of Jerusalem	" 69, Sept. 1
Era of Metonic Cycle	" 432, July 15	Mohammedan Era ...	" 622, July 16

THE CHRISTIAN ERA

Our present system of dating events according as to whether they took place "before Christ" (B. C.) or "after Christ," that is, "in the year of our Lord" (A. D.), originated about A. D. 527 with the Abbot Dionysius Exiguus, who conceived the idea of making the year of Christ's birth the dividing point in the calendar. He took the year 754 A. U. C. (after the founding of the city of Rome) as the year of the Nativity of our Lord, but obviously erred in his calculations.

The correct basis of calculations is the year in which Herod the Great died, generally accepted as 750 A. U. C. It is an indisputable fact that Herod was alive at the time of the birth of Christ. Consequently Christ was born before 750 A. U. C., or before the year 4 B. C. It is difficult to determine precisely how long before this date Christ was born. The possibility arises that since Herod, in the slaughter of the Innocents, saw fit to extend the tiny victims' age to two years, Christ may have been born in 6 B. C. Some authors place the sacred date from 7 B. C. to 9 B. C.

THE CALENDAR

Julian Calendar. Even after the new reckoning was introduced, the old calendar of Julius Caesar consisting of a year of 365 days was used until 1582, when under Pope Gregory XIII it was corrected by a council of astronomers. Since the earth's journey around the sun is not completed in exactly 365 days Caesar made each fourth year a leap year by inserting an additional day in February. The Julian Calendar was still inaccurate, however, because the earth's journey is made in a little less than 365¼ days. By 1582 the error amounted to ten days.

Gregorian Calendar. Pope Gregory dropped these days from the calendar and ordered that a leap year should be observed in 1600 but not in 1700, 1800 and 1900, and that thereafter century years would be leap years only when they are divisible by 400. The Gregorian Calendar is so nearly exact that there will be an error of one day only in 3,500 years. This calendar was readily accepted in all Catholic countries but did not come into use in Protestant countries until some time later. It was finally accepted in England in 1752 and in the American Colonies about the same time. The Julian method of reckoning was retained in the East. Turkey did not adopt the Gregorian Calendar until 1917, Russia 1918, Bulgaria, Greece and the Congress of the Eastern Orthodox Church in 1923. With the exception of a few Ruthenian Catholics the whole civilized world was using the Gregorian Calendar in 1924.

The Ecclesiastical Calendar is a lunisolar calendar for regulating the dates of church feasts. It corresponds in periods of time with the civil calendar. The beginning of the ecclesiastical year dates, however, from the beginning of Advent. In 1942 Advent begins on November 29. Important and special feasts during the year are as follows:

January	1, Circumcision.
	4, Holy Name.
	6, Epiphany.
	11, Holy Family.
February	2, Purification.
	11, Our Lady of Lourdes.
	18, Ash Wednesday.
March	17, St. Patrick.
	19, St. Joseph.
	22, Passion Sunday.
	25, Annunciation.
	29, Palm Sunday.
April	2, Holy Thursday.
	3, Good Friday.
	4, Holy Saturday.
	5, Easter.
May	14, Ascension.
	24, Pentecost.
	30, St. Joan of Arc.
	31, Trinity Sunday.
June	4, Corpus Christi.
	12, Sacred Heart.
	13, St. Anthony of Padua.
	29, Sts. Peter and Paul.
July	1, Most Precious Blood.
	2, Visitation of B. V. M.
	16, Our Lady of Mt. Carmel.
	26, St. Anne.
August	2, Portiuncula.
	6, Transfiguration.
	15, Assumption.
September	8, Nativity of B. V. M.
	14, Exaltation of the Cross.
	15, Sorrows of B. V. M.
	17, Stigmata of St. Francis.
	24, Our Lady of Ransom.
	26, North American Martyrs.
October	2, Holy Guardian Angels.
	3, St. Theresa of the Child Jesus.
	4, St. Francis of Assisi.
	7, Most Holy Rosary.
	25, Christ the King.
November	1, All Saints.
	3, All Souls.
December	8, Immaculate Conception.
	25, Christ the King.
	28, Holy Innocents.

The World Calendar

(Courtesy of World Calendar Association)

The year is composed, roughly, of 365¼ days. In our Gregorian Calendar, the extra quarter of a day is set aside until every fourth year, which then counts 366 days instead of 365 and becomes a "leap year."

Neither 365 nor 366 is exactly divisible by 7, the number of days in a week. Hence, successive years begin on different days and have different patterns. To remedy this, various "reforms" have been suggested.

One general class of such suggestions would give each year 364 days, and instead of counting the extra day (two days in leap years) in the ordinary line-up of weekdays, the extra day (or days) would be sequestered, so to speak, and given a name of its own. Every year would then consist of 52 full weeks, plus one or two "supplementary," "blank," "special," days. This arrangement would make every year begin on the same day, and give every day of each month the same date in successive years.

There have been two principal varieties of this proposal. One would give the year 13 months of 28 days each — a total again of 364. This plan has been traced back to an article in "Scot's Magazine" for July, 1745, by a "Mr. Urban of Maryland." Its origin is more popularly attributed to Auguste Comte, who published an article on it in 1849. The 13-month plan makes demands that are altogether too radical. It would lose all approximate correspondence with comparable dates in our present calendar, would introduce a new month, would be based on an indivisible unit of calculation (13), would offend the superstitious, etc. Today the 13-month calendar is hardly mentioned, since it has been definitely rejected by the League of Nations authorities entrusted with the study of calendar reform proposals. The same is true of intercalary week or month schemes.

The other plan with the "supplementary day" was first proposed in its essential features by a Catholic priest, Marco Mastrofini, who published a work on it in Rome over a hundred years ago (1834). The plan is now widely known as "The World Calendar," due mainly to the activities of the World Calendar Association (630 Fifth Avenue, New York City; president, Miss Elisabeth Achelis). The World Calendar produces symmetry by giving each quarter of the year three months with respectively 31, 30 and 30 days. Every year begins on Sunday, as does also every quarter. The second month in each quarter begins on Wednesday, the third on Friday. The basic number 12, handily divisible by 2, 3, 4, and 6, is thus kept in a logical arrangement. In many cases, dates in the new calendar, when paralleled with the old, are the same: there is never a difference of more than two days. The added day in ordinary years, tentatively called Year-End Day, follows December 30. The second additional day of leap years, called Leap-Year Day, follows June 30. Both days would be holidays.

Easter could be fixed in the World Calendar for Sunday, April 8. While Easter stabilization has economic and social aspects, it is predominantly a religious question and one that must be dealt with by religious authorities. The rearranging of the calendar need not, therefore, of necessity imply the fixing of movable ecclesiastical feasts.

Many religious authorities, including a number of Catholic priests and scholars, find no basic difficulty in the idea of the supplementary day, since the Sunday legislation is primarily ecclesiastical and could be changed by Church authority. The Vatican has declared that there are no dogmatic objections to calendar reform. This statement seems to cover both fixation of movable feasts and use of the supplementary day.

HOLYDAYS OF OBLIGATION FOR THE UNITED STATES

Every Catholic who has attained the age of reason, and is not prevented by sickness or other sufficient cause, is obliged to rest from servile work and attend Holy Mass on the following days:

All Sundays of the year.
The Circumcision of Our Lord, or New Year's Day, January 1.
The Ascension of Our Lord, May 14, 1942.
The Assumption of the Blessed Virgin Mary, August 15.
All Saints' Day, November 1.
The Immaculate Conception of the B. V. M. (Patronal Feast of the United States), December 8.
Christmas, the Nativity of Our Lord, December 25.

FAST DAYS AND DAYS OF ABSTINENCE

The Law of Fasting affects all Catholics between the ages of 21 and 60, unless health or other sufficient reason allows a dispensation. The law of fasting requires that only one full meal may be taken, although it does not forbid a small amount of food in the morning and evening, the quality and quantity of which is regulated according to local custom. Both fish and meat may be taken at the same meal where meat is allowed to those who are bound to fast. Fast days in the United States are:

The Ember Days — First week of Lent, Feb. 25, 27, 28, 1942.
Pentecost week, May 27, 29, 30, 1942.
Third week in September, Sept. 16, 18, 19, 1942.
Third week in December, Dec. 16, 18, 19, 1942.
The Vigil of Pentecost, May 23, 1942.
The Vigil of the Assumption, August 14.
The Vigil of All Saints' Day, October 31.
The Vigil of Christmas, December 24.
And all days of Lent up to noon Holy Saturday.

The Law of Abstinence requires the abstaining from flesh meat and broth made from meat. The number of meals and amount taken remain unaffected. All the faithful who have completed their seventh year are obliged by the law of abstinence. Abstinence days for the United States are:

All Fridays of the year (holydays falling on Fridays excepted).
Wednesdays and Fridays of Lent (for Wednesday in Holy Week see your diocesan Lenten regulations).
Ember days and vigils listed above under fast days.

ROGATION DAYS

Rogation Days are days of solemn supplication to God for a good and bountiful harvest and for His protection in calamities, and to appease His anger at man's transgressions. Formerly they were also observed by fasting, but this is no longer obligatory. Where practicable a solemn procession is a feature of the observance. There are three Minor Rogation Days, which are the three days preceding the feast of the Ascension (May 11, 12 and 13, 1942, and one Major Rogation Day, on the feast of St. Mark, April 25. The observance of St. Mark's Day as the day of the Major Litanies originated about 600 when during a plague in Rome Pope St. Gregory ordered a procession to be held to implore God's mercy; and the pestilence immediately abated. The Minor Rogation Days were formally instituted by the Fifth Council of Orleans, 511, and approved by Pope Leo III.

Time Differences

Twelve o'clock Noon United States Standard Central Time Compared with Clocks in Foreign Cities:

Aden	9:00 P. M.	Dublin	5:35 P. M.	Melbourne	4:00 A. M.*
Alexandria	8:00 P. M.	Hamburg	7:00 P. M.	Mexico City	11:24 A. M.
Amsterdam	6:20 P. M.	Havana	12:31 P. M.	Natal	8:00 P. M.
Athens	8:00 P. M.	Havre	6:00 P. M.	Paris	6:00 P. M.
Berlin	7:00 P. M.	Hong-Kong	2:00 A. M.*	Leningrad	8:01 P. M.
Berne	7:00 P. M.	Honolulu	7:30 A. M.	Rio de Janeiro	3.00 P. M.
Bogota	1:03 P. M.	Lima	1 00 P. M.	Rome	7:00 P. M.
Bombay	11:30 P. M.	Lisbon	6:00 P. M.	Santiago (Chile)	1:17 P. M.
Bremen	7:00 P. M.	Liverpool	6:00 P. M.	Sitka, Alaska	8:00 A. M.
Brussels	6:00 P. M.	London	6:00 P. M.	Stockholm	7:00 P. M.
Constantinople	8:00 P. M.	Madrid	6:00 P. M.	Vienna	7:00 P. M.
Copenhagen	7:00 P. M.	Manila	2:00 A. M.*	Yokohama	3:00 A. M.*

At places marked * time noted is in the morning of the following day.

Twelve o'clock Noon United States Standard Central Time as Compared with the Clocks in the Following Cities of the United States:

Atlantic City	1:00 P. M.	El Paso	11:00 A. M.	Norfolk	1:00 P. M.
Atlanta	12:00 Noon	Galveston	12:00 Noon	Omaha	12:00 Noon
Baltimore	1:00 P. M.	Indianapolis	12:00 Noon	Philadelphia	1:00 P. M.
Birmingham	12:00 Noon	Kansas City	12:00 Noon	Pittsburgh	1:00 P. M.
Boston	1:00 P. M.	Los Angeles	10:00 A. M.	Richmond, Va.	1:00 P. M.
Buffalo	1:00 P. M.	Louisville	12:00 Noon	Salt Lake City	11:00 A. M.
Charleston	1:00 P. M.	Memphis	12:00 Noon	San Francisco	10:00 A. M.
Chicago	1:00 P. M.	Milwaukee	12:00 Noon	Savannah	1:00 P. M.
Cleveland	1:00 P. M.	Minneapolis	12:00 Noon	Seattle	10:00 A. M.
Dallas	12:00 Noon	Nashville	12:00 Noon	St. Louis	12:00 Noon
Denver	11:00 A. M.	New Orleans	12:00 Noon	Topeka	12:00 Noon
Detroit	1:00 P. M.	New York	1:00 P. M.	Washington	1:00 P. M.

United States Standard Central Time is time of the Meridian 90° west from Greenwich. If Daylight Saving Time is desired, one hour must be added to the time given in the two tables above.

STANDARD TIME

Standard time is the time commonly in use and is based on solar time. When the sun is on the meridian of any place, the time at that place is called noon or twelve o'clock. All places having the same meridian have noon at the same time. And this hour varies in different places according to their meridian. In other words, when it is noon at a given place, it is afternoon in places to the eastward and still forenoon in places to the westward, since the sun rises in the east and sets in the west. These differences in time led to great confusion especially in the case of railroads. Hence a standard of time was necessary. An international conference met at Washington in 1884. Most of the 26 delegates present favored the adoption of Greenwich as the common prime meridian to be used in reckoning longitude, and this is almost universally employed. On it is based Standard Time.

The railroads of the United States and Canada had the previous year decided on the introduction of Standard Time to take effect at noon, Nov. 18, 1883. Its divisions depend on a mean of solar time applied to every meridian distant from Greenwich at exact multiples of 15°. The time difference for each succeeding meridian is one hour. The Standard Time meridians of the United States and Canada are:

Time	Meridian	Difference from Greenwich
Colonial	60°	4 hours slower than Greenwich
Eastern	75°	5 " " " "
Central	90°	6 " " " "
Mountain	105°	7 " " " "
Pacific	120°	8 " " " "

On journeying from one belt to another it is necessary to change the time only by the whole hour on entering and leaving.

DAYLIGHT SAVING TIME

Daylight Saving Time prolongs the hours of daylight during the spring and summer months by advancing the clocks one hour. It was first observed in New York City in 1918, and in 1923 the period of its observance was definitely fixed, beginning at 2 a. m. the last Sunday in April.

It is now observed throughout the states of Connecticut, Delaware, Maine, Massachusetts, New Jersey and Rhode Island, in some cities and towns of Georgia, Idaho, Illinois, Indiana, New Hampshire, New York, Pennsylvania, and Vermont, and in Charleston, W. Va., Minneapolis, Minn., and Billings, Mont. The territory of Hawaii, most cities and towns of Canada, and several countries of Europe and South America observe it. Great Britain has "summer time."

In 1942 Daylight Saving Time in the United States begins April 26, and ends September 26.

THE SEASONS

In the Temperate Zone there are four seasons: Spring begins at the vernal equinox, summer at the summer solstice, autumn at the autumnal equinox and winter at the winter solstice. In the North Temperate Zone these dates are approximately March 21, June 21, September 23 and December 21.

At the vernal and autumnal equinoxes day and night are of equal length the world over, due to the fact that the earth's axis is then at right angles to the direction of the sun. Lengthening days bring increasing heat, hence the warmth of the summer season. At the summer solstice the day is longest. The shortest day of the year occurs at the winter solstice.

Indian Summer is a period of pleasant mild weather occurring in October or November, or sometimes as late as December, in the Central and Eastern States. The origin of the term is unknown. It occurs first in printing in 1794 and was introduced from America into England. There similar weather is usually termed "All Hallow Summer" or "St. Martin's Summer." In Germany it also occurs and is known as "St. Luke's Summer" or "Old Woman's Summer."

The seasons in 1942, E. S. T., begin as follows: spring, March 21, 1:11 a. m.; summer, June 21, 8:17 p. m.; autumn, September 23, 11:17 a. m.; winter, December 22, 6:40 a. m.

DERIVATIONS OF THE NAMES OF DAYS AND MONTHS

The Names of Months

January — The Roman Janus presided over the beginning of everything; hence the first month of the year was named after him.

February — The Roman festival Februs was held on the fifteenth day of this month, in honor of Lupercus, the god of fertility.

March — Named from the Roman god of war, Mars.

April — The Latin word, *Aprilis,* is probably derived from *aperire,* to open; because spring generally begins and the buds open in this month.

May — The Latin word, *Maius,* is probably derived from Maia, a feminine divinity worshiped at Rome on the first day of this month.

June — from Juno, a Roman divinity worshiped as the Queen of Heaven.

July — From Julius. Julius Caesar was born in this month.

August — Named by the Emperor Augustus Caesar, 30 B. C., after himself, as he regarded it a fortunate month, in which he had gained several victories.

September — From *septem,* meaning seven. September was the seventh month in the old Roman year.

October — From *octo,* meaning eight. October was the eighth month in the old Roman year.

November — From *novem,* meaning nine. November was the ninth month in the old Roman year.

December — From *decem,* meaning ten. December was the tenth month in the old Roman year.

Days of the Week

Sunday — From Anglo-Saxon, Sunnandaeg, day of the sun.

Monday — From Anglo-Saxon, Monadaeg, day of the moon.

Tuesday — From Anglo Saxon, Tiwesdaeg, from Tiw, Norse god of war.

Wednesday — From Anglo-Saxon, Wodnesdaeg, day of the god Woden.

Thursday — From Anglo-Saxon, Thunresdaeg, from Thor, Danish god of thunder.

Friday — From Anglo-Saxon, Frigudaeg, from Frigga, Norse goddess of marriage.

Saturday — From Anglo-Saxon, Saeterdaeg, from Saturn, god of time.

LEGAL OR PUBLIC HOLIDAYS OBSERVED THROUGHOUT THE UNITED STATES

New Year's Day, Thursday, Jan. 1, 1942.
Washington's Birthday, Sunday, Feb. 22, 1942.
Independence Day, Saturday, July 4, 1942.
Labor Day, first Monday in September, Sept. 7, 1942.
Armistice Day, Wednesday, Nov. 11, 1942.
Thanksgiving Day, last Thursday in November, Nov. 26, 1942.
Christmas Day, Friday, December 25, 1942.

OTHER HOLIDAYS AND DATES COMMEMORATED IN THE UNITED STATES

Jan. 8 — Battle of New Orleans (in La.).

Jan. 17 — Benjamin Franklin's Birthday.

Jan. 19 — R. E. Lee's Birthday (in Southern States).

Jan. 20 — Inauguration Day, 1937, and every fourth year thereafter (in D. C.).

Jan. 29 — Wm. McKinley's Birthday (in Ohio).

Feb. 12 — Lincoln's Birthday (in most States).
— Georgia Day (in Ga.).

Feb. 14 — St. Valentine's Day.
— Admission Day (in Ariz.).

Feb. 17 — Shrove Tuesday.
— Mardi Gras (in Ala., Fla., and La.).

March 2 — Texas Independence Day (in Tex.).

March 4 — Pennsylvania Day (in Pa.).

March 7 — Luther Burbank's Birthday (in Cal.).

March 22 — Emancipation Day (in Puerto Rico).

March 25 — Maryland Day (in Md.).

March 30 — Seward Day (in Alaska).

April 3 — Good Friday (in many states).

April 5 — Easter Sunday.

April 12 — Anniversary Passage of Halifax Independence Resolutions (in N. C.).

April 13 — Thomas Jefferson's Birthday (in Ala.).

April 14 — Pan-American Day.

April 16 — De Diego's Birthday (in Puerto Rico).

April 19 — Patriots' Day (in Mass. and Me.).

April 21 — Anniversary of Battle of San Jacinto (in Tex.).

April 22 — J. Sterling Morton's Birthday (in Neb.).

April 24 — National Wild Flowers Day.

April 26 — Confederate Memorial Day (in Ky. and N. C.).

May 1 — May Day, Child Health Day.

May 12 — National Hospital Day (Florence Nightingale's Birthday).

May 18 — Peace Day. World Goodwill Day.

May 20 — Anniversary of Signing of Mecklenburg Declaration of Independence (in N. C.).

May 30 — Decoration or Memorial Day (in most States).
— Confederate Memorial Day (in Va.).

June 3 — Jefferson Davis' Birthday.
— Confederate Memorial Day (in Tenn.).

June 11 — Kamehameha Day (in Hawaii).

June 14 — Flag Day.

June 15 — Pioneer Day (in Idaho).

June 17 — Bunker Hill Day.

June 20 — West Virginia Day (in W. Va.).

July 13 — Gen. Bedford Forrest's Birthday (in Tenn.).

July 17 — Munoz Rivera Day (in Puerto Rico).

July 24 — Pioneer Day (in Utah).

July 25 — Occupation Day (in Puerto Rico).

July 27 — Dr. Barbosa's Birthday (in Puerto Rico).

Aug. 1 — Colorado Day (in Col.).

Aug. 16 — Anniversary of Battle of Bennington (in Vt.).

Sept. 6 — Lafayette Day (in many States).

Sept. 9 — Admission Day (in Cal.).

Sept. 12 — Defenders' Day (in Md.).

Sept. 17 — Constitution Day.

Oct. 1 — Missouri Day (in Mo. schools).

Oct. 9 — Fraternal Day (in Ala.).

Oct. 12 — Columbus Day (in most States).

Oct. 18 — Alaska Day (in Alaska).

Oct. 27 — Navy Day.

Oct. 31 — Hallowe'en.
— Admission Day (in Nev.).

Nov. 3 — General Election Day.

Dec. 6 — St. Nicholas Day.

Dec. 7 — Delaware Day (in Del.).

Dec. 14 — Alabama Day (in Ala.).

Dec. 28 — Woodrow Wilson's Birthday (in S. C.).

DAY FINDER FOR 200 YEARS: FROM 1752* TO 1952 INCLUSIVE

(For example, to find on what day of the week November 11, 1918, fell, look in the table of years for 1918, and in a parallel line under November is figure 5, which directs to column 5, in which it will be seen that November 11 fell on Monday in that year.)

Common Years 1753 to 1951											Jan.	Feb	Mar.	Apr	May	June	July	Aug.	Sept	Oct.	Nov	Dec
1761	1767	1778	1789	1795																		
1801	1807	1818	1829	1835	1846	1857	1863	1874	1885	1891	4	7	7	3	5	1	3	6	2	4	7	2
						1903	1914	1925	1931	1942												
1762	1773	1779	1790																			
1802	1813	1819	1830	1841	1847	1858	1869	1875	1886	1897	5	1	1	4	6	2	4	7	3	5	1	3
						1909	1915	1926	1937	1943												
1757	1763	1774	1785	1791																		
1803	1814	1825	1831	1842	1853	1859	1870	1881	1887	1898	6	2	2	5	7	3	5	1	4	6	2	4
						1910	1921	1927	1938	1949												
1754	1765	1771	1782	1793	1799																	
1805	1811	1822	1833	1839	1850	1861	1867	1878	1889	1895	2	5	5	1	3	6	1	4	7	2	5	7
					1901	1907	1918	1929	1935	1946												
1755	1766	1777	1783	1794	1800																	
1806	1817	1823	1834	1845	1851	1862	1873	1879	1890		3	6	6	2	4	7	2	5	1	3	6	1
					1902	1913	1919	1930	1941	1947												
1758	1769	1775	1786	1797																		
1809	1815	1826	1837	1843	1854	1865	1871	1882	1893	1899	7	3	3	6	1	4	6	2	5	7	3	5
					1905	1911	1922	1933	1939	1950												
1753	1759	1770	1781	1787	1798																	
1810	1821	1827	1838	1849	1855	1866	1877	1883	1894	1900	1	4	4	7	2	5	7	3	6	1	4	6
						1906	1917	1923	1934	1945												
										1951												

Leap Years 1756 to 1952								..	29	..	..	..	.	.	.	.	.	.
1764	1792	1804	1832	1860	1888		1928	7	3	4	7	2	5	7	3	6	1	4	6
1768	1796	1808	1836	1864	1892	1904	1932	5	1	2	5	7	3	5	1	4	6	2	4
1772	. .	1812	1840	1868	1896	1908	1936	3	6	7	3	5	1	3	6	2	4	7	2
1776	..	1816	1844	1872		1912	1940	1	4	5	1	3	6	1	4	7	2	5	7
1780	..	1820	1848	1876		1916	1944	6	2	3	6	1	4	6	2	5	7	3	5
1756	1784	1824	1852	1880		1920	1948	4	7	1	4	6	2	4	7	3	5	1	3
1760	1788	1828	1856	1884		1924	1952	2	5	6	2	4	7	2	5	1	3	6	1

1	2	3	4	5	6	7
Monday 1	Tuesday 1	Wednesday 1	Thursday 1	Friday 1	Saturday 1	SUNDAY 1
Tuesday 2	Wednesday 2	Thursday 2	Friday 2	Saturday 2	SUNDAY 2	Monday 2
Wednesday 3	Thursday 3	Friday 3	Saturday 3	SUNDAY 3	Monday 3	Tuesday 3
Thursday 4	Friday 4	Saturday 4	SUNDAY 4	Monday 4	Tuesday 4	Wednesday 4
Friday 5	Saturday 5	SUNDAY 5	Monday 5	Tuesday 5	Wednesday 5	Thursday 5
Saturday 6	SUNDAY 6	Monday 6	Tuesday 6	Wednesday 6	Thursday 6	Friday 6
SUNDAY 7	Monday 7	Tuesday 7	Wednesday 7	Thursday 7	Friday 7	Saturday 7
Monday 8	Tuesday 8	Wednesday 8	Thursday 8	Friday 8	Saturday 8	SUNDAY 8
Tuesday 9	Wednesday 9	Thursday 9	Friday 9	Saturday 9	SUNDAY 9	Monday 9
Wednesday 10	Thursday 10	Friday 10	Saturday 10	SUNDAY 10	Monday 10	Tuesday 10
Thursday 11	Friday 11	Saturday 11	SUNDAY 11	Monday 11	Tuesday 11	Wednesday 11
Friday 12	Saturday 12	SUNDAY 12	Monday 12	Tuesday 12	Wednesday 12	Thursday 12
Saturday 13	SUNDAY 13	Monday 13	Tuesday 13	Wednesday 13	Thursday 13	Friday 13
SUNDAY 14	Monday 14	Tuesday 14	Wednesday 14	Thursday 14	Friday 14	Saturday 14
Monday 15	Tuesday 15	Wednesday 15	Thursday 15	Friday 15	Saturday 15	SUNDAY 15
Tuesday 16	Wednesday 16	Thursday 16	Friday 16	Saturday 16	SUNDAY 16	Monday 16
Wednesday 17	Thursday 17	Friday 17	Saturday 17	SUNDAY 17	Monday 17	Tuesday 17
Thursday 18	Friday 18	Saturday 18	SUNDAY 18	Monday 18	Tuesday 18	Wednesday 18
Friday 19	Saturday 19	SUNDAY 19	Monday 19	Tuesday 19	Wednesday 19	Thursday 19
Saturday 20	SUNDAY 20	Monday 20	Tuesday 20	Wednesday 20	Thursday 20	Friday 20
SUNDAY 21	Monday 21	Tuesday 21	Wednesday 21	Thursday 21	Friday 21	Saturday 21
Monday 22	Tuesday 22	Wednesday 22	Thursday 22	Friday 22	Saturday 22	SUNDAY 22
Tuesday 23	Wednesday 23	Thursday 23	Friday 23	Saturday 23	SUNDAY 23	Monday 23
Wednesday 24	Thursday 24	Friday 24	Saturday 24	SUNDAY 24	Monday 24	Tuesday 24
Thursday 25	Friday 25	Saturday 25	SUNDAY 25	Monday 25	Tuesday 25	Wednesday 25
Friday 26	Saturday 26	SUNDAY 26	Monday 26	Tuesday 26	Wednesday 26	Thursday 26
Saturday 27	SUNDAY 27	Monday 27	Tuesday 27	Wednesday 27	Thursday 27	Friday 27
SUNDAY 28	Monday 28	Tuesday 28	Wednesday 28	Thursday 28	Friday 28	Saturday 28
Monday 29	Tuesday 29	Wednesday 29	Thursday 29	Friday 29	Saturday 29	SUNDAY 29
Tuesday 30	Wednesday 30	Thursday 30	Friday 30	Saturday 30	SUNDAY 30	Monday 30
Wednesday 31	Thursday 31	Friday 31	Saturday 31	SUNDAY 31	Monday 31	Tuesday 31

*In Great Britain and the United States, where the Gregorian Calendar was not adopted till 1752: 1752 is the same as 1772 from January 1 to September 2. From September 14 to December 31 it is the same as 1780. September 3-13 were omitted.

WEATHER WISDOM IN PHRASE AND VERSE

A late spring never deceives.

A cold April will fill the barn.

In a year of snow, fruit will grow.

January blossoms fill no man's cellar.

January wet, no wine you get.

A February spring is worth nothing.

All the months of the year curse a fair February.

The moon with a circle brings water in her beak.

Clear moon, frost soon.

When the stars begin to huddle, the earth will soon become a puddle.

When the dew is in the grass, rain will never come to pass.

When the wind is in the south, rain is in its mouth.

When the ditch and pond offend the nose, look then for rain and stormy blows.

A rising well and a gushing spring are two good signs of raining.

Mackerel scales and mare's tails, make ships carry low sails.

A sky red at night is a sailor's delight.

A rainbow in the morning is the shepherd's warning.

A rainbow at night is a shepherd's delight.

A red morn brings sorrow to the tender flocks, woe to birds, gusts and foul flaws to herds.

Alternate sunshine and shower mean rain again tomorrow.

A green sunset ray marks the morrow a fine day.

Smoke comes down before rain.

Wind from the northeast is good for neither man nor beast.

Evening red and morning gray help the traveler on his way.

Shooting corns presage storm; aches will throb, and the hollow tooth will rage.

WEATHER INDICATIONS

Sunset Colors — A gray, lowering sunset, or one where the sky is green or yellowish-green, indicates rain. A red sunrise, with clouds lowering later in the morning, also indicates rain.

Halo (Sun Dogs) — By halo we mean the large circles, or parts of circles, about the sun or moon. A halo occurring after fine weather indicates a storm.

Corona — By this term we mean the small colored circles frequently seen around the sun or moon. A corona growing smaller indicates rain; growing larger, fair weather.

Rainbows — A morning rainbow is regarded as a sign of rain; an evening rainbow, of fair weather.

Sky Color — A deep-blue color of the sky, even when seen through clouds, indicates fair weather; a growing whiteness, an approaching storm.

Fogs — Fogs indicate settled weather. A morning fog usually breaks away before noon.

Visibility — Unusual clearness of the atmosphere, unusual brightness or twinkling of the stars indicate rain.

Frost — The first frost and last frost are usually preceded by a temperature very much above the mean.

WEATHER FORECASTING

The barometer is chiefly used in predicting changes in the weather. A simple barometer consists of a glass tube 32 inches long filled with mercury closed at one end and covered at the other. When immersed in a bowl of mercury and the covered end is uncovered, the column in the tube falls and comes to rest since the weight of the liquid in the tube is balanced by the weight of the outside air. The standard atmospheric pressure is denoted by 29.92 inches of pure mercury. Storms are preceded by a period of low pressure, wherefore a falling barometer foretells a storm and vice versa.

CHRONOLOGICAL TABLE OF THE SAVIOUR'S LIFE

(Approximate dates are here given based on the year 4 B. C. as the date of the birth of Christ; of many events, such as the Flight into Egypt, His Passion and Death, exact dates cannot be determined. Scholars agree that Christ could not have been born later than 4 B. C., as Herod, whose Massacre of the Innocents followed Christ's birth, died in that year.)

Year	Date	Event
19 B. C.	Dec. 8	Conception of the Blessed Virgin.
18 B. C.	Sept. 8	Nativity of the Blessed Virgin.
15 B. C.	Nov. 21	Presentation of the Blessed Virgin at the age of three.
7 B. C.		Death of St. Joachim at eighty years of age and of St. Ann at seventy-nine years.
5 B. C.		Annunciation by the Angel Gabriel to Zachary that his wife Elizabeth would bring forth a son.
4 B. C.	Mar. 25	Annunciation by the Angel Gabriel to the Blessed Virgin that she was to be the Mother of God.
4 B. C.		The Blessed Virgin visits her cousin Elizabeth.
4 B. C.	June 24	Nativity of John the Baptist, son of Elizabeth and Zachary.
	Dec. 25	Birth of Christ.
3 B. C.	Jan. 1	Circumcision of Our Lord.
	Jan. 6	Adoration of the Magi.
	Feb. 2	Presentation of Christ in the Temple.
		Flight into Egypt.
		Massacre of the Holy Innocents.
2 B. C.		Return of Joseph and the Holy Family out of Egypt.
9 A. D.		Jesus comes with His parents from Nazareth to Jerusalem for three days.
27 A. D.		John begins to preach the baptism of penance.
28 A. D.		Baptism of Christ by St. John.
		Christ retires to the desert and fasts for forty days.
		Christ changes water into wine at the marriage feast of Cana in Galilee.
		Christ celebrates the first Passover.
		At the command of Herod Antipas, son of Herod Agrippa, John is imprisoned.
		Christ begins publicly to preach to the Jews.
29 A. D.		Second year of Christ's preaching.
		Christ celebrates the second Passover.
		Christ chooses His twelve apostles.
30 A. D.		Third year of Christ's preaching.
		Christ celebrates the third Passover.
		Christ chooses His seventy-two disciples.
31 A. D.	Apr. 9	Christ's triumphal entry into Jerusalem.
	Apr. 10	Christ prays daily in the Temple; returns in the evening to Bethania to pray in the Garden of Gethsemani.
	Apr. 12	Judas agrees to deliver up Jesus to the chief priests for a sum of money.
	Apr. 13	The disciples prepare the Paschal Lamb which Christ and the Apostles eat.
		Christ washes the feet of the Apostles.
		After supper, Christ institutes the Blessed Sacrament.
		He suffers a bloody sweat in agony of spirit as He prays for three hours in the Garden of Gethsemani, is betrayed by Judas and seized by the soldiers.
		Christ is led before Annas and Caiphas.

Apr. 14 Early in the morning He is delivered up to Pilate who declares Him innocent.
Apprehensive of the emperor's displeasure, Pilate condemns Him at about nine o'clock in the morning to death by crucifixion.
The crucifixion of Christ at noon.
Christ dies at three o'clock.
He is buried on the same day.
Apr. 16 Christ rises from the dead and appears at five different times.
Apr. 23 Christ in the midst of His Apostles shows His wounds to Thomas who thereupon believes He is the risen God.
May 25 The Ascension of Christ into heaven.
June 4 Christ sends down the Holy Ghost upon His disciples.

DISCOURSES OF JESUS IN CHRONOLOGICAL ORDER

He converses with Nicodemus.....Jerusalem
He converses with the Samaritan woman.....Sichar
He vindicates His disciples for not fasting.....Capharnaum
He vindicates Himself and His mission.....Jerusalem
He vindicates His disciples for plucking corn on the Sabbath.....Galilee
He vindicates Himself for healing the withered hand on the Sabbath.....Galilee
He preaches the Sermon on the Mount.....Thabor
He denounces Corozain, refutes calumny of Jews.....Capharnaum
He instructs the Apostles.....Galilee
He discourses concerning the heavenly bread.....Capharnaum
He discourses concerning internal purity.....Capharnaum
He discourses against giving or taking scandal.....Capharnaum
He discourses on fraternal correction.....Capharnaum
He discourses at the feast of Tabernacles.....Jerusalem
He discourses on the adulterous woman brought before Him....Jerusalem
He discourses on the qualities of His sheep.....Jerusalem
He instructs the seventy disciples.....Peraea
He denounces the Scribes and Pharisees.....Peraea
He discourses against the fear of death.....Peraea
He discourses against worldly solicitude.....Peraea
He discourses on self-denial.....Caesarea Philippi
He discourses on matrimony, in favor of virginity.....Judea
He discourses on His second coming and the destruction of the wicked.....Jerusalem
He discourses on the salvation of the rich and the happiness of renouncing all for Christ.....Judea
He converses with Martha.....Bethany
He exhorts to faith in opposition to the credulity of the Jews...Jerusalem
He discourses on the lawfulness of His mission.....Jerusalem
He discourses on the first commandment.....Jerusalem
He discourses on the destruction of Jerusalem.....Jerusalem
He discourses on the sufferings of the Apostles.....Jerusalem
He discourses concerning watchfulness.....Jerusalem
He discourses on His last coming.....Jerusalem
He talks with Peter on the occasion of washing his feet.....Jerusalem
He discourses on superiority.....Jerusalem
He consoles His Apostles after the last supper.....Jerusalem
He continues His consolation on the way to Gethsemani.....
He discourses with His disciples before His Ascension.....Bethany

PRINCIPAL MIRACLES OF CHRIST IN CHRONOLOGICAL ORDER

Cana.....He turns water into wine.
Cana.....He cures the ruler's son of Capharnaum.
Sea of Galilee....He causes a miraculous draught of fishes.
Capharnaum.....He delivers a man possessed with an unclean spirit.
Capharnaum.....He heals Peter's mother-in-law of a fever.
Sea of Galilee....He quiets a violent storm.
Gadara.....He cures the demoniacs of Gadara.
Capharnaum.....He cures a man of the palsy.
Capharnaum.....He cures a woman of an issue of blood.
Capharnaum.....He restores the daughter of Jairus to life.
Capharnaum.....He restores sight to two blind men.
Capharnaum.....He heals a dumb man possessed by a devil.
Jerusalem.....He cures an infirm man at the Pool of Bethsaida.
Capharnaum.....He cures a man with a withered hand.
Capharnaum.....He cleanses a leper.
Naim.....He heals the centurion's servant.
Naim.....He raises the widow's son to life.
Decapolis.....With five loaves and two fishes He feeds 5,000 people.
Sea of Galilee....He walks upon the sea, enables Peter to do the same.
Sea of Galilee....He calms the tempest, heals the sick.
Near Tyre.....He heals the daughter of the Canaanite woman.
Decapolis.....He cures the deaf and dumb and many others.
Decapolis.....He feeds 4,000 people with seven loaves and a few fishes.
Bethsaida.....He gives sight to a blind man.
Thabor.....He cures the boy possessed with a dumb spirit.
Samaria.....He cleanses ten lepers.
Galilee.....He heals an infirm woman.
Galilee.....He cures a man of dropsy.
Bethania.....He raises Lazarus to life.
Jericho.....He cures two blind men.
Jerusalem.....He casts out the buyers and sellers in the Temple.
Olivet.....He curses the barren fig tree.
Gethsemani.....He makes the officers and people fall before Him.
Gethsemani.....He heals the ear of Malchus.
Sea of Galilee....He causes a miraculous draught of fishes.

PARABLES OF JESUS IN CHRONOLOGICAL ORDER

Two Debtors	Capharnaum	Lost Sheep	Galilee
Sower	"	Lost Piece of Money	"
Tares	"	Prodigal Son	"
Seed Sprung up Unnoticed	"	Dishonest Steward	"
Grain of Mustard Seed	"	Rich Man and Lazarus	"
Leaven	"	Unjust Judge	Peraea
Found Treasure	"	Pharisee and Publican	"
Precious Pearl	"	Laborers in the Vineyard	"
Net	"	Pounds	Jericho
Hundred Sheep	"	Barren Fig Tree	Jerusalem
Samaritans	Near Jericho	Two Sons	"
Rich Glutton	Galilee	The Vineyard	"
Servants Who Waited for Their Lord	"	Marriage Feast	"
		Ten Virgins	"
		Talents	"

IMPORTANT DATES OF CHRISTIANITY

1 A.D. (4 B.C.)—Birth of our Lord Jesus Christ at Bethlehem in Judea.

33 — Crucifixion and Death of Jesus Christ on Mount Calvary.

34 — Conversion of Saul of Tarsus.

39 — Reception into the Church of the first Gentile, Cornelius the Centurion, by St. Peter.

42 — Spread of the Faith as a result of the persecution of Herod which forced the Christians to flee from Palestine.

46- 58 — The Missionary journeys of St. Paul during which he converted many Gentiles.

50 — The Council of Jerusalem, the first held in the Church, which decreed that converts from paganism were not held to the observance of the Jewish Law.

67 — The Martyrdom of Sts. Peter and Paul.

70 — The destruction of Jerusalem by Titus.

64- 305 — The period of the ten great persecutions of the Infant Church by the Roman Emperors.

100 — The death of St. John the Evangelist, the last of the Apostles. With his death the deposit of faith was closed.

313 — The Edict of Milan issued by Constantine the Great, by which Christianity received legal recognition within the Roman Empire.

325 — The Council of Nicea, the first ecumenical council, which condemned the heresiarch Arius for teaching that the Son is inferior to the Father. The Council also formulated the Nicene Creed.

361 — The revival of paganism under Julian the Apostate.

376 — The beginning of the Barbarian Invasions.

381 — The end of paganism in the Roman Empire under Theodosius.

386 — The conversion of St. Augustine by St. Ambrose.

391- 405 — Translation of the Bible into Latin by St. Jerome.

431 — Condemnation of Nestorius by the Council of Ephesus for teaching that Mary is not the Mother of God but only the Mother of Christ the Man.

432 — The arrival in Ireland of St. Patrick to complete the conversion of the people and to establish the hierarchy.

476 — The end of the Western Roman Empire.

496 — Conversion of Clovis, King of the Franks. Soon after, the whole nation embraced Catholicism. This conversion of a powerful Germanic people sealed the doom of Arianism.

529 — St. Benedict, the Father of Western Monasticism, began his great work with the foundation of the Monastery of Monte Cassino.

532 — Justinian wrote his famous code of laws.

596 — St. Augustine began the conversion of the English.

622 — The Flight (Hegira) of the Mohammed from Mecca and the beginning of the Mohammedan conquest.

719 — The beginning of the conversion of the Germans by St. Boniface.

732 — The battle of Poitiers at which Charles Martel defeated the Moors, thus saving Europe.

756 — The beginning of the Papal States with the bequest of some territory to Pope Stephen by Pepin the Short.

800 — Coronation of Charlemagne by Pope Leo III.

1041 — The Truce of God.
1054 — The beginning of the Eastern Schism.
1066 — The conquest of England by the Normans.
1077 — The Emperor, Henry IV, appeared before Pope St. Gregory at Canossa to beg his pardon.
1096-1271 — The period of the Crusades to regain the Holy Places from the Saracens.
1156 — The founding of the Order of Our Lady of Mt. Carmel by the crusader Berthold of Calabria with ten companions.
1184 — Establishment of the Inquisition by Pope Lucius III.
1205 — Foundation of the Order of Preachers by St. Dominic.
1207 — Foundation of the Order of Friars Minor by St. Francis of Assisi.
1274 — Reunion of East and West for a short time.
1309-1376 — The Babylonian exile of the Papacy at Avignon.
1378-1417 — The Great Schism of the West.
1439-1453 — Temporary reunion of the Greeks and Latins.
1480 — The Spanish Inquisition.
1492 — The discovery of the New World.
1517 — The beginning of the Protestant Reformation.
1523 — Zwingli began the Reformation in Switzerland.
1534 — The foundation of the Society of Jesus by St. Ignatius Loyola to counteract the work of the Reformation.
1534 — The passage of the Act of Supremacy which made the King the head of the Church of England.
1536 — John Calvin began the work of the Reformation in Geneva.
1545-1563 — The Council of Trent was held to remedy the abuses which had brought on the Reformation.
1569 — On St. Bartholomew's Day a number of Catholic nobles of France were massacred by the Hugenots. On the same day in 1572 the assassins and some 700 Hugenots were killed by mobs.
1571 — The naval battle of Lepanto which resulted in a brilliant victory for the Christians and marked the beginning of Turkish decadence.
1588 — The defeat of the Spanish Armada.
1598 — The Edict of Nantes granting liberty of worship to the Huguenots.
1608 — Jansenius began work on his book, "Augustinus," in an endeavor to discover the ideas of Baius in the works of St. Augustine.
1649 — Cromwell lays Ireland waste.
1743 — Febronius opposed the authority of the Church of Rome.
1780 — The beginning of ecclesiastical reform by the Emperor Joseph II of Austria which is called "Josephinism."
1789 — The French Revolution and the rise of neo-paganism.
1809 — The annexation of the Papal States and the carrying into captivity of Pope Pius VII by Napoleon.
1829 — Catholic Emancipation won in the British Isles by Daniel O'Connell.
1870 — The seizure of Rome and the Papal States by Garibaldi.
1871 — The beginning of the "Kulturkampf" in Germany. The so-called "May Laws" which sought to transform bishops and priests into state officials were passed in 1873 and 1874.
1903 — Expulsion of religious congregations from France, followed by confiscation of Church property in 1906.
1910 — The Laws of Separation in Portugal.

1914 — Beginning of the religious persecution in Mexico under President Carranze. This has been continued under Obregon, Calles, Gil and Cardenas.

1917 — Pope Benedict XV promulgated the "Code of Canon Law."

1917 — The Bolshevik Revolution in Russia and the spread of atheism.

1929 — The Lateran Treaty and Concordat whereby the Roman Question was settled. The sovereignty and independence of the Pope were recognized.

1931 — The proclamation of the Spanish Republic was followed by a bitter persecution of the Church and her religious orders.

1936 — In Germany Hitler began persecution of the Church by the arrest of many priests and religious on trumped-up charges of immorality. Revolution in Spain was accompanied by many outrages against the Church: destruction and seizure of her institutions, slaying of bishops, priests and nuns.

1937 — New Constitution of Eire came into force.

1939 — Victory of Generalissimo Franco ended revolution and anarchy in Spain. Pope Pius XII called Franco the saviour of civilization.

THE APOSTLES

Peter, originally named Simon, son of Jona, called Peter (Gr., *petra,* rock) by Christ when He appointed him chief of the Apostles and head of the Church. Scourged and crucified head downward at Rome by Nero, A. D. 67. Feast, June 29.

Andrew, brother of Peter. Crucified on an X-shaped cross at Achaia by the Roman governor Aegeus, A. D. 60. Feast, Nov. 30.

James the Greater, son of Zebedee, elder brother of John the Evangelist. Perished by the sword under Herod Agrippa, at Jerusalem, A. D. 44. Feast, July 25.

John, brother of James the Greater. Plunged into a cauldron of boiling oil at Rome, but escaped unhurt and died a natural death at Ephesus about A. D. 100. Feast, Dec. 27.

Philip, native of Bethsaida, as was also Peter. Said to have been hanged against a pillar in Phrygia. Feast, May 1.

James the Less, son of Alpheus and Mary of Cleophas, who was probably the sister of the Blessed Virgin Mary, hence a cousin, called "brother," of Christ. Stoned by the Jews and killed with a fuller's club about A. D. 62. Feast, May 1.

Thomas. Said to have labored in India, where he was run through with a lance at Coromandel. The Thomas Christians trace their origin to him. Feast, Dec. 21.

Bartholomew, friend of Philip. Said to have been skinned alive in Armenia. Feast, Aug. 24.

Matthew, a Galilean, son of Alpheus, and originally known as Levi. Martyred probably by the sword in Ethiopia. Feast, Sept. 21.

Matthias, chosen from among the disciples of Christ to replace the Apostle Judas. Martyred probably in Jerusalem, first stoned and then beheaded. Feast, Feb. 24.

Jude or Thaddeus, brother of James the Less. Said to have been shot to death with arrows in Mesopotamia. Feast, Oct. 28.

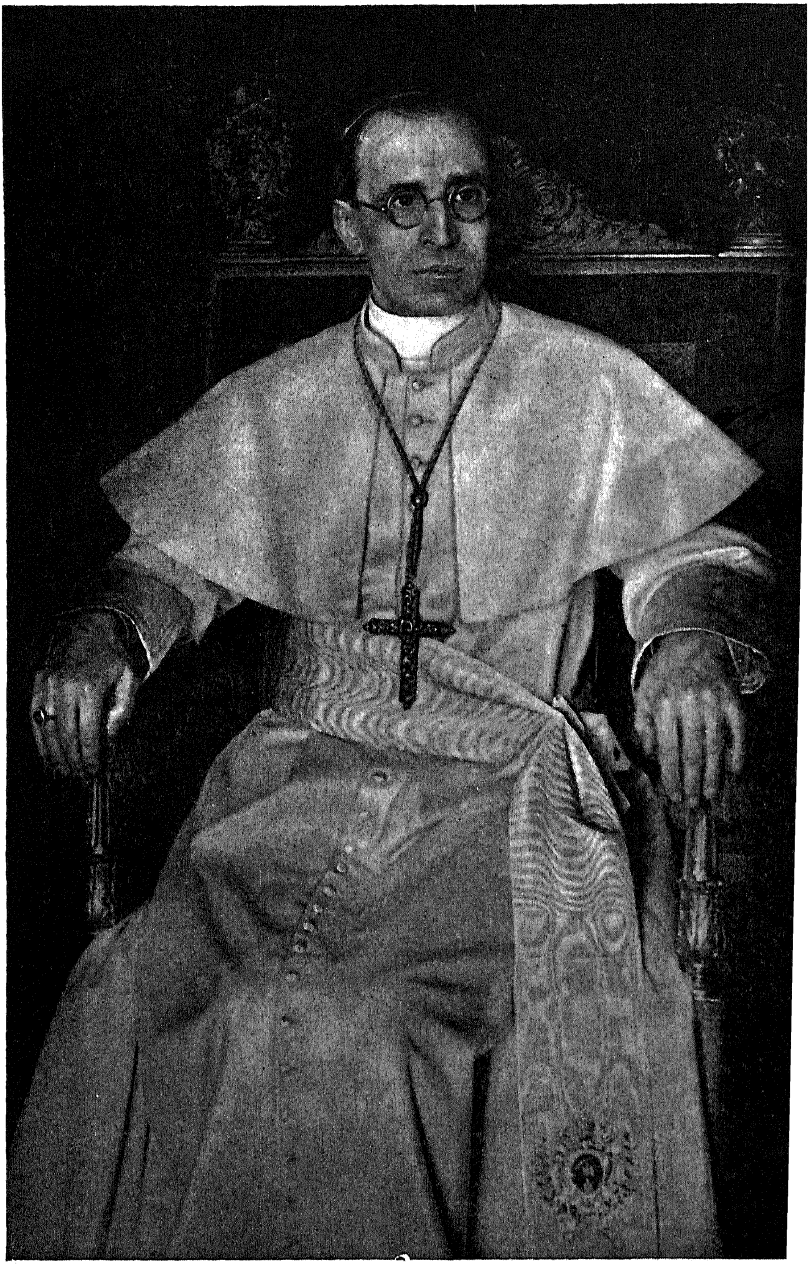
Simon. Said to have been crucified in Persia. Feast, Oct. 28.

Paul, a Jew of the tribe of Benjamin, but a Roman citizen, and persecutor of the Christians until miraculously converted by an apparition of Our Lord. He is considered one of the Apostles with whom he labored to convert men to Christ. Beheaded outside one of the gates of Rome by Nero, A. D. 67. Feast, June 29.

THE POPES AS MEDIATORS

Notable cases when Popes have acted as Mediators include:

Date of Reign	Name	Event
440- 461	St. Leo I	Treaty between Attila the Hun and Italy.
590- 604	St. Gregory I	Between Agilulf, the Lombards, and the Romans; between the Lombards and the Emperor of the Orient.
715- 731	St. Gregory II	Between Luitprand, Lombard King, and the Romans.
741- 752	St. Zachary	Between Luitprand and Rachis, Lombard Kings, and the Romans.
1049-1054	St. Leo IX	Between Henry III, Holy Roman Emperor, and King Andrew of Hungary.
1055-1056	Victor II	Between Henry III, Holy Roman Emperor, and King Ferdinand of Spain.
1198-1216	Innocent III	Between Richard the Lion-Hearted, King of England, and Philip Augustus of France.
1216-1227	Honorius III	Between Louis VIII of France and Henry III of England.
1243-1254	Innocent IV	Between the King of Portugal and his subjects.
1277-1280	Nicholas III	Between Emperor Rudolph of Hapsburg and Charles of Anjou, King of Naples.
1316-1334	John XXII	Between Edward II of England and Robert of Scotland.
1342-1352	Clement VI	Between Edward III of England and Philip VI, King of France.
1370-1378	Gregory XI	Between Ferdinand of Portugal and Henry of Castile.
1484-1492	Innocent VIII	Between contending royalties in England.
1492-1503	Alexander VI	Between Spain and Portugal.
1572-1585	Gregory XIII	Between Czar Ivan IV and King Bathory of Poland.
1623-1644	Urban VIII	Between France and Spain.
1878-1903	Leo XIII	Between Germany and Spain; between Haiti and Santo Domingo.
1914-1922	Benedict XV	Between Germany, Austria, Bulgaria, Turkey, and England, France, Russia, Belgium, Serbia, Montenegro, for the exchange of disabled prisoners and interned civilians in the World War.



Pope Pius XII

"Gloriously Reigning"

Eugenio Pacelli was born in Rome on the second day of March, 1876, the second son of Filippo and Virginia Graziozi Pacelli, both descendants of noble Roman families. Reared in simple Catholic fashion, Eugenio early manifested outstanding qualities of character and scholarship. Feeling the call to the clerical state, he entered the Alma Collegio Capranica in Rome after having completed his studies in the Classical Secondary School. Delicate health made community life practically impossible and the young student was obliged to leave Capranica College after a year's study. He continued his philosophical, theological and juridical studies at the Pontifical University of the Roman Seminary as a day student, being ordained to the priesthood in 1899.

Recognizing his unusual talent, Fr. Pacelli's superiors appointed him substitute professor of law in the schools of the Roman Seminary, making him at the same time Apprendista in the offices of the Secretariate of State. Shortly afterwards he was made titular professor of Canon Law and an official in the Congregation of Extraordinary Ecclesiastical Affairs.

His singular accomplishments soon drew the attention of Cardinal Gasparri, Secretary of the Congregation of Extraordinary Ecclesiastical Affairs. Assured of the young priest's excellent qualities Cardinal Gasparri, having consulted His Holiness and Cardinal Merry del Val, Secretary of State, persuaded Fr. Pacelli to resign his professorship and give himself entirely to the work of the Congregation.

Fr. Pacelli went rapidly from one grade to the next in the Congregation. After several years as Minutante he was appointed Undersecretary; very shortly afterwards he was made Prosecretary. This latter position he held during the reign of Pius X. Upon his election to the Papacy, Benedict XV promoted Fr. Pacelli to the position of Secretary of the Congregation.

Together with Cardinal Gasparri, Papal Secretary of State, the future Pius XII showed himself more than capable of dealing with the situation created by the World War. His mastery of German language and literature, his continued interest in all religious, political, social and intellectual phases of German life, and his readiness to assist all who sought his aid made for effective negotiations with the German people. These qualifications led to his being made Apostolic Nuncio to Bavaria in 1917. Through the Nunciature of Bavaria at that time passed all negotiations between Germany and the Vatican. In accordance with the custom of conferring the fulness of the priesthood upon all Nuncios of the Holy See, Fr. Pacelli was made Titular Archbishop of Sardi on April 23, 1917, being consecrated shortly afterwards by the Holy Father himself in the Sistine Chapel.

To his new post Archbishop Pacelli brought Benedict XV's proposal for peace. The Pope's proposal sought not only to bring the conflict to a close, but was designed also to assure lasting peace to the world. The Apostolic Nuncio acted as interpreter of the proposal of peace. But his efforts to win over the conflicting parties were in vain and the struggle dragged on for another year.

After the War the Nunciature of Berlin was established, and Archbishop Pacelli was its first Nuncio. Outstanding among his accomplishments in this position was the negotiation of two Concordats — one with Bavaria in 1924, and one with Prussia in 1929. After twelve years of faithful service in the German capital, Nuncio Pacelli presented his resignation to President von Hindenburg on December 9, 1929.

On his return to Rome he was created cardinal by Pius XI. Following his elevation to the cardinalate he was formally appointed successor to Cardinal Gasparri as Papal Secretary of State in February of 1930. His excellent work as Nuncio to Germany certainly merited this high position conferred upon him by the Holy Father.

Cardinal Pacelli's years of service as Secretary of State were signalized by important events. In 1930 he signed an agreement with the Italian Government concerning the interpretation and application of regulations in the Concordat. Between the years 1932 and 1935 he successfully negotiated concordats with the Grand Duchy of Badin (November 10, 1932); with Germany (July 20, 1933); with Austria (June 5, 1934); and with Yugoslavia (July 25, 1935).

In 1934 Cardinal Pacelli was sent by the Holy Father as Papal Legate to the International Eucharistic Congress in Buenos Aires, and in 1935 to the Solemn Triduum at Lourdes ending the Holy Year which commemorated the nineteenth centenary of the Redemption. In 1936 he inaugurated the International Congress of the Catholic Press. Having given his address in Italian, Cardinal Pacelli then addressed the other members in English, French, German, Spanish, Portuguese and Latin.

The last noteworthy achievement of the Cardinal Secretary of State before his election as Supreme Pontiff was his visit to the United States of America in October, 1936. His gracious kindness and his open friendliness during his visit have won for him a place in the heart of every true American. During his stay Cardinal Pacelli visited the nineteen ecclesiastical provinces and most of the dioceses in the States.

As Camerlengo of the Holy Office he fulfilled various duties during the interregnum following the death of Pius XI, on Feb. 10, 1939. He was elected Pope on the third ballot in the conclave, March 2, and took the name of Pius XII. The coronation took place March 10.

During the first year of his pontificate war broke out in Europe, engaging Germany, Poland, Great Britain and France in combat. Germany conquered Poland, and in 1940 defeated France and occupied Denmark, Netherlands, Belgium, Luxemburg and Norway. Italy joined Germany and Great Britain stood alone against the Axis powers. To all these nations suffering from the horrors of war Pope Pius XII extended his paternal solicitude.

In 1941 he further proved himself the Father of all in his impartiality towards the remaining peoples of Europe and those in Asia and Africa to whom the conflict had extended, and in the relief administered to war's victims, including the "non-Aryans." His generosity was aided by the Bishops' Relief Committee of the United States, and South America too helped with supplies. Thus, from Argentina he received clothing and cases of medicine sent to the Polish refugees in Rumania. The Poles, who had endured acute distress for more than a year, were his constant care, though efforts to help those in their own country or prisoners in Germany were greately impeded. He contributed towards an establishment for Polish refugees in Italy and sent aid to those in various countries of Europe. His Nuncios or Delegates in Italy, Albania, Canada, Australia, India, Egypt and Palestine visited English, French, Greek, Italian and German internees in those countries, bringing them spiritual consolation and material aid. A bureau of information set up at the Vatican received news from various places concerning prisoners, refugees and missing persons and transmitted this to families and anxious inquirers. The Vatican Radio broadcasts lists of names daily. All this was planned through the loving sympathy of the Holy Father for his children.

For peace he incessantly labors and prays, and he has made it the subject of many allocutions, including his annual message, broadcast to the world, replying to the traditional good wishes of the Sacred College of Cardinals on Christmas eve.

His first Christmas message, in 1939, gave five "fundamental points of a just and honorable peace": one, assurance of the "right to life and independence" of all nations, large and small; two, liberation by mutual agreement from "the heavy slavery of armaments"; three, establishment of juridical institutions to guarantee the faithful carrying out of peace terms and to revise them if need arises; four, satisfaction of the just demands of ethnical minorities; five, honest and earnest interpretation of international undertakings in the light of the Divine law, with strict adherence to the counsels of justice, love and charity.

In his Christmas message of 1940 he referred again to these "essential presuppositions of peace which would conform to principles of justice, equity and honor and would thus be enduring," and said that delayed application had not lessened "their intrinsic truth and conformity to reality," nor "their force of moral obligation." He then went on to consideration of the "opinion which contends that pre-war Europe as well as its political structure are now undergoing a process of transformation of such nature as to signal the dawn of a new era," and he laid down five "indispensable prerequisites for the search for a new order":

"One, triumph over hate, which is today a cause of division among peoples; renunciation therefore of the systems and practices from which hate constantly receives added nourishment. Two, triumph over mistrust, which bears down as a depressing weight on international law and renders impossible the realization of any sincere agreement. Three, triumph over the distressing principles that utility is a basis of law and right, and that might makes right: a principle which makes all international relations liable to fall. Four, triumph over those germs of conflict which consist in two-sided differences in the field of world economy; hence progressive action, balanced by correspondent degrees, to arrive at arrangements which would give to every state the medium necessary for insuring the proper standard of living for its own citizens of every rank. Five, triumph over the spirit of cold egoism which, fearless in its might, easily leads to violation not only of the honor and sovereignty of states but of the righteous, wholesome and disciplined liberty of citizens as well. It must be supplanted by sincere juridical and economic solidarity, fraternal collaboration in accordance with the precepts of Divine law amongst peoples assured of their autonomy and independence."

He concluded: "We express Our heartfelt wish that humanity and those who will show it the way along which it is to move forward will be sufficiently matured intellectually and capable in action to prepare the ground of the future for the new order that will be solid, true and just. We pray God that it may so happen."

The widespread favor with which the words of the Pope were received led to discussion and study of these basic points which clearly define the hope for the future of a war-torn world. "Osservatore Romano" and the N. C. W. C. News denounced false interpretation of his words as favoring the Axis.

The daily life of the Holy Father is one of austerity, devoutness, penance and indefatigable labor. He gives personal and careful direction to current affairs of the Holy See and on certain days receives cardinals and prelates who head the ecclesiastical dicasteries. There are also private audiences for visiting dignitaries, and on Sundays, Mondays and Wednesdays public audiences are granted. In addition, groups of soldiers passing through Rome are received every day, even without advance arrangements.

If the Pope intends to address an audience, he is carried into the large Hall of Benedictions in the gestatorial chair, and from its height blesses those present as he is carried past them. When he does not speak, he receives visitors in the Loggia of Raphael and adjoining rooms, and passes among some times thousands of persons, extending his hand to each one to kiss, ready to respond with kind words when he is addressed. Audiences without discourses sometimes last four hours. Unusual episodes demonstrate his paternal interest, such as receiving a group of First Communicants who came unannounced and without guide to see him, hearing the confession of a young girl, to her great joy, after she had burst into tears when he approached her in an audience, granting a plenary indulgence to the parishioners of a priest who asked for a partial indulgence for them. In these audiences, he says, he finds relief from the heaviness of spirit occasioned by the government of the Church in such difficult times, for here he comes into contact with his children and can open his heart freely.

For the newlyweds who come in great numbers to seek his blessing, the Holy Father has ever a word of counsel and affection. His discourses at these audiences during the year were on the dignity and importance of marriage, for which Christ instituted a sacrament, the grave responsibility of bearing children, on prayer as "the daily food of the spirit," the frequent practice of prayer in common, perseverance even though petitions seemingly are not answered, the sacrifice necessary to preserve Christian family life, the duties of this life, the lofty ideals of marriage, the firmness tempered with kindness by which children should be reared, and the normal exercise of parental authority without abuse of it. To all newlyweds since Jan., 1941, is given a portrait of the Pope inscribed by him with a blessing.

When Pope Pius received the Roman patriciate and nobility early in the year he expressed to them the wish that 1941 might bring a just and durable peace. He welcomed Msgr. Francis J. Brennan, the first American Auditor of the Sacred Rota, with words of praise for the Christian life that flourishes among American Catholics. In the course of an audience with Bishop Bierler of Sion, he spoke of the cause of canonization that he actively promotes of Bl. Nicholas von der Fleuh, the national ideal of Switzerland, for which country he has a great affection. To the Sodalities of Our Lady of Ireland he sent expression of grateful appreciation of their spiritual bouquet for his intentions. At the end of January he performed the marriage ceremony for his niece, Giuseppina Rossignani, and Count Giulio Rizzardi, in his private chapel, and pronounced a touching discourse appropriate to the day, the Espousal of the Blessed Virgin.

Receiving the committee which came from Milan to dedicate the tomb of Pope Pius XI on Feb. 9, Pope Pius XII rejoiced in their presence to honor his predecessor, "in honoring and venerating whom We feel you honor and venerate the most intimate of Our memories and affections." In the evening he prayed at the tomb of his predecessor, in the crypt of the Vatican Basilica, and then visited the excavations being carried on underground, which give complete confirmation of the Catholic tradition regarding the burial place of St. Peter. On Feb. 10 he attended the second anniversary solemn requiem Mass for Pius XI in the Sistine Chapel.

When the Pontiff received the envoy of Slovakia, Karol Sidor, at the Vatican, he bestowed his Apostolic Blessing on the people of that country and throughout the world. In an audience to the Lenten preachers of Rome he said that negation of God and irreligion are chiefly to blame for the momentous events that are shaking the world today and urged them in their sermons to recall a knowledge of God to men.

On March 12, the second anniversary of his coronation, a Mass of Thanksgiving was celebrated in the Sistine Chapel and subsequently members of the Sacred College visited his apartments to extend cordial greetings from all the faithful. Many messages of congratulation were received from rulers of nations and officials of state. Word was received that throughout Germany Catholics celebrated the occasion. In the National Shrine of the Immaculate Conception in Washington, D. C., the Apostolic Delegate, Archbishop Cicognani, was celebrant of a solemn pontifical Mass of commemoration, at which many diplomats were present, and Archbishop Spellman of New York preached a sermon on "The Pope of Peace." All Slovakia manifested its allegiance to the Vicar of Christ with solemn celebrations in every town.

Pilgrims from his native parish in Rome, San Giovanni di Fiorentini, were received in audience by the Holy Father as were also a number of military chaplains, with whom the Pope conversed and whose zeal he praised. Upon the death of former King Alfonso of Spain he sent messages of condolence, and later received the eldest son of the King, Don Juan de Bourbon, former Prince of the Asturias and now Count of Barcelona, who came to thank the Pontiff for participating in mourning for his father. Two months later, he received former Queen Victoria Eugenia of Spain in an official audience, with all the honors due her rank. She was accompanied by her daughter Beatrice and the latter's husband, Prince Alexander Torlonia.

At the end of March the Pope received in formal audience the Duchess of Aosta, widow of the Duke of Aosta, cousin of the King of Italy. To Count Stanislaus Pecci, who came to present his credentials as Minister to the Holy See from the Order of Malta, Pope Pius discoursed on the "high ideals and fervent faith that perpetually live and shine forth" in that Sovereign Military Order. During the stay in Rome of the Philharmonic Society of Berlin the chamber music trio of the Society gave a half-hour private recital for His Holiness. To representatives of the Confraternity of the Most Holy Trinity he spoke in praise of their work, saying, "It has not escaped Our attention that one of the most painful duties of this day is that of hospitalization for the victims of warfare," and he told of his great sorrow over the suffering inflicted by war and of his constant prayers for peace.

With all honors His Holiness received Yosuke Matsuoka, Foreign Minister of Japan, in audience on April 2, and presented him with a gold Pontifical Medal. Japanese students attending Propaganda College in Rome were subsequently received by the Pope, who blessed them with words of paternal affection and spoke in praise of their Foreign Minister. Matsuoka told newspapermen the audience had made a profound impression on him, one he would never forget.

Following the solemn events of the concluding days of Holy Week, carried out with the traditional ceremonies of the Vatican, Pope Pius XII broadcast his Easter message to the world, urging redoubled prayers for the restoration of peace and asking the belligerents to abstain from "still more homicidal instruments of war." He imparted his Apostolic Blessing to pastors and faithful, to families and children, "to those who in fulfilment of duty are fighting on land and sea and in the sky and especially to all those who have been so severely lashed by the scourge of war." Translations were rebroadcast in English, French, Spanish, Hungarian, German, Polish and Portuguese.

The Count of Turin, cousin of Italy's King, was received in audience that week. To one thousand Catholic University students and graduates the Pope delivered a discourse recommending excellence in study so they may thereby give glory to God and support Christian truths in scientific

circles, for science and faith are sisters. He addressed them as the brain of the social body. From Cardinal Boetto, Archbishop of Genoa, he rereceived a first-hand report of damage done to the cathedral during the British bombardment of the city, to whose people the Pope sent a message of sympathy and a special blessing. To victims of floods in Hungary he gave pecuniary aid. Responding to an impressive telegram of greeting sent him from Lourdes by Marshal Petain, the Pope invoked "a great abundance of graces and blessings" on his person and on France. In reply to an expression of loyal devotion from the hierarchy of England and Wales he sent his Apostolic Blessing.

On April 28 the Holy Father solemnly closed the quadricentennial of the Society of Jesus. The Very Rev. Vladimir Ledochowski, General of the Society, presented him with a reliquary containing relics of all the Jesuit saints and in an address stated that all members of the order were spiritually present at the audience and wished to confirm their filial obedience to the Vicar of Christ. The Pontiff said that according to the will of its founder the Society of Jesus had ever wished to be of service to the Vicar of Christ and had constantly worked and suffered for the Church, the history of its four centuries testifying to great achievements. He rejoiced in the gift of the reliquary and the presence before him of the Jesuits connected with the institutions in Rome, and he gave to all members of the Society and those entrusted to their care his Apostolic Blessing.

In a letter to Cardinal Maglione, Secretary of State, the Pope conveyed his wish that throughout the world special prayers be offered during May for restoration of peace. In particular he asked the prayers of children, and at the end of the month he was greatly touched when 5,000 children of Naples came to present to him a spiritual bouquet representing prayers, sacrifices and good works offered for children suffering as the result of the war. To their city he sent the Apostolic Blessing. When he received from the Ladies of the Perpetual Adoration and the Work for Assistance of Poor Churches gifts for needy churches, vestments, altar linens and laces, he gratefully accepted them and reemphasized the need of prayer. To girls of the Catholic Action organization in Rome participating in the annual Crusade of Purity he urged the preservation of this virtue by modesty of dress. Students receiving high marks at the College of the Assumption, where he was for many years a teacher of religion were given an audience with the Holy Father, who warmly welcomed them.

On May 5, he officiated at the consecration of Msgr. Carlo Confalonieri as Archbishop of Aquila. After the consecration he conferred the pallium and concelebrated Mass with the new Archbishop, whom with his family he received in special audience following the ceremonies. At a secret consistory, May 12, Pope Pius named Cardinal Fumasoni-Biondi Camerlengo of the Sacred College of Cardinals, appointed Bishops to fill four vacant sees and postulated the pallium for twenty archbishops. On May 17, an audience was granted to Duke Aimone of Spoleto, nephew of King Victor Emmanuel, afterwards named to the throne of Croatia as King Aimone. He was received simply as a Prince of the House of Savoy, and thus the impartiality and neutrality of the Holy See were maintained.

In a radio address signalizing the golden anniversary of "Rerum Novarum" and the tenth anniversary of "Quadragesimo Anno," on June 1, Pope Pius XII broadcast to the Catholic world "some further directive moral principles on three fundamental values of social and economic life," namely, the use of material goods, labor and the family. "As if were renewed the miracle of Pentecost," he said, "when the different peoples who had assembled in Jerusalem from regions speaking various languages

heard the voices of Peter and the Apostles in their own tongue," so he was able on that feast, by "so wonderful an instrument" as the radio, to call men together "in a world-wide Catholic meeting" for "a message of love, encouragement and comfort." He urged that they "keep burning the noble flame of a brotherly social spirit which fifty years ago was rekindled in the hearts of your fathers by the luminous and illuminating torch of the words of Leo XIII." His address was rebroadcast in eight languages.

On his name day, June 2, the feast of St. Eugene, he composed a prayer for world peace, richly indulgenced by the Sacred Penitentiary, and to the Cardinals who came to greet him on that day he voiced his sorrow for war's victims. During the month he delivered a discourse on Catholic Action to a representative group of college student members. He spoke of the responsibilities of those favored with higher education and deplored the separation of a large portion of our men of learning from Christian thought and the present antagonism between science and religion, which however cannot dim truth. By ardent participation in Catholic Action he urged them to reestablish contacts between the higher learning of the universities and the light revealed by Christ.

On June 26, the Holy Father broadcast an address to the Ninth National Eucharistic Congress of Catholics in the United States, meeting in St. Paul and Minneapolis. "The nations of the world are there," he said, for there is no people "but has children of its own blood there among you," and moreover "the Sacrament of our altars is a source of union which transcends all the accidents of history, all the diversifying traits and peculiarities, which have divided our scattered human family into different groups. He asked their "prayerful sympathy for Christ's other members" who "walk the sorrowful Way of the Cross," and that they imitate St. Paul's "unquenchable zeal to defend and to spread God's kingdom on earth," and closed with the Apostolic Blessing imparted "with the deep affection of Our paternal heart."

Again by radio he spoke to the entire world on June 29, the feast of Sts. Peter and Paul, urging men to put their trust in God, Whose hour will come, bringing justice, calm and peace to nations. This discourse on "The Ways of Providence in Human Events" was hailed by the secular press as filling the need of the world today. In the evening of the feast day Pope Pius descended to the crypt of the Vatican Basilica to pray at the tomb of St. Peter and bless the sacred palliums to be distributed to newly created archbishops. The annual Pontifical Medal had been presented to him the previous day. On one side is an engraved likeness of the Holy Father and on the other the Saviour is shown surrounded by war victims, thus commemorating the charitable activities of the Pontiff during the year. Annually 80 medals in gold, 2,000 in silver and 700 in bronze are coined, in a special design commemorative of that year of the Pontificate. The custom originated with Pope Martin V in 1417.

At the end of June, members of the Pontifical Academy of Sciences and the president, the Rev. Agostino Gemelli, O. F. M., recovered from a serious accident, met in the Vatican Gardens and were received in audience by the Pontiff, who discussed with each one his scientific work. Fr. Gemelli presented to him two volumes just published by the Catholic University of Milan of the "Discourses and Radio Messages of Pius XII" pronounced in the first two years of his pontificate.

The Holy Father remained at the Vatican during the summer and continued his usual activities, with the exception of some audiences of ecclesiastical routine. Among those he received during July were: Peru's new Ambassador to the Holy See, Diomedes Arias Schreiber, who presented his credentials; the Premier and Foreign Minister of Bulgaria and

their suites; Archbishop Giuseppe Misuraca, newly named Papal Nuncio to Venezuela; and Cardinal Ascalesi, Archbishop of Naples, who told of the air raids on his city and who received for the sufferers the Apostolic Blessing and a message of sympathy. On the occasion of their 70th anniversary members of the Society for Promoting Good Works were received by the Holy Father. A spiritual bouquet was sent him by the Catholic children of America through the Pontifical Association of the Holy Childhood and gave him great consolation. An audience granted 2,000 women school teachers was the first of a series to a total of more than 10,000 teachers who came to Rome for courses.

In August Gen. Daniel Papp, Rumania's new Minister to the Holy See, presented his credentials to Pope Pius. An armistice effected between Peru and Ecuador was largely due to the efforts of the Pontiff.

Myron C. Taylor, President Roosevelt's special representative, returned to the Vatican after an absence of more than a year necessitated by illness. He was received by Pope Pius, on Sept. 10, within twenty-four hours of his arrival. Many rumors were circulated but no official report of their conversations was made public, nor of the audiences on Sept. 19 and 21, before Mr. Taylor left again for the United States. He had spent the intervening week in Florence, at his Villa Schifanoia, which he gave to the Holy Father in perpetuity for religious and educational purposes. His Holiness was pleased to assign it to Rosary College, River Forest, Ill.

Special prayers throughout October to the Queen of the Holy Rosary that "the days of trial for the Church and poor humanity may be shortened," were asked by the Holy Father. At the opening of the juridical year of the Sacred Roman Rota, he praised their prudence and caution in adjudication of marriage cases and deplored the modern "mania for divorce." He was greatly saddened by the death on Oct. 8 of Cardinal Lauri, who for many years had been one of his most intimate friends.

To the Eighth National Eucharistic Congress of Chile he broadcast a message, on Nov. 9. "Chile, a new nation," he said, "was born within the bosom of the Church, and its fruitful land was sanctified forever with the Real Presence of Christ.... May this Sacrament, 'O Vinculum Caritatis,' constantly remind you that you are all brothers, rich and poor.... May Christ the Redeemer, Who has been raised above the highest peak of the Andes, give you always the precious gift of Faith as He gave it to you once before.... To all the beloved Chilean nation, we impart with all Our heart the Apostolic Benediction."

To Jose Manuel Llobet, who came to present his credentials as Argentina's new Ambassador to the Holy See, the Pope recalled that his first personal touch with Latin America was as Papal Legate of Pius XI to the International Eucharistic Congress of Buenos Aires, which inspiring occasion is ineradicably imprinted in his soul.

A Papal Brief issued on the occasion of the 42nd Diocesan Synod of Milan praised the salutary effect of the synod in consolidating parish and diocesan activities and especially recommended that religious instruction of the people be encouraged. The dignity and necessity of the priesthood were emphasized in his Motu Proprio, in November, founding the Pontifical Work of Priestly Vocations in the Sacred Congregation of Seminaries and Universities, to intensify in the faithful the desire to support priestly vocations.

In commemoration of his own consecration as bishop he asked that the 25th anniversary on May 13, 1942, be observed by a union of all hearts in prayer. Thus does Pius XII ever stress the necessity of elevating hearts and thoughts to God in adoration and petition, and as Vicar of Christ he constantly intercedes for the faithful committed to his care and all mankind.

ECCLESIASTICAL ADMINISTRATION

There are 1,731 separate ecclesiastical jurisdictions throughout the world, under the Holy See. These are: residential patriarchates, 10; residential sees, 1,209; abbeys and prelatures nullius, 54; vicariates, prefectures and missions *sui juris*, 458. In addition to the residential prelates, there are 4 titular patriarchs and 779 titular archbishops and bishops. During the first two years of his pontificate, Pope Pius XII created 21 residential sees, 4 abbeys and prelatures nullius, and 39 vicariates, prefectures and missions.

In the Western Hemispheres there are 476 ecclesiastical jurisdictions. The distribution is: North America, 207; continental Central America, 20; West Indies, 20; South America, 229. The United States has 118, including the Vicariate Apostolic of Alaska; Brazil has 101; Canada has 50.

There were 55 cardinals at the beginning of 1941. Three died during the year, so that with 52 members, the Sacred College of Cardinals is 18 short of its full complement.

Missionaries dependent upon the Sacred Congregation for the Propagation of the Faith total 73,887, composed of 20,578 priests, 8,414 lay Brothers and 44,895 Sisters. The greatest number of these missionary priests (4,561) and Brothers (1,167) are in China, but the country having the largest number of these missionary Sisters (10,525) is Australia.

There are a total of 835 religious orders, of which 159 are orders of men and 776 are orders of women.

The Holy See has representatives in 58 countries. Of these 36 have diplomatic status and 22 are Apostolic Delegates. Thirty-five countries have diplomatic representation at the Vatican.

PAPAL DOCUMENTS

Apostolic Letter — Formerly any document issued by the Holy See; now principally a Brief used for lesser appointments, for erecting and dividing mission territory, for designating basilicas and approving religious congregations.

Brief — Brief papal letter lacking the solemnity and formality of a Bull, signed with the seal of the Fisherman's ring and used for less important matters than a Bull.

Bull — Papal document with leaden seals used in appointing bishops and in canonizations.

Constitution — Papal law or grant used for dogmatic or disciplinary pronouncements. Since 1911 Constitutions have been used for erecting or dividing dioceses. They follow the old Bull form and are *sub plumbo* letters.

Decree — Legislative enactment taking the form of a constitution, apostolic letter or motu proprio, concerning faith and discipline as affects the general welfare of the Church.

Decretal — Papal letter containing an authoritative decision on some point of discipline.

Encyclical — Circular letter differing in form from a Bull or Brief, treating matters concerning the general welfare of the Church, addressed by the Pope to patriarchs, primates, archbishops and bishops in communion with the Holy See.

Motu Proprio — Decree following an informal method.

Rescript — Papal reply to questions or petitions of individuals.

THE PAPAL ENCYCLICALS

Communication of sound doctrine and the timely admonition against current evils by means of letters is definitely of Apostolic origin. Sts. Peter, Paul, John and James began writing to the members of the congregations where they had established the Church. The early pastors of souls continued this work of instruction by letter; and it is proper that the Supreme Shepherds of souls, the Roman Pontiffs, should thus guard their flocks by direct cautioning against abuses and by exhortation to virtue.

The encyclical letters of the recent Popes, who are at once pastors and guardians and recognized scholars of social conditions, have become text books to the Catholic and Christian world. A new era in encyclical history began with the reign of Leo XIII. Since he wrote his "Rerum Novarum" on the condition of the working classes, labor and capital both have looked to it and supplementary encyclicals for guidance and for protection.

Because so many of the encyclicals deal with particular and even provincial problems, many students have been unable to find a correct index to these encyclicals. Thus far only one volume, "Guide to the Encyclicals," has appeared giving complete sources and bibliographies of the encyclicals since Pope Leo XIII. With the permission of the author, Sister M. Claudia Carlen, I. H. M., we publish this list. Students who have the key to these encyclicals stand at the treasury of deep thought, loving concern for humanity and a careful analysis of the varied problems of men and their genuine Christian solution.

Encyclicals of Pope Leo XIII

Title	Subject	Date
Ad extremas	Foundation of Seminaries in the East Indies	1893
Adiutricem	Rosary	1895
Aeterni Patris	Scholastic Philosophy	1879
Affari vos	Manitoba School Question	1897
Annum Sacrum	Consecration of Mankind to the Sacred Heart	1899
Arcanum	Christian Marriage	1880
Au milieu des sollicitudes	Church and State in France	1892
Augustissimae Virginis Mariae	Rosary	1897
Auspicato concessum	Third Order of St. Francis	1882
Caritatis	Conditions in Poland	1894
Caritatis studium	Magisterium of the Church in Scotland	1898
Catholicae Ecclesiae	Abolition of African Slavery	1890
Christi nomen	Society for the Propagation of the Faith	1894
Constanti Hungarorum	Conditions of the Church in Hungary	1893
Cum multa	Conditions in Spain	1882
Custodi di quella fede	Freemasonry in Italy	1892
Dall'alto dell'Apostolico Seggia	Conditions in Italy	1890
Depuis le jour	Ecclesiastical Education in France	1899
Diuturni temporis	Rosary	1898
Diuturnum	Origin of Civil Power	1881
Divinum illud munus	Holy Ghost	1897
Dum multa	Marriage in Ecuador	1902

Title	Subject	Date
Etsi cunctas	Expression of Sympathy for the Church in Ireland	1888
Etsi nos	Conditions in Italy	1882
Exeunte iam anno	Right Ordering of Christian Life	1888
Fidentem piumque animum	Rosary	1896
Fin dal principio	Education of the Clergy in Italy	1902
Grande munus	Sts. Cyril and Methodius	1880
Graves de communi re	Christian Democracy	1901
Gravissimas	Religious Orders in Portugal	1901
Humanum genus	Freemasonry	1884
Iampridem	Laws against the Church in Germany	1886
Immortale Dei	Christian Constitution of States	1885
In amplissimo	Church in the United States	1902
In ipso	Episcopal Re-unions in Austria	1891
In plurimis	Abolition of African Slavery	1888
Inimica vis	Freemasonry in Italy	1892
Inscrutabili Dei consilio	Evils of Society	1878
Insignes	Hungarian Millenium	1896
Inter graves	Church in Peru	1894
Iucunda semper expectatione	Rosary	1894
Laetitiae sanctae	Rosary	1893
Libertas	Human Liberty	1888
Licet multa	Controversies among Catholics in Belgium	1881
Litteras a vobis	Formation and Influence of Clergy in Brazil	1894
Longinqua	Catholicity in the United States	1895
Magnae Dei Matris	Rosary	1892
Magni nobis	Authorization of the Catholic University of America	1889
Militantis Eccelsiae	Third Centenary of the Death of St. Peter Canisius	1897
Mirae caritatis	Most Holy Eucharist	1902
Nobilissima Gallorum gens	Religious Question in France	1884
Non mediocri	Spanish College in Rome	1893
Octobri mense	Rosary	1891
Officio sanctissimo	Condition of the Church in Bavaria	1887
Omnibus compertum	Union among the Greek Melchites	1900
Pastoralis	Religious Union in Portugal	1891
Pastoralis officii	Duelling	1891
Paterna Caritas	Recalling the Dissenting Armenians to the Faith	1888
Paternae	Ecclesiastical Education in Brazil	1899
Pergrata	Needs of the Church in Portugal	1886
Permoti nos	Social Conditions in Belgium	1895
Providentissimus Deus	Study of Holy Scripture	1893
Quae ad nos	Church in Bohemia and Moravia	1902
Quam aerumnosa	Italian Emigrants in America	1888
Quam religiosa	Civil Marriage Law in Peru	1898
Quamquam pluries	Patronage of St. Joseph and the Blessed Virgin Mary	1889
Quarto abeunte saeculo	Columbus Centenary	1892
Quod anniversarius	Sacerdotal Jubilee	1888
Quod Apostolici muneris	Socialism, Communism, Nihilism	1878
Quod auctoritate	Proclamation of Jubilee Year	1885

Title	Subject	Date
Quod multum	Liberty of the Church in Hungary	1886
Quod votis	Catholic University in Austria	1902
Quum diuturnum	Convoking the Latin-American Bishops to the First Plenary Council at Rome	1889
Reputantibus	Language Question in Bohemia	1901
Rerum novarum	Condition of the Working Classes	1891
Saepe nos	Boycotting in Ireland	1888
Sancta Dei Civitas	Three French Societies	1880
Sapientiae Christianae	Chief Duties of Christian Citizens	1890
Satis cognitum	Church Unity	1896
Spectata fides	Maintenance of Denominational Schools	1885
Spesse volte	Catholic Action in Italy	1898
Superiore anno	Recitation of the Rosary	1884
Supremi Apostolatus Officio	Rosary	1883
Tametsi futura prospicientibus	Jesus Christ Our Redeemer	1900
Urbanitatis veteris	Foundation of a Seminary in Athens	1901
Vi e ben noto	Rosary: Remedy for Evils in Italy	1887

Encyclicals of Pope Pius X

Ad Diem illum laetissimum	Jubilee of the Immaculate Conception	1904
Communium rerum	Eighth Centenary of St. Anselm	1909
E Supremi	Restoration of all Things in Christ	1903
Editae saepe	Third Centenary of the Canonization of St. Charles Borromeo	1910
Gravissimo officii munere	Forbidding French Association of Worship	1906
Iamdudum	Separation Law in Portugal	1911
Il fermo proposito	Catholic Action in Italy	1905
Iucunda sane	Thirteenth Centenary of St. Gregory the Great	1904
Lacrimabili statu	Indians of South America	1912
Pascendi dominic gregis	Modernism	1907
Pieni l'animo	Clergy in Italy	1906
Singulari quadam	Labor organizations in Germany	1912
Tribus circiter	Condemnation of the Mariavites	1906
Une fois encore	Separation of Church and State in France	1907
Vehementer nos	French Separation Law	1906

Encyclicals of Pope Benedict XV

Ad beatissimi Apostolorum	Appeal for Peace	1914
Annus iam plenus	Child War Victims	1920
Fausto appetente Die	Seventh Centenary of the Death of St. Dominic	1921
Humani generis redemptionem	Preaching	1917
In hac tanta	Twelfth Centenary of St. Boniface, Apostle of Germany	1919
In praeclara summorum	Sixth Centenary of Dante's Death	1921
Pacem, Dei munus pulcherrimum	Peace and Christian Reconciliation	1920
Paterno iam diu	Christian Charity for the Children of Central Europe	1919

Title	Subject	Date
Principi Apostolorum Petro	St. Ephrem the Syrian	1920
Quod iam diu	Peace Congress, Paris	1918
Sacra propediem	Seventh Centenary of the Third Order of St. Francis	1921
Singulari quadam	Labor Organizations in Germany	1912

Encyclicals of Pope Pius XI

Acerba animi	Persecution of the Church in Mexico	1932
Ad Catholici sacerdotii	Catholic Priesthood	1935
Ad salutem	Fifteenth Centenary of the Death of St. Augustine	1930
Caritate Christi compulsi	Sacred Heart and World Distress	1932
Casti connubii	Christian Marriage	1930
Dilectissima nobis	Conditions in Spain	1933
Divini illius magistri	Christian Education of Youth	1929
Divini Redemptoris	Atheistic Communism	1937
Ecclesiam Dei	Third Centenary of the Death of St. Josaphat, Archbishop of Polotsk	1923
Firmissimam constantiam	Conditions in Mexico	1937
In gravescentibus malis	Rosary	1937
Iniquis afflictisque	Persecution of the Church in Mexico	1926
Lux veritatis	Fifteenth Centenary of the Council of Ephesus	1931
Maximam gravissimamque	French Diocesan Associations	1924
Mens nostra	Promotion of the Practice of Spiritual Exercises	1929
Miserentissimus Redemptor	Reparation Due to the Sacred Heart	1928
Mit brennender sorge	Church in Germany	1937
Mortalium animos	Promotion of True Religious Unity	1928
Non abbiamo bisogno	Catholic Action	1931
Nova impendet	Economic Crisis, Unemployment, and Increase of Armaments	1931
Quadragesimo anno	Social Reconstruction	1931
Quas primas	Feast of Christ the King	1925
Quinquagesimo ante	Sacerdotal Jubilee	1929
Rerum ecclesiae	Catholic Missions	1926
Rerum omnium perturbationem	Third Centenary of the death of St. Francis de Sales	1923
Rerum Orientalium	Reunion with the Eastern Churches	1928
Rite expiatis	Seventh Centenary of the Death of St. Francis of Assisi	1926
Studiorum ducem	Sixth Centenary of the Canonization of St. Thomas Aquinas	1923
Ubi arcano Dei consilio	Peace of Christ in the Kingdom of Christ	1922
Vigilanti cura	Clean Motion Pictures	1936

Encyclicals of Pope Pius XII

Summi pontificatus	Function of the State in the Modern World	1939
Sertum laetitiae sanctae	To the Church in the United States	1939

CONCORDATS

A concordat is an agreement between the Holy See and a civil government on disputable spiritual matters. In order to secure certain necessary immunities to the Church, the Popes have often conceded the exercise of certain rights to the State such as the nomination of bishops, the appointments of pastors, the number of the clergy, taxation of Church property, etc.

Some famous Concordats were those between Pope Callistus II and Emperor Henry V of Germany in 1122, ending the dispute over the appointment of bishops; Pope Pius VII and Napoleon in 1801, reestablishing the Church in France; Pope Pius XI and Premier Mussolini of Italy in 1929, settling the controversy about the holding of Church property, and the marriage and public school questions.

The Holy See has concordats with the following countries: Poland, 1925; Italy, 1929; Rumania, 1929; Germany, 1933; Yugoslavia, 1935; Portugal, 1940; and a Modus Vivendi with Ecuador, 1937.

PAPAL ELECTIONS

When the Dean of the Sacred College proclaims publicly the death of the Pontiff, word is sent out to all the cardinals throughout the world. They are convoked to solemn conclave to elect a new Pope, to be held within fifteen to eighteen days after the death of the Pope. Until an election takes place, they remain in seclusion within a part of the Vatican Palace specially prepared for them.

On the fifteenth day after the death of the Pope, if all the cardinals are present, or if not all present then, on the eighteenth day the cardinals after celebrating Holy Mass go to the Sistine Chapel where voting takes place, on specially printed ballots, for the candidates who are found to have the qualifications for the office.

A two-thirds majority is required to elect. Two ballots are taken each morning and evening until a decision is reached. If no selection is made the ballots are burned with damp straw which produces a heavy black smoke, thereby notifying the people that no selection has been made. When a two-thirds majority is reached the ballots are burned without damp straw. The light smoke ascending from the chimney proclaims to the people the election of a new Pope. Acceptance of the office on the part of the one elected must be manifested before he is validly the new Pontiff. If the one elected is not already a bishop he must be consecrated.

The Pope is elected for life, i. e., for the remaining years of his life; although if he wishes he may resign. At the time he does so, a new Pope is elected. Any male Catholic, no matter of what race or color, may be elected Pope, even one who is not a priest. Should a layman be chosen he would have to be ordained and consecrated.

CONSISTORIES

Consistories are assemblies of Cardinals presided over by the Pope and called to deliberate with him. There are three kinds: (1) secret consistories, at which only the Pope and Cardinals are present; (2) public consistories, attended by other prelates and lay spectators; (3) semi-public consistories, attended by bishops and patriarchs.

The secret consistory is the most important. Thereat the Pope delivers an allocution on religious and moral conditions throughout the world. Sometimes the Pope seeks the opinion of the cardinals on the creation of new cardinals, gives the cardinal's ring to new cardinals, appoints bishops, archbishops and patriarchs, makes ecclesiastical transfers, divides or unites dioceses and asks for a vote on a proposed canonization.

At the public consistory the Pope bestows the red hat on newly created cardinals, hears the causes of beatifications and canonizations.

At the semi-public consistory the propriety of a proposed canonization is decided.

AD LIMINA VISIT

Bishops are obliged once every five years to visit the tombs of St. Peter and St. Paul, have audience with the Holy Father and present a written report of conditions in the diocese. The visits rotate over five years beginning January 1, 1911: first year, the bishops of Italy, Corsica, Sardinia, Sicily and Malta; second year, the bishops of Spain, Portugal, France, Belgium, Holland, England, Scotland, Ireland; third year, bishops from the other countries of Europe; fourth year, the bishops of the American Continents; fifth year, the bishops of Africa, Asia and Australia.

NOMINATIONS OF BISHOPS

The Sacred Congregation of the Consistory decreed July 25, 1916, that bishops should every two years send to their metropolitans a list of priests worthy of the episcopacy. The metropolitan forwards the results to the Apostolic Delegate who in turn forwards the list to the Congregation of the Consistory where the names are recorded to guide the Holy Father in his choice of bishops to fill vacancies and newly created sees.

CONCURSUS

A competitive examination of applicants for the permanent rectorship of a parish covering knowledge of ecclesiastical affairs, age, prudence, integrity and past services. Qualifications: must have been a priest of the diocese not less than ten years, must have had three years of parish work and have demonstrated ability to direct the temporal and spiritual affairs of a parish. A permanent rector is removed only by judicial process.

COUNCILS

A Council is an assembly of the prelates of the Church, called together by their lawful head, in order to decide questions concerning faith, morals, or ecclesiastical discipline. The following are the chief kinds of Councils: General or Ecumenical; Provincial; National or Plenary; and Diocesan.

GENERAL COUNCILS

A General or Ecumenical Council is one to which the bishops of the whole world are lawfully summoned by the Pope, or with his consent, and presided over by him or by his legates. Its decrees must also have the approval of the Sovereign Pontiff. General councils are infallible and cannot teach us anything wrong in faith or morals.

The following are the General Councils which have been held up to the present time. The first eight were held in Asia, or the eastern part of Christendom; the remainder in Europe, or the Western part:

Council (*Place*)	*Date*	*Pope*	*Doctrine*
1. Nicaea I.....	325	Sylvester.....	Condemned heresy of Arius; defined clearly that the Son of God was consubstantial (*homousios*) to the Father; formulated the Nicene Creed.
2. Constantinople I..	381	Damasus.....	Condemned heresy of Macedonius; defined the divinity of the Holy Ghost; confirmed and extended the Nicene Creed.
3. Ephesus	431	Celestine I....	Condemned the heresy of Nestorius; defined that there was one person in Christ and defended the Divine Maternity of the Blessed Virgin Mary.
4. Chalcedon	451	Leo I.....	Condemned heresy of Eutyches (Monophysites); declared Christ had two natures, human and divine.
5. Constantinople II.	553	Vigilius.....	The so-called three Chapters, the erroneous books of Theodorus and the teachings of the three Nestorian bishops, were condemned.
6. Constantinople III.	680	Agatho.....	Declared against the Monothelites, who taught one will in Christ, by defining that Christ had two wills, human and divine.
7. Nicaea II.....	787	Adrian I.....	Condemned the heresy of the image-breakers (Iconoclasts).
8. Constantinople IV.	869	Adrian II.....	The usurper Photius deposed, the patriarch Ignatius reinstated, and the Greek Schism suppressed.
9. Lateran I (Rome).	1123	Callistus II...	Called to confirm the peace between Church and State after the settlement of the Investiture Question.
10. Lateran II.....	1139	Innocent II....	Condemned the heresies of Peter of Bruys and Arnold of Brescia (Petrobrusians).
11. Lateran III.....	1179	Alexander III.	Condemned the heresies of the Waldenses and Albigenses; reformed ecclesiastical discipline; regulated for elections of Popes.

Council (Place)	*Date*	*Pope*	*Doctrine*
12. Lateran IV.....	1215	Innocent III...	Called to condemn prevailing heresies; to obtain aid for the progress of the Crusades; and for the promotion of ecclesiastical discipline. Annual confession and Communion prescribed for all.
13. Lyons I.....	1245	Innocent IV...	Called in behalf of the Holy Land, and on account of the hostility of the Emperor Frederick II toward the Holy See.
14. Lyons II	1274	Gregory X....	For the promotion of ecclesiastical discipline; for the union of the Greeks with the Latin Church.
15. Vienne	1311	Clement V....	Against fanatic sectarians (Beghards); suppression of the Knights Templars; the union of soul and body defined; help for the Holy Land.
16. Constance	1414-1418	Gregory XII... Martin V.....	Suppression of the Western Schism; ecclesiastical reform in "head and members"; Wyclif and Hus condemned.
17. Florence	1431-1443	Eugene IV....	For the union of the Greeks and other Oriental sects with the Latin Church; reestablishment of peace among Christian Princes.
18. Lateran V.....	1512-1517	Julius II..... Leo X.....	The relation of Pope to General Councils defined; condemnation of some errors regarding the nature of the human soul; crusade against the Turks.
19. Trent	1545-1563	Paul III..... Julius III..... Pius IV.....	Against the heresies of the so-called Reformers of the 16th century, viz., Luther, Calvin, and others. Reformed the discipline of the Church and clarified her position in doctrinal matters.
20. Vatican	1869 (op'd) 1870 (adj'd but not closed)	Pius IX.....	Canons relating to faith and the Constitution of the Church; defined especially in a solemn decree the primacy and infallibility of the Pope.

PROVINCIAL COUNCILS

A Provincial Council is a meeting of the bishops of one province. The metropolitan of an ecclesiastical province calls and presides over a provincial council to consider and adopt measures for the increase of faith, the regulation of morals, the correction of abuses, the settling of controversies, the establishment and maintenance of uniform discipline. Acts and decrees must be approved by the Sacred Congregation of the Council at Rome before being promulgated. One must be held at least once every twenty years.

PLENARY COUNCILS

Plenary Councils are National Councils, or meetings of the ordinaries of a region assembled under the presidency of the Pope's legate to determine matters of regulation and discipline. Their decrees are binding in the whole territory.

In the United States the archbishops of Baltimore by right of priority of the see, have presided over all the Plenary Councils, which have been attended by the archbishops, bishops, administrators, mitred abbots, vicars apostolic, prefects, apostolic coadjutors, auxiliary bishops, visiting bishops, provincials of religious orders, rectors of major seminaries and experts in theology and canon law.

The First Plenary Council of Baltimore was called May 9, 1852, with Archbishop Kendrick of Baltimore as Apostolic Delegate. It professed allegiance to the Pope and faith in the doctrines of the Church, regulated parish life, ceremonies, the administration of Church funds, and the teaching of Christian Doctrine.

The Second Plenary Council was called by Archbishop Spalding of Baltimore, October 7-21, 1866. It condemned the heresies of the day, made regulations in the organization of dioceses, the education and conduct of the clergy, ecclesiastical property, parochial duties, general education and secret societies.

The Third Plenary Council was called Nov. 9 — Dec. 7, 1884, by Archbishop Gibbons. It appointed a commission for the creation of a Catholic University. Elementary and higher school education was discussed, a commission was appointed to prepare a catechism of Christian Doctrine. Six holy days of obligation were determined for the United States: Immaculate Conception, Christmas, Circumcision, Ascension, Assumption, All Saints Day. It signed a petition to introduce the cause of beatification of the Jesuit Martyrs.

DIOCESAN SYNODS

A Diocesan Council, usually called Diocesan Synod, is a convention of priests of a diocese called by the bishop to consider matters for the good of the clergy and people. Except in special cases, it must be held in the Cathedral. Those who attend include: vicar general, diocesan consultors, rector of the seminary, deans, a delegate from each collegiate church, pastors of the city in which the synod is held, abbots and one superior from each religious order in the diocese, all of whom merely consult with the bishop who alone signs synodal decrees which become effective at once.

ROMAN PONTIFFS

Authorities differ concerning the correct list of the Popes. The following is the official list printed in the "Annuario Pontificio" and taken from a series of portraits in the Basilica of St. Paul near Rome. We venerate eighty-three Popes as saints, seven as blessed. One hundred and five Popes have been Romans; one hundred and three were natives of other parts of Italy; fifteen were French, nine Greek, seven German, five Asiatic, three African, three Spanish, two Dalmatian. Palestine, Thrace, Holland, Portugal and England have each furnished one occupant of the papal chair.

	Name	*Birthplace*	*Date of Accession*	*Date of Death*	*Duration of Pontificate Yr.*	*Mo.*
1.	St. Peter, Martyr*	Galilee	33	67	33	11
2.	St. Linus, Martyr	Volterra	67	78	11	3
3.	St. Cletus, Martyr	Rome	78	90	12	1
4.	St. Clement I, Martyr	Rome	90	100	9	2
5.	St. Anacletus, Martyr	Athens	100	112	12	10
6.	St. Evaristus, Martyr	Bethlehem	112	121	9	7
7.	St. Alexander I, Martyr	Rome	121	132	10	7
8.	St. Sixtus I, Martyr	Rome	132	142	9	3
9.	St. Telesphorus, Martyr	Greece	142	154	11	3
10.	St. Hyginus, Martyr	Greece	154	158	4	3
11.	St. Pius I, Martyr	Aquileia	158	167	8	3
12.	St. Anicetus, Martyr	Emesa	...	175	11	4
13.	St. Soter, Martyr	Campania	.	182	9	3
14.	St. Eleutherius, Martyr	Epirus	.	193	15	4
15.	St. Victor I, Martyr	Africa	193	203	10	2
16.	St. Zephyrinus, Martyr	Rome	203	221	17	2
17.	St. Calixtus I, Martyr	Rome	221	227	5	2
18.	St. Urban I, Martyr	Rome	227	233	6	7
19.	St. Pontian, Martyr	Rome	233	238	5	2
20.	St. Anterus, Martyr	Greece	238	239	1	1
21.	St. Fabian, Martyr	Rome	239	253	13	1
22.	St. Cornelius, Martyr	Rome	253	255	3	0
23.	St. Lucius I, Martyr	Rome	255	257	3	3
24.	St. Stephen I, Martyr	Rome	257	260	4	2
25.	St. Sixtus II, Martyr	Greece	260	261		11
26.	St. Dionysius	Greece	261	272	11	3
27.	St. Felix I, Martyr	Rome	272	275	2	10
28.	St. Eutychian, Martyr	Luni	275	283	8	10
29.	St. Caius, Martyr	Dalmatia	283	296	12	4
30.	St. Marcellinus, Martyr	Rome	296	304	8	2
31.	St. Marcellus I, Martyr	Rome	304	309	5	7
32.	St. Eusebius	Greece	309	311	2	1
33.	St. Melchiades	Africa	311	313	3	7
34.	St. Sylvester I	Rome	314	337	23	10
35.	St. Marcus	Rome	337	340	2	8
36.	St. Julius I	Rome	341	352	11	2
37.	St. Liberius	Rome	352	366	10	7
38.	St. Felix II	Rome	363	365	1	3
39.	St. Damasus I	Spain	367	384	18	2
40.	St. Siricius	Rome	384	398	15	11
41.	St. Anastasius I	Rome	399	402	2	10
42.	St. Innocent I	Albano	402	417	15	2
43.	St. Zozimus	Greece	417	418	1	9

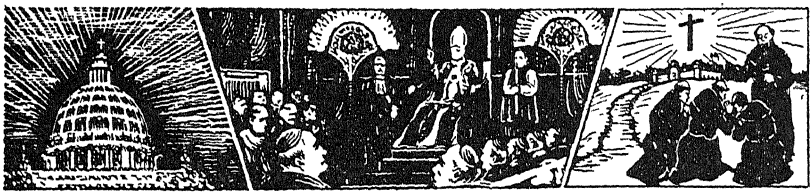
*St. Peter, after his election by Christ as His vicar on earth, resided first at Antioch. His Roman pontificate lasted 25 years and 2 months.

	Name	Birthplace	Date of Accession	Date of Death	Duration of Pontificate Yr.	Mo.
44.	St. Boniface I	Rome	418	423	4	9
45.	St. Celestine I	Rome	423	432	9	10
46.	St. Sixtus III	Rome	432	440	8	0
47.	St. Leo I (the Great)	Tuscany	440	461	21	1
48.	St. Hilary	Cagliari	461	468	6	3
49.	St. Simplicius	Tivoli	468	483	15	
50.	St. Felix III	Rome	483	492	8	11
51.	St. Gelasius I	Africa	492	496	4	8
52.	St. Anastasius II	Rome	496	498	1	11
53.	St. Symmachus	Sardinia	498	514	15	7
54.	St. Hormisdas	Frosinone	514	523	9	
55.	St. John I, Martyr	Tuscany	523	526	2	9
56.	St. Felix IV	Sannio	526	530	4	2
57.	Boniface II	Rome	530	532	2	
58.	John II	Rome	532	535	2	4
59.	St. Agapitus	Rome	535	536		10
60.	St. Silverius, Martyr	Campania	536	538	2	
61.	Vigilius	Rome	538	555	16	
62.	Pelagius I	Rome	555	560	4	10
63.	John III	Rome	560	573	12	11
64.	Benedict I	Rome	574	578	4	1
65.	Pelagius II	Rome	578	590	11	2
66.	St. Gregory I (the Great)	Rome	590	604	13	6
67.	Sabinianus	Bieda	604	606	1	5
68.	Boniface III	Rome	607	607		8
69.	St. Boniface IV	Valeria	608	615	6	8
70.	St. Adeodatus I (Deusdedit)	Rome	615	619	3	
71.	Boniface V	Naples	619	625	5	10
72.	Honorius I	Campania	625	638	12	11
73.	Severinus	Rome	640	640		2
74.	John IV	Dalmatia	640	642	1	9
75.	Theodore I	Greece	642	649	6	5
76.	St. Martin I, Martyr	Todi	649	655	6	2
77.	St. Eugenius I	Rome	655	657	1	7
78.	St. Vitalian	Segni	657	672	14	5
79.	Adeodatus II	Rome	672	676	4	2
80.	Domnus I	Rome	676	678	1	5
81.	St. Agatho	Palermo	678	682	3	6
82.	St. Leo II	Sicily	682	683		10
83.	St. Benedict II	Rome	684	685		10
84.	John V	Antioch	685	686	1	
85.	Conon	Thrace	686	687		11
86.	St. Sergius I	Palermo	687	701	13	8
87.	John VI	Greece	701	705	3	2
88.	John VII	Rossano	705	707	2	7
89.	Sisinnius	Syria	708	708	0	0
90.	Constantine	Syria	708	715	7	0
91.	St. Gregory II	Rome	715	731	15	8
92.	St. Gregory III	Syria	731	741	10	8
93.	St. Zachary	Greece	741	752	10	3
94.	Stephen II	Rome	752	752	0	0
95.	St. Stephen III	Rome	752	757	5	
96.	St. Paul I	Rome	757	767	10	1
97.	Stephen IV	Syracuse	768	771	3	5
98.	Adrian I	Rome	771	795	23	10

	Name	Birthplace	Date of Accession	Date of Death	Duration of Pontificate Yr.	Mo.
99.	St. Leo III	Rome	795	816	20	5
100.	St. Stephen V	Rome	816	817		7
101.	St. Paschal I	Rome	817	824	7	
102.	Eugenius II	Rome	824	827	3	6
103.	Valentine	Rome	827	827		1
104.	Gregory IV	Rome	827	844	16	
105.	Sergius II	Rome	844	847	2	11
106.	St. Leo IV	Rome	847	855	8	3
107.	Benedict III	Rome	855	858	2	6
108.	St. Nicholas I (the Great)	Rome	858	867	9	6
109.	Adrian II	Rome	867	872	4	10
110.	John VIII	Rome	872	882	10	
111.	Marinus I (Martin II)	Gallicia	882	884	1	5
112.	St. Adrian III	Rome	884	885	1	4
113.	Stephen VI	Rome	885	891	6	
114.	Formosus	Ostia	891	896	4	6
115.	Stephen VII	Rome	896	897	1	2
116.	Romanus	Gaul	897	898	0	3
117.	Theodore II	Rome	898	898	0	0
118.	John IX	Tivoli	898	900	2	0
119.	Benedict IV	Rome	900	903	3	2
120.	Leo V	Ardea	903	903	0	1
121.	Christophorus	Rome	903	904	0	6
122.	Sergius III	Rome	904	911	7	3
123.	Anastasius III	Rome	911	913	2	2
124.	Landus	Sabino	913	914	0	6
125.	John X	Ravenna	915	928	14	2
126.	Leo VI	Rome	928	929	0	0
127.	Stephen VIII	Rome	929	931	2	1
128.	John XI	Rome	931	936	4	10
129.	Leo VII	Rome	936	939	3	6
130.	Stephen IX	Germany	939	942	3	4
131.	Marinus II (Martin III)	Rome	942	946	3	6
132.	Agapitus II	Rome	946	956	10	3
133.	John XII	Rome	956	964	7	9
134.	Benedict V	Rome	964	965	1	1
135.	John XIII	Rome	965	972	6	11
136.	Benedict VI	Rome	972	973	1	3
137.	Domnus II	Rome	973	973	0	3
138.	Benedict VII	Rome	975	984	9	5
139.	John XIV	Pavia	984	985	0	8
140.	John XV	Rome	985	996	10	4
141.	Gregory V	Saxony	996	999	2	8
142.	Sylvester II	France	999	1003	4	1
143.	John XVI or XVII	Rome	1003	1003	0	5
144.	John XVII or XVIII	Rome	1003	1009	5	5
145.	Sergius IV	Rome	1009	1012	2	8
146.	Benedict VIII	Rome	1012	1024	11	11
147.	John XVIII, XIX, or XX	Rome	1024	1033	9	0
148.	Benedict IX (res. 1044)	Rome	1033	1044	11	0
149.	Gregory VI (abd. 1046)	Rome	1044	....	2	8
150.	Clement II	Saxony	1046	1047	0	9
151.	Damasus II	Germany	1048	1048	0	0
152.	St. Leo IX	Germany	1049	1054	5	2
153.	Victor II	Bavaria	1055	1057	2	3

	Name	Birthplace	Date of Accession	Date of Death	Duration of Pontificate Yr.	Mo.
154.	Stephen X	Germany	1057	1058	0	7
155.	Nicolas II	Burgundy	1059	1061	2	6
156.	Alexander II	Milan	1061	1073	11	6
157.	St. Gregory VII	Sovana	1073	1085	12	1
158.	Bl. Victor III	Benevento	1087	1087	0	4
159.	Bl. Urban II	Reims	1088	1099	11	4
160.	Paschal II	Bleda	1099	1118	18	5
161.	Gelasius II	Gaeta	1118	1119	1	0
162.	Callistus II	Burgundy	1119	1124	5	10
163.	Honorius II	Bologna	1124	1130	5	1
164.	Innocent II	Rome	1130	1143	13	7
165.	Celestine II	Tuscany	1143	1144	0	5
166.	Lucius II	Bologna	1144	1145	0	11
167.	Bl. Eugene III	Pisa	1145	1153	8	4
168.	Anastasius IV	Rome	1153	1154	1	4
169.	Adrian IV	England	1154	1159	4	8
170.	Alexander III	Siena	1159	1181	21	11
171.	Lucius III	Lucca	1181	1185	4	2
172.	Urban III	Milan	1185	1187	1	10
173.	Gregory VIII	Benevento	1187	1187	0	1
174.	Clement III	Rome	1187	1191	3	3
175.	Celestine III	Rome	1191	1198	6	9
176.	Innocent III	Anagni	1198	1216	18	6
177.	Honorius III	Rome	1216	1227	10	8
178.	Gregory IX	Anagni	1227	1241	14	5
179.	Celestine IV	Milan	1241	1241	0	0
180.	Innocent IV	Genoa	1243	1254	11	5
181.	Alexander IV	Anagni	1254	1261	6	5
182.	Urban IV	Troyes	1261	1264	3	1
183.	Clement IV	Saint-Gilles	1265	1268	3	9
184.	Bl. Gregory X	Piacenza	1271	1276	4	4
185.	Bl. Innocent V	Savoy	1276	1276	0	5
186.	Adrian V	Genoa	1276	1276	0	1
187.	John XIX, XX, or XXI	Lisbon	1276	1277	0	8
188.	Nicholas III	Rome	1277	1280	2	8
189.	Martin IV (or II)	Brie	1281	1285	4	1
190.	Honorius IV	Rome	1285	1287	2	0
191.	Nicholas IV	Ascoli	1288	1292	4	1
192.	St. Celestine V (abd. 1294).	Isernia	1294	1296	0	5
193.	Boniface VIII	Anagni	1294	1303	8	9
194.	Bl. Benedict X or XI	Treviso	1303	1304	0	8
195.	Clement V (to Avignon)	Guascogna	1305	1314	8	10
196.	John XX, XXI, or XXII	Cahors	1316	1334	18	3
197.	Benedict XI or XII	Tolosa	1334	1342	7	4
198.	Clement VI	Limoges	1342	1352	10	6
199.	Innocent VI	Limoges	1352	1362	9	8
200.	Bl. Urban V	Mende	1362	1370	8	1
201.	Gregory XI (retd. to Rome)	Limoges	1370	1378	7	2
202.	Urban VI	Naples	1378	1389	11	6
203.	Boniface IX	Naples	1389	1404	14	11
204.	Innocent VII	Sulmona	1404	1406	2	0
205.	Gregory XII (res. 1409)	Venice	1406	1417	2	6
206.	Alexander V	Island of Candia	1409	1410	0	10
207.	John XXII, XXIII, or XXIV (res. 1415)	Naples	1410	1419	5	0

	Name	Birthplace	Date of Accession	Date of Death	Duration of Pontificate Yr.	Mo.
208.	Martin V (or III)	Rome	1417	1431	13	3
209.	Eugene IV	Venice	1431	1447	15	11
210.	Nicholas V	Sarzana	1447	1455	8	0
211.	Callistus III	Valencia	1455	1458	3	3
212.	Pius II	Siena	1458	1464	5	11
213.	Paul II	Venice	1464	1471	6	10
214.	Sixtus IV	Savona	1471	1484	13	0
215.	Innocent VIII	Genoa	1484	1492	7	10
216.	Alexander VI	Valencia	1492	1503	11	0
217.	Pius III	Siena	1503	1503	0	0
218.	Julius II	Savona	1503	1513	9	3
219.	Leo X	Florence	1513	1521	8	8
220.	Adrian VI	Utrecht	1522	1523	1	8
221.	Clement VII	Florence	1523	1534	10	10
222.	Paul III	Rome	1534	1549	15	0
223.	Julius III	Monte San Savino	1550	1555	5	1
224.	Marcellus II	Montepulciano	1555	1555	0	0
225.	Paul IV	Naples	1555	1559	4	2
226.	Pius IV	Milan	1559	1565	5	11
227.	St. Pius V	Bosco	1566	1572	6	3
228.	Gregory XIII	Bologna	1572	1585	12	10
229.	Sixtus V	Grottammare	1585	1590	5	4
230.	Urban VII	Rome	1590	1590	0	0
231.	Gregory XIV	Cremona	1590	1591	0	10
232.	Innocent IX	Bologna	1591	1591	0	2
233.	Clement VIII	Florence	1592	1605	13	1
234.	Leo XI	Florence	1605	1605	0	0
235.	Paul V	Rome	1605	1621	15	8
236.	Gregory XV	Bologna	1621	1623	2	5
237.	Urban VIII	Florence	1623	1644	20	11
238.	Innocent X	Rome	1644	1655	10	3
239.	Alexander VII	Siena	1655	1667	12	1
240.	Clement IX	Pistoia	1667	1669	2	5
241.	Clement X	Rome	1670	1676	6	2
242.	Innocent XI	Como	1676	1689	12	10
243.	Alexander VIII	Venice	1689	1691	1	3
244.	Innocent XII	Naples	1691	1700	9	2
245.	Clement XI	Urbino	1700	1721	20	3
246.	Innocent XIII	Rome	1721	1724	2	9
247.	Benedict XIII	Naples	1724	1730	5	8
248.	Clement XII	Florence	1730	1740	9	6
249.	Benedict XIV	Bologna	1740	1758	17	8
250.	Clement XIII	Venice	1758	1769	10	6
251.	Clement XIV	Sant' Arcangelo	1769	1774	5	4
252.	Pius VI	Cesena	1775	1799	24	6
253.	Pius VII	Cesena	1800	1823	23	5
254.	Leo XII	Spoleto	1823	1829	5	4
255.	Pius VIII	Cingoli	1829	1830	1	8
256.	Gregory XVI	Belluno	1831	1846	15	3
257.	Pius IX	Senigallia	1846	1878	31	7
258.	Leo XIII	Carpineto	1878	1903	25	5
259.	Pius X	Riese	1903	1914	11	0
260.	Benedict XV	Genoa	1914	1922	7	4
261.	Pius XI	Desio	1922	1939	17	0
262.	Pius XII	Rome	1939			



Hierarchy of the Catholic Church

The hierarchy is the governing body of the Church. It consists of the Pope, the College of Cardinals, the Sacred Congregations, the Patriarchs, Archbishops and Bishops, the Apostolic Delegates, Vicars and Prefects, certain Abbots and other prelates.

THE POPE

His Holiness the Pope is the Bishop of Rome, Vicar of Jesus Christ, Successor of St. Peter, the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the temporal dominions of the Holy Roman Church, and Sovereign of Vatican City.

PROTHONOTORIES APOSTOLIC

Prothonotaries Apostolic are members of the chief order of prelates in the Roman Curia. They are divided into four classes:

(1) **Prothonotaries Apostolic de numero participantium,** so called because they share in the revenues of the papal chancery; they sign the Papal Bulls, aid in the work of the consistories and in the process of canonizations and examinations of candidates, enjoy the use of pontificals and have many other privileges.

(2) **Prothonotaries Apostolic Supernumerary,** limited to the canons of the Roman patriarchal Basilicas of St. Peter, the Lateran and St. Mary Major and the cathedral churches of Concordia, Florence, Goritz, Padua, Treviso, Udine, Venice, Cagliari, Malta and Strigonia, who have been made domestic prelates by the Pope.

(3) **Prothonotaries Apostolic ad instar (participantium),** who are appointed by the Pope and are entitled to the same external insignia as Class 1.

(4) **Prothonotaries Apostolic Titular or Honorary,** who receive the dignity as a special privilege.

PAPAL LEGATES

Legates a latere — Cardinals appointed by the Pope to represent him at specific functions usually of national importance. All legates do not bear this title, as in the case of a cardinal sent as papal representative to a Eucharistic Congress.

Nuncios — Representatives of the Pope at a foreign government whose duty it is to handle the affairs between the Apostolic See and the State. In Catholic countries, the Nuncio is dean of the diplomatic corps. They are usually titular archbishops; occasionally bishops or archbishops with a residential see.

Internuncios — Legates of lower rank than the Nuncios whose duty it is to foster relations between the Holy See and the State. They are sent to governments of lesser importance.

Apostolic Delegates — Non-diplomatic legates sent to foreign countries to watch over the conditions of the Church in the State.

THE COLLEGE OF CARDINALS

The College of Cardinals is the Senate of the Church. The Cardinals act as advisers to the Pope and elect his successor. When complete the Sacred College numbers 70 members of whom 6 are cardinal-bishops, 50 are cardinal-priests and 14 are cardinal-deacons. The following is a list of the present College of Cardinals:

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
		CARDINAL-BISHOPS		
1851	1911	Gennaro Granito Pignatelli di Belmonte	Bishop of Ostia and Albano, Dean of the College of Cardinals; Prefect of the Congregation of Ceremonies	Italian
1863	1916	Tommaso Pio Boggiani, O. P.	Bishop of Porto and Santa Rufina; Chancellor of the Holy See	Italian
1871	1925	Enrico Gasparri	Bishop of Velletri; Prefect of the Apostolic Signature	Italian
1871	1930	Francesco Marchetti-Selvaggiani	Bishop of Frascati; Vicar General of His Holiness; Archpriest of the Patriarchal Basilica of the Lateran, Secretary of the Congregation of the Holy Office	Italian
1870	1933	Carlo Salotti	Bishop of Palestrina; Prefect of Congregation of Rites	Italian
1861	1935	Enrico Sibilia	Bishop of Sabina and Poggio Mirteto	Italian
		CARDINAL-PRIESTS		
1859	1911	William O'Connell	Archbishop of Boston	American
1872	1916	Alessio Ascalesi	Archbishop of Naples	Italian
1859	1916	Adolf Bertram	Archbishop of Breslau	German
1869	1921	Michael von de Faulhaber	Archbishop of Munich and Freising	German
1865	1921	Dennis J. Dougherty	Archbishop of Philadelphia	American
1868	1921	Francisco Vidal y Barraquer	Archbishop of Tarragona	Spanish
1872	1923	Giovanni B. Nasalli-Rocca di Corneliano	Archbishop of Bologna	Italian
1865	1925	Alessandro Verde	Archpriest of Liberian Patriarchal Basilica of St. Mary Major	Italian
1874	1927	Joseph Ernest Van Roey	Archbishop of Malines	Belgian
1881	1927	Auguste Hlond, S. S.	Archbishop of Gneisen and Posen	Polish
1880	1927	Pedro Segura y Saenz	Archbishop of Seville	Spanish
1884	1927	Justinian Seredi, O. S. B.	Archbishop of Strigonia	Hungarian
1880	1929	Ildefonso Schuster, O. S. B.	Archbishop of Milan	Italian
1888	1929	Manuel Goncalves Cerejeira	Patriarch of Lisbon	Portuguese
1874	1929	Luigi Lavitrano	Archbishop of Palermo	Italian
1861	1929	Joseph MacRory	Archbishop of Armagh	Irish

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
1882	1930	Sebastiano Leme da Silveira Cintra	Archbishop of Rio de Janeiro.	Brazilian
1876	1930	Raffaelo Carlo Rossi, O. C. D.	Secretary of the Consistorial Congregation, Camerlengo of the College of Cardinals	Italian
1884	1930	Achilles Lienart	Bishop of Lille	French
1872	1933	Pietro Fumasoni-Biondi	Prefect of the Congregation for the Propagation of the Faith	Italian
1873	1933	Federico Tedeschini	Archpriest of Vatican Basilica; Prefect of the Congregation of Basilica of St Peter; Apostolic Datary	Italian
1876	1933	Maurilio Fossati	Archbishop of Turin	Italian
1883	1933	Rodrigue Villeneuve, O. M. I	Archbishop of Quebec	Canadian
1872	1933	Elias dalla Costa	Archbishop of Florence	Italian
1875	1933	Theodore Innitzei	Archbishop of Vienna	Austrian
1879	1935	Ignatius Tappouni	Syrian Patriarch of Antioch	Irakian
1876	1935	Francesco Marmaggi	Prefect of the Congregation of the Council	Italian
1877	1935	Luigi Maglione	Prefect of Congregation of Extraordinary Ecclesiastical Affairs; Secretary of State	Italian
1866	1935	Carlo Cremonesi		Italian
1859	1935	Alfred Baudrillart, Cong. Orat	Rector of Catholic Institute of Paris	French
1874	1935	Emmanuel Suhard	Archbishop of Paris	French
1880	1935	Diego Copello	Archbishop of Buenos Aires	Argentine
1871	1935	Pietro Boetto, S. J.	Archbishop of Genoa	Italian
1884	1936	Eugene Tisserant	Secretary of the Congregation for the Oriental Church	French
1884	1937	Adeodato Giovanni Piazza, O. C. D.	Patriarch of Venice	Italian
1876	1937	Ermenegildo Pellegrinetti		Italian
1865	1937	Arthur Hinsley	Archbishop of Westminster	English
1877	1937	Giuseppe Pizzardo	Prefect of Congregation of Seminaries and Universities, President of Catholic Action	Italian
1880	1937	Pierre Marie Gerlier	Archbishop of Lyons	French
		CARDINAL-DEACONS		
1877	1935	Camillo Caccia Dominioni.		Italian
1874	1935	Nicola Canali	Grand Penitentiary; President of the Commission charged with the Administration of Vatican City	Italian
1867	1935	Domenico Jorio	Prefect of the Congregation of the Sacraments	Italian
1874	1935	Vincenzo La Puma	Prefect of the Congregation of Religious	Italian
1856	1935	Federico Cattani		Italian
1877	1935	Massimo Massimi	President of the Commission on the Authentic Interpretation of the Code of Canon Law	Italian
1866	1936	Giovanni Mercati	Librarian and Archivist of the Holy Roman Church	Italian

THE ROMAN CURIA

The Pope is the Supreme Head of the Church, possessing full and absolute jurisdiction in the governmental affairs of the Church. Since, however, it is practically impossible for him to exercise this ordinary authority immediately over the whole, universal Church, the Popes have found it necessary to establish various groups of churchmen to whom they delegate part of their jurisdiction to be exercised by them. These various bodies constitute the Roman Curia which, at present, according to the recent reform of Pius X, consists of twelve Congregations, three Tribunals, and five Offices.

Congregations

Congregation of the Holy Office

Prefect: His Holiness, the Pope.

Secretary: Francesco Cardinal Marchetti-Selvaggiani.

Assessor: Msgr. Alfred Ottaviani.

Commissary: Very Rev. John Lottini, O. P.

Office: Palazzo del S. Officio.

Duties: Guards the Catholic doctrine in faith and morals; judges heresy and those suspected of heresy; protects the dogmatic doctrine of the sacraments; decides in matters concerning the Eucharistic fast of priests celebrating Mass; in matters concerning the Pauline privilege, the marriage impediments of disparity of cult and mixed religion, and is able to grant dispensations from these two impediments; examines and condemns books and gives dispensations for reading condemned books; judges all questions pertaining to the dogmatic doctrine of indulgences, new prayers, and devotions.

Consistorial Congregation

Prefect: His Holiness, the Pope.

Secretary: Raffaelo Charles Cardinal Rossi, O. C. D.

Assessor: Msgr. Vincent Santoro.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Prepares matter to be discussed at consistories; constitutes new dioceses, provinces, and cathedral chapters for all territories not subject to the Propagation of the Faith; divides dioceses; proposes bishops, apostolic administrators, coadjutors, and auxiliary bishops; makes the canonical inquiry of those to be promoted and carefully examines their records and tries their doctrine; all that pertains to the founding, preservation, and condition of dioceses belongs to this Congregation; receives and examines the reports of bishops; provides for apostolic visitation and examines the results; decides the competency of all the Congregations other than the Holy Office; provides for the spiritual care of emigrants.

Congregation for the Oriental Church

Prefect: His Holiness, the Pope.

Secretary: Eugene Cardinal Tisserant.

Assessor: Most Rev. Antonio Arata.

Office: Palazzo di Convertendi.

Duties: All matters of whatever kind which pertain to the discipline, the persons, or the rites of the Eastern Church, as also mixed questions either of persons or things which arise owing to the relation to the Latin Church, constitute the object of this Congregation's care.

Congregation of the Sacraments

Prefect: Domenico Cardinal Jorio.

Secretary: Msgr. Francis Bracci.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Regulates the discipline of the seven sacraments gives decrees and dispensations regarding all sacraments, except in matters which belong to the Congregation of the Holy Office or of Rites; probes reasons for dispensations; receives and answers questions regarding the validity of Orders or Matrimony.

Congregation of the Council

Prefect: Francesco Cardinal Marmaggi.

Secretary: Msgr. Joseph Bruno.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Has authority over the discipline of the secular clergy and laymen. Takes care that the precepts are observed and grants dispensations when necessary. Oversees matters concerning canons and parish priests, pious sodalities, unions (even though these may be founded by religious, be under their direction, or in their parishes, or attached to their houses), pious legacies, work, Mass stipends, benefices, and offices, ecclesiastical goods, both movable and immovable, diocesan taxes, taxes of the Episcopal Curia, etc.; has power to dispense from the conditions for obtaining a benefice; to permit laymen to acquire ecclesiastical goods, usurped by the civil power. Deals with immunities. Prepares matters for the celebration of episcopal councils or conferences and recognizes the proceedings.

Congregation of Religious

Prefect: Vincenzo Cardinal La Puma.

Secretary: Most Rev. Luke Ermenegild Pasetto, O. M. Cap., Titular Archbishop of Iconio.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Has jurisdiction over the government, discipline, studies, property, and privileges of all religious, including lay members of Third Orders; gives dispensations to religious from the common law.

Congregation for the Propagation of the Faith

Prefect: Pietro Cardinal Fumasoni-Biondi.

Secretary: Most Rev. Celsus Constantini, D. D., Titular Archbishop of Theodosia.

Office: Palazzo di Propaganda, Piazza di Spagna.

Duties: Entrusted with the care of all mission territory — those places where no hierarchy is established, or if established, is still in its incipient stages; constitutes and changes priests subject to it; has the power to judge and to act in all things coming within its scope and which it considers necessary and opportune; arranges for the celebration of councils in districts under its jurisdiction; approves the proceedings. Societies and Seminaries founded to train missionaries are under the supervision of this Congregation.

Congregation of Sacred Rites

Prefect: Carlo Cardinal Salotti.

Secretary: Msgr. Alphonse Carinci.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Supervises and determines all things which pertain to ceremonies and rites in the Latin Church; grants dispensations in such matters; gives insignia and privileges of honor; treats of all business concerning the beatification and canonization of the Servants of God or concerning the relics of these same; to this Congregation are joined the Liturgical Commission, the Historico-Liturgical Commission, and the Commission for Sacred Music.

Congregation of Ceremonies

Prefect: Gennaro Cardinal Granito Pignatelli di Belmonte.

Secretary: Msgr. Benjamin Nardone.

Office: Palazzo Apostolico Vaticano.

Duties: Regulates ceremonies in the papal chapel and court and the sacred functions which the cardinals perform outside the papal chapel; decides questions of the precedence of cardinals and legates whom the various nations send to the Holy See.

Congregation of Extraordinary Ecclesiastical Affairs

Prefect: Luigi Cardinal Maglione.

Secretary: Msgr. Dominic Tardini.

Office: Palazzo Apostolico Vaticano.

Duties: Constitutes and divides dioceses, promotes suitable men for vacant sees, whenever these affairs must be settled in conjunction with civil powers; handles matters referred to it by the Holy Father through the Cardinal Secretary of State, especially concordats and those matters which have a relation to the civil laws.

Congregation of Seminaries and Universities

Prefect: Giuseppe Cardinal Pizzardo.

Secretary: Msgr. Ernest Ruffini.

Office: Palazzo di S. Callisto, Rome.

Duties: Superintends all those matters which pertain to the government, discipline, temporal administration, and studies of seminaries; to it also is committed the direction of the government and studies in universities depending on the authority of the Church, even those directed by religious; examines and approves new constitutions; confers academic degrees and grants the faculty and establishes norms for the conferring of these.

Congregation of the Basilica of St. Peter

Prefect: Federico Cardinal Tedeschini.

Secretary: Msgr. Ludwig Kaas.

Office: Vatican City.

Duties: The care of business pertaining to the building and the upkeep of the Basilica of St. Peter.

Tribunals

Sacred Penitentiary

Grand Penitentiary: Nicola Cardinal Canali.

Office: Palazzo del S. Officio.

Duties: Jurisdiction to judge all cases of conscience, non-sacramental as well as sacramental; also decides questions concerning the use and concession of indulgences, without however encroaching on the rights of the Holy Office as to the dogmatic doctrine involved in these or in new prayers and devotions.

Sacred Roman Rota

Dean: Msgr. Julius Grazioli.

Office: Palazzo della Dataria.

Duties: Handles cases demanding judicial procedure, without prejudice to the rights of the Holy Office or the Congregation of Sacred Rites.

Apostolic Signature

Prefect: Henry Cardinal Gasparri.

Secretary: Msgr. Francis Morano.

Office: Palazzo della Dataria.

Duties: The supreme tribunal of the Roman Curia; handles all cases of appeal; settles controversies as to the jurisdiction of the inferior tribunals.

Apostolic Chancery

Chancellor: Tommaso Pio Cardinal Boggiani, O. P.

Regent: Msgr. Vincent Bianchi-Cagliesi.

Office: Palazzo della Cancellaria Apostolica.

Duties: Sends out Apostolic Letters and Bulls concerning the provision of consistorial offices and benefices, the establishment of new dioceses, provinces, and chapters, and other affairs of major importance.

Apostolic Datary

Datary: Federico Cardinal Tedeschini.

Regent: Msgr. Joseph Guerri.

Office: Palazzo della Dataria.

Duties: Should have knowledge of the suitability of candidates to be promoted to non-consistorial benefices; sends letters of appointment to such candidates; sends dispensations from conditions required for these benefices; exacts the tax imposed by the Holy Father in conferring these benefices.

Apostolic Camera

Chamberlain of the Holy Roman Church:

Vice-Chamberlain: Most Rev. Tito Trocchi, Titular Archbishop of Lacedemonia.

Auditor: Most Rev. John Vallega, Titular Archbishop of Nicopolis in Epiro.

Duties: Has the care and administration of the temporal goods and rights of the Holy See, especially when it is vacant.

Secretariate of State

Secretary of State: Luigi Cardinal Maglione.

Secretary for Extraordinary Affairs: Msgr. Dominic Tardini.

Under-Secretary: Msgr. John B. Montini.

Chancellor of Apostolic Briefs: Msgr. Dominic Spada.

Office: Palazzo Apostolica Vaticano.

Duties: Prepares matters to be brought up before the Congregation of Extraordinary Ecclesiastical Affairs. Sends out Apostolic Briefs.

Secretariate of Briefs to Princes and Latin Letters

Secretary of Briefs to Princes: Msgr. Antony Bacci.

Secretary of Latin Letters: Msgr. Angelus Perugini.

Office: Palazzo Apostolico Vaticano.

Duties: To transcribe in Latin the acts of the Supreme Pontiff, which have been committed to it by him.

PATRIARCHS

Patriarchs are the highest ecclesiastical dignitaries after the Pope. In the early Church patriarchal rights were acceded only to the Bishops of Rome, Alexandria and Antioch. Jerusalem rose to importance when pilgrims began to flock to the Holy City and the Council of Chalcedon (451) cut away Palestine and Arabia from Antioch and formed the Patriarchate of Jerusalem. Constantine having made Byzantium "New Rome," Constantinople was also raised to patriarchal rank by the Council of Chalcedon.

There are now five major patriarchates. The Pope as Bishop of Rome is Patriarch of all the western Church. In the eastern Church there are Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. The Latin Patriarchs of Constantinople, Alexandria and Antioch are now merely titular. The Latin Patriarch of Jerusalem has jurisdiction over

Palestine and Cyprus. The Coptic Patriarch of Alexandria and the Syrian, Maronite and Melchite Patriarchs of Antioch rule over Uniat Catholics of their respective Rites.

Minor Patriarchs in the East are the Patriarch of Babylon for the Chaldees and the Patriarch of Cilicia for the Armenians.

Minor Patriarchs in the West are merely titular. They bear the titles of Patriarchs of the West Indies, the East Indies, Lisbon and Venice.

The Patriarchs are as follows:

Patriarchate	Rite	Patriarch	Date of Election
Constantinople, Turkey	Latin	Antonio A. Rossi	1927
Alexandria, Egypt	Latin	Paul de Huyn	1921
	Coptic	Marco Khouzam, Bp. of Thebes, Apostolic Administrator	1926
Antioch, Syria	Syrian	Ignazio Cardinal Tappouni.	1929
	Maronite	Anton Arida	1932
	Latin	Roberto Vicentini	1925
	Melchite	Cyril IX Mogabgab	1925
Jerusalem, Palestine	Latin	Luigi Barlassina	1920
Babylon, Iraq	Chaldean	Joseph E. Thomas	1900
Cilicia, Turkey	Armenian	Gregory Peter XV Agagianian	1937
West Indies	Latin	Vacant	
East Indies	Latin	Teotonio E. R. Vieira de Castro, Abp. of Goa	1929
Lisbon, Portugal	Latin	Emanuele Goncalves Cardinal Cerejeira	1929
Venice, Italy	Latin	Adeodato Giovanni Cardinal Piazza, O. C. D.	1935

APOSTOLIC DELEGATES TO THE UNITED STATES

An Apostolic Delegate enjoys precedence over all ordinaries in his territory except cardinals. There have been six Apostolic Delegates to the United States:

His Eminence Francis Cardinal Satolli	1893-1896
His Eminence Sebastian Cardinal Martinelli, O.S.A.	1896-1902
His Eminence Diomede Cardinal Falconio, O.F.M.	1902-1911
His Eminence John Cardinal Bonzano	1911-1922
His Eminence Pietro Cardinal Fumasoni-Biondi	1922-1933
His Excellency Most Rev. Amleto Giovanni Cicognani, Titular Archbishop of Laodicea	1933-

His Excellency Most Rev. Amleto Giovanni Cicognani was born in Brisighella, Province of Ravenna, Italy, February 24, 1883. He was ordained priest at Faenza, on September 23, 1905. Appointed Under Secretary of the Consistorial Congregation, December 16, 1922, he was elevated to Domestic Prelate, May 19, 1923, and was successively appointed Assessor of the Congregation for the Oriental Church, February 16, 1928, Secretary of the Commission for the Codification of Oriental Law, December 2, 1929, and Apostolic Delegate to the United States, March 17, 1933. He was consecrated Titular Archbishop of Laodicea on April 23, 1933, in Rome. He resides at 3339 Massachusetts Ave., N. W., Washington, D. C.

APOSTOLIC NUNCIOS, INTERNUNCIOS AND CHARGES D'AFFAIRES

Post	Name	Rank
Argentina		
Buenos Aires	Most Rev. Joseph Fietta	Nuncio
Belgium†		
Brussels	Most Rev. Clement Micara	Nuncio
Bolivia		
La Paz	Most Rev. Egidio Lari	Nuncio
Brazil		
Rio de Janeiro	Most Rev. Benedict Aloisi Masella	Nuncio
Chile		
Santiago	Most Rev. Aldo Laghi	Nuncio
Colombia		
Bogota	Most Rev. Charles Serena	Nuncio
Costa Rica		
San Jose	Most Rev. Charles Chiarlo	Nuncio
Cuba		
Havana	Most Rev. George Caruana	Nuncio
Ecuador		
Quito	Most Rev. Efrem Forni	Nuncio
France		
Paris and Vichy	Most Rev. Valerio Valeri	Nuncio
Germany		
Berlin	Most Rev. Caesar Orsenigo	Nuncio
Guatemala		
Guatemala	Most Rev. Joseph Beltrami	Nuncio
Haiti		
Port au Prince	Marius Geronazzo	Charge d'Affaires
Honduras		
Tegucigalpa	Most Rev. Frederico Lunardi	Nuncio
Hungary		
Budapest	Most Rev. Angelus Rotta	Nuncio
Ireland		
Dublin	Most Rev. Pascal Robinson, O. F. M.	Nuncio
Italy		
Rome	Most Rev. Francis Borgongini-Duca	Nuncio
Liberia		
Monrovia	Most Rev. John Collins, S. M. A.	Charge d'Affaires
Lithuania		
Kaunas	Most Rev. Luigi Centoz	Nuncio
Luxemburg†		
Brussels, Belgium	Most Rev. Clement Micara	Internuncio
Netherlands†		
The Hague	Most Rev. Paul Giobbe	Internuncio
Nicaragua		
San Jose, Costa Rica	Most Rev. Charles Chiarlo	Nuncio
Panama		
San Jose, Costa Rica	Most Rev. Charles Chiarlo	Nuncio
Paraguay		
Montevideo, Uruguay	Most Rev. Albert Levame	Nuncio
Peru		
Lima	Most Rev. Fernando Cento	Nuncio

Post	Name	Rank
Poland†		
Warsaw	Most Rev. Filippo Cortesi	Nuncio
Portugal		
Lisbon	Most Rev. Peter Ciriaci	Nuncio
Rumania		
Bucharest	Most Rev. Andrea Cassulo	Nuncio
Salvador		
San Salvador	Most Rev. Joseph Beltrami	Nuncio
Santo Domingo		
Port au Prince, Haiti	Most Rev. Maurilio Silvani	Nuncio
Slovakia		
Bratislava	Most Rev. Giuseppe Burzio	Charge d'Affaires
Spain		
Madrid	Most Rev. Gaetano Cicognano	Nuncio
Switzerland		
Berne	Most Rev. Philip Bernardini	Nuncio
Uruguay		
Montevideo, Uruguay	Most Rev. Albert Levame	Nuncio
Venezuela		
Caracas	Most Rev. Giuseppe Misuraca	Nuncio
Yugoslavia		
Belgrade	Most Rev. Hector Felici	Nuncio

†Residence at post rendered impossible because of the European War.

APOSTOLIC DELEGATES

Country	Name Most Rev.	Resides
Africa (for the missions)	Anthony Riberi	Mombasa
Albania	John Baptist Leo Nigris	Scutari
Australasia	John Panico	North Sidney
Belgian Congo	John Baptist Dellepiane	Leopoldville
Bulgaria**	Joseph Mazzoli	Sofia
Canada and Newfoundland*	Hildebrand Antoniutti	Ottawa
China	Mario Zanin	Peiping
Egypt, Arabia, Eritrea, Abyssinia and Palestine**	Gustave Testa	Cairo and Jerusalem
Great Britain*	William Godfrey	London
Greece**	Angelo Joseph Roncalli	Athens
India	Leo Peter Kierkeis	Bangalore, India
Indo-China	Anthony Drapier, O. P.	Hue, Annam
Iran**	Alcides Marina, C. M.	Teheran
Iraq (Mesopotamia, Kurdistan, and Armenia)**	George De Jonghe D'Ardoye	Bagdad, Iraq
Italian East Africa**	John M. Castellani, O. F. M.	Addis Ababa
Japan	Paul Marella	Tokio
Mexico*	Luis Martinez	Mexico City
Philippines and Guam*	William Piani, S. S.	Manila
South Africa	Jordan Gijlswijk, O. P.	Bloemfontein
Syria**	Remy Lepretre, O. F. M.	Beirut
Turkey**	Angelo Joseph Roncalli	Istanbul
United States*	Amleto John Cicognani	Washington, D. C.

Note: The Apostolic Delegates are representatives of the Holy See without diplomatic character. *An asterisk marks the Apostolic Delegates who depend on the Congregation of the Consistory; **two asterisks those who depend on the Congregations for the Oriental Church and of the Propaganda; the others depend solely on the Propaganda.

DIPLOMATIC REPRESENTATIVES AT THE VATICAN

The diplomatic corps of the Vatican has representatives from most of the countries of the world. They are as follows:

Country	Name	Rank*
Argentina	Jose Manuel Llobet	A. E. and P.
Belgium	M. Adrian Nieuwenhuys	A. E. and P.
Bolivia	Gen. Carlos Quintanilla	A. E. and P.
Brazil	Senor Ildebrando Accioly	A. E. and P.
Chile	Dr. Luis Cruz Ocampo	A. E. and M. P.
Colombia	Dr. Dario Echandia	A. E. and P.
Costa Rica	Dr. Luis Dobles Segreda	E. E. and M. P.
Cuba	Senor Nicholas Rivero y Alonzo	E. E. and M. P.
Ecuador	Lusimaco Guzdman	E. E. and M. P.
France	Leon Berard	A. E. and P.
Germany	Baron Diego Von Bergen	A. E. and P.
Great Britain	Francis Osborne D'Arcy	A. E. and P.
Guatemala	Senor Francis Figueroa	E. E. and M. P.
Haiti	Abel Nicolas Leger	E. E. and M. P.
Honduras	Baron Paul Adolph de Groote	E. E. and M. P.
Hungary	Baron Gabriel Apor	E. E. and M. P.
Ireland	Mr. William J. B. Macaulay	E. E. and M. P.
Italy	Bernardo Attolico	A. E. and P.
Liberia	Mr. Corneille Bosman Van Oudkarspel	E. E. and M. P.
Lithuania	Stanislaus Girdvainis	E. E. and M. P.
Luxemburg	N.	E. E. and M. P.
Monaco	M. Emile Laurent Dard	E. E. and M. P.
Nicaragua	Dr. Constantine Herdocia Teran	E. E. and M. P.
Order of Malta	Count Stanislaus Pecci	E. E. and M. P.
Panama	General Nicanor de Obarrio	E. E. and M. P.
Peru	Diomedes Arias Schreiber	A. E. and P.
Poland	Casimir Papee	A. E. and P.
Portugal	Senhor Antonio Carneiro Pacheco	A. E. and P.
Rumania	Gen. Daniel Papp	A. E. and P.
Salvador	Senor Raoul Contreras	E. E. and M. P.
San Marino	Marchese Filippo Serlupi Crescenzi	E. E. and M. P.
Santo Domingo	Marquis Edward Persichetti Ugolini di Castelcolbuccaro	E. E. and M. P.
Slovakia	Dr. Karol Sidor	E. E. and M. P.
Spain	Don Jose de Janguas Messia, Viscount of Santa Clara de Avedillo	A. E. and P.
Uruguay	Senor Secco Ylla	E. E. and M. P.
Venezuela	Dr. Santos Dominici	E. E. and M. P.
Yugoslavia	Mr. Niko Mirosevic Sorgo	E. E. and M. P.
United States	Myron C. Taylor, Personal Representative of President of the United States	

* A. E., Ambassador Extraordinary; P., Plenipotentiary; E. E., Envoy Extraordinary; M. P., Minister Plenipotentiary.

AMERICAN CARDINALS

Six prelates of American birth have been created Cardinals. The list of American princes of the Church, however, also includes those Cardinals who became naturalized Americans and those of French, Irish and Italian birth who served the Church in the United States.

Created	*Name*	*Birthplace*	*American Service*	*Death*
1836	Jean Cheverus	France	First Bishop of Boston	1836
1875	John McCloskey	Brooklyn	Archbishop of New York	1885
1886	James Gibbons	Baltimore	Archbishop of Baltimore	1921
1886	Camillo Mazella, S. J.	Italy	Jesuit Teacher in New York	1900
1893	Ignatius Persico, O.F.M.Cap.	Italy	Bishop of Savannah	1895
1895	Francesco Satolli	Italy	Apostolic Delegate to U. S.	1910
1902	Sebastian Martinelli, O. S. A.	Italy	Apostolic Delegate to U. S	1918
1911	John Farley	Ireland	Archbishop of New York	1918
1911	Diomede Falconio, O. F. M.	Italy	Apostolic Delegate to U. S.	1917
1911	William O'Connell	Lowell, Mass.	Archbishop of Boston	
1916	Donati Sbaretti	Italy	Auditor of the Apostolic Delegation in the U. S.	1939
1921	Dennis Dougherty	Girardville, Pa.	Archbishop of Philadelphia	
1922	John Bonzano	Italy	Apostolic Delegate to U. S.	1927
1924	George Mundelein	New York	Archbishop of Chicago	1939
1924	Patrick Hayes	New York	Archbishop of New York	1938
1933	Pietro Fumasoni-Biondi	Italy	Apostolic Delegate to U. S.	

His Eminence, William Cardinal O'Connell

Senior Ranking Prelate: Dean of the American Hierarchy.

Office — Cardinal Archbishop of Boston.

Born — December 8, 1859, in Lowell, Mass.

Training — Graduate of Boston College, 1880; North American College, Rome, 1884; ordained, June 8, 1884.

Priestly Career — Assistant at St. Joseph's Church, Medford, Mass.; assistant at St. Joseph's Church, Boston; rector of North American College, Rome.

Episcopal Elevation — Consecrated Bishop of Portland, Maine, 1901; made Assistant to the Pontifical Throne, 1905; Papal Envoy to Japan, 1905; named Archbishop of Constantia, 1906; Archbishop of Boston, 1907.

Episcopal Motto — *Vigor in Arduis.*

Career as Cardinal — Created, November 27, 1911; Papal Legate to Holy Name Convention, 1924. Senior Cardinal Priest of the Sacred College, 1938.

Work Summarized — Has established over 100 new parishes; increased the efficiency and service of educational and charitable institutions; reorganized St. John's Ecclesiastical Seminary as a model for the world.

Attainments — Vigorous administrator, outstanding citizen, forceful speaker (ten volumes of Sermons and Addresses), author ("Passion of Our Lord," a translation; "Recollection of Seventy Years," autobiography), musician (Holy Cross Hymnal). Received the degree of Doctor of Laws from Harvard University in 1937.

His Eminence, Dennis Cardinal Dougherty

Office — Cardinal Archbishop of Philadelphia.

Born — August 16, 1865, in Girardville, Pa.

Training — Classical studies, St. Mary's College, Montreal, Canada; theological studies, St. Charles Seminary, Overbrook, Pa., and American College, Rome; ordained, May 31, 1890.

Priestly Career — Faculty member of American College, Rome; faculty member of Philadelphia Seminary.

Episcopal Elevation — Consecrated Bishop of Nueva Segovia, June 10, 1903; rehabilitated the Seminary at Vigan, Philippine Islands, and refounded the diocese, 1903; made Bishop of Jaro, 1908; Bishop of Buffalo, 1915; Archbishop of Philadelphia, 1918.

Career as Cardinal — Created, March 7, 1921. Dignities: President of the Bureau of Catholic Indian Missions, Commission for Catholic Missions among the colored people and Indians; Trustee of the National Shrine of the Immaculate Conception, Washington, D. C.; member of the Board of Governors of the Catholic Church Extension Society; Grand Officer of the Crown of Italy; Papal Legate to International Eucharistic Congress, Manila, P. I., 1937.

Work Summarized — Educator; Colonial Church organizer; mediator; humanitarian; has founded almost 100 new parishes; opened over fifty new churches, erected one of the finest preparatory seminaries in the world; founded diocesan high schools, colleges, academies, hospitals, orphanages, home for aged and poor, home for business women, industrial school for girls and an institute for the blind; built over 100 new parochial schools.

BIOGRAPHIES OF THE CATHOLIC HIERARCHY OF CONTINENTAL UNITED STATES

Adrian, William Lawrence — b. April 16, 1883, Sigourney, Iowa; educ. St. Ambrose College (Davenport, Iowa), North American College (Rome), State University of Iowa (Iowa City, Iowa); ord. April 15, 1911; cons. Bishop of Nashville, April 16, 1936.

Albers, Joseph Henry — b. March 18, 1891, Cincinnati, Ohio; educ. St. Gregory Prep. Sem. (Cincinnati, Ohio), Pontifical Institute of the Appolinaris (Rome); ord. June 17, 1916; cons. Dec. 27, 1929; translated to the newly erected See of Lansing in 1937.

Alter, Karl Joseph — b. Aug. 18, 1885, Toledo, Ohio; educ. St. John's University (Toledo, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 4, 1910; cons. Bishop of Toledo, June 17, 1931.

Althoff, Henry — b. Aug. 28, 1873, Aviston, Ill.; educ. St. Joseph's College (Teutopolis, Ill.), St. Francis Solanus College (Quincy, Ill.), University of Innsbruck (Austria); ord. July 26, 1902; cons. Bishop of Belleville, Feb. 24, 1914.

Armstrong, Robert John — b. Nov. 17, 1884, San Francisco, Calif.; educ. Gonzaga University (Spokane, Wash.), Grand Seminary (Montreal, Canada); ord. Dec. 17, 1910; cons. Bishop of Sacramento, Mar. 12, 1929.

Beckman, Francis Joseph — b. Oct. 25, 1875, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), University of Louvain (Belgium), the Gregorian University (Rome); ord. June 20, 1902; cons. May 1, 1924; app. Archbishop of Dubuque, Jan. 17, 1930.

Bergan, Gerald Thomas — b. Jan. 6, 1892, Peoria, Ill.; educ. St. Viator's College (Bourbonnais, Ill.), North American College (Rome); ord. Oct. 28, 1915; cons. Bishop of Des Moines, June 13, 1934.

Bohachevsky, Constantine — b. June 17, 1884, Manajiw, Austria; educ. Greek-Ruthenian Seminary of Lemberg (Austria), University of Innsbruck (Austria), University of Munich (Germany); ord. Jan. 21, 1909; cons. June 15, 1924, and appointed Ordinary of the Catholic Ruthenians of the Greek Rite in the U. S. A.

Boland, Thomas A. — b. Feb. 17, 1896, Orange, N. J.; educ. Seton Hall College (South Orange, N. J.), North American College (Rome); ord. Dec. 23, 1922; cons. as Auxiliary Bishop of Newark, July 25, 1940.

Bona, Stanislaus Vincent — b. Oct. 1, 1888, Chicago, Ill.; educ. St. Stanislaus College (Chicago, Ill.), North American College (Rome); ord. Nov. 1, 1912; cons. Bishop of Grand Island, Feb. 25, 1932.

Boyle, Hugh Charles — b. Oct. 8, 1873, Cambria City, Pa.; educ. St. Vincent's College and Seminary (Beatty, Pa.); ord. July 2, 1898; cons. Bishop of Pittsburgh, June 29, 1929.

Brady, Matthew Francis — b. Jan. 15, 1893, Waterbury, Conn.; educ. American College (Louvain, Belgium), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Burlington, Oct. 26, 1938.

Brady, William Otterwell — b. Feb. 1, Fall River, Mass.; educ. St. Mary's Seminary (Baltimore, Md.), Catholic University (Washington, D. C.), Collegio Angelico (Rome); ord. Dec. 21, 1923; cons. Bishop of Sioux Falls, Aug. 21, 1939.

Brennan, Andrew James Louis — b. Dec. 14, 1877, Towanda, Pa.; educ. Holy Cross College (Worcester, Mass), St. Bernard's Seminary (Rochester, N. Y.), North American College (Rome); ord. Dec. 17, 1904; cons. April 25, 1923; appointed Bishop of Richmond, June 21, 1926.

Buddy, Charles Francis — b. Oct. 4, 1887, St. Joseph, Mo.; educ. St. Benedict's College (Atchison, Kans.), St. Mary's College (St. Mary's, Kans.), North American College (Rome); ord. Sept. 19, 1914; cons. Bishop of San Diego, Dec. 21, 1936.

Busch, Joseph Francis — b. April 18, 1866, Red Wing, Minn.; educ. Sacred Heart College (Prairie du Chien, Wis.), University of Innsbruck (Austria), Catholic University (Wash., D. C.); ord. July 28, 1899; cons. May 19, 1910; app. Bishop of St. Cloud, Jan. 22, 1915.

Byrne, Christopher Edward — b. April 21, 1867, Byrnesville, Jefferson, Co., Miss.; educ. St. Mary's College (St. Mary's, Kans), St. Mary's Seminary (Baltimore, Md.); ord. Sept. 23, 1891; cons. Bishop of Galveston, Nov. 10, 1918.

Cantwell, John Joseph — b. Dec. 1, 1874, Limerick, Ireland; educ. School of the Patrician Brothers (Fethard, Ire.), St. Patrick's College (Thurles, Ire.); ord. June 18, 1899; cons. Dec. 5, 1917; app. Archbishop of Los Angeles, July 11, 1936.

Cassidy, James Edwin — b. Aug. 1, 1869, Woonsocket, R. I.; educ. St. Charles College (Ellicott City, Md.); St. Mary's Seminary (Baltimore, Md.), Johns Hopkins University (Baltimore, Md.); ord. Sept. 8, 1898; cons. May 27, 1930; succeeded as Bishop of Fall River, July 28, 1934.

Condon, William Joseph — b. April 7, 1895, Cotton, Wash.; educ. Gonzaga University (Spokane, Wash.); St. Patrick's Seminary, (Menlo Park, Calif.); ord. Oct. 4, 1917; cons. Bishop of Great Falls, Oct. 18, 1939.

Connolly, Thomas Arthur — b. Oct. 5, 1899, San Francisco, Calif.; educ. St. Patrick's Seminary (Menlo Park, Calif.); Catholic University (Wash., D. C.); ord. June 11, 1926; cons. as Auxiliary Bishop of San Francisco, August 24, 1939.

Corrigan, Joseph Moran — b. May 18, 1879, Philadelphia, Pa.; educ. La Salle College (Philadelphia, Pa.), St. Charles Seminary (Philadelphia, Pa.), Pontifical College (Rome); ord. 1903; Rector, Catholic University of America, 1936 — ; cons. Titular Bishop of Bilta, 1940.

Cotton, Francis Ridgely—b. Sept. 19, 1895, Bardstown, Ky.; educ. St. Mary's Seminary (Baltimore, Md.); Sulpician Seminary (Cath. U., Wash., D. C.); Pontifical Institute of the Appolinaris (Rome); ord. June 17, 1920; cons. Bishop of Owensboro, Feb. 24, 1938.

Curley, Michael Joseph — b. Oct. 12, 1879, Athlone, Ireland; educ. Royal University (Dublin), Urban College of the Propaganda (Rome); ord. March 19, 1904; cons. June 30, 1914; app. Archbishop of Baltimore, Nov. 21, 1921; title changed to Archbishop of Baltimore and Washington, Oct., 1939.

Cushing, Richard James—b. Aug. 24, 1895, South Boston, Mass.; educ. Boston College (Mass.), St. John's Seminary (Brighton, Mass.); ord. May 26, 1921; cons. as Auxiliary Bishop of Boston, June 28, 1939.

Desmond, Daniel Francis — b. April 4, 1884, Haverhill, Mass.; educ. Holy Cross College (Worcester, Mass.) Duquesne University (Pittsburgh, Pa.), St. John's Seminary (Brighton, Mass.); ord.

June 9, 1911; cons. Bishop of Alexandria, Jan. 5, 1933.

Donahue, Stephen Joseph — b. Dec. 10, 1893, New York, N. Y.; educ. Cathedral College (New York, N. Y.), St. Joseph's Seminary, (Dunwoodie, N. Y.), North American College (Rome); ord. May 25, 1918; cons. as Auxiliary Bishop of New York, May 1, 1934.

Donnelly, George J. — b. April 23, 1889, Maplewood, Mo.; educ. Kenrick Seminary (Webster Groves, Mo.); ord. June 12, 1921; cons. as Auxiliary Bishop of St. Louis, April 23, 1940.

Dougherty, Denis Joseph — See American Cardinals, (pp. 66-67).

Duffy, John Aloysius — b. Oct. 29, 1884, Jersey City, N. J.; educ. Seton Hall College (South Orange, N. J.), North American College (Rome); ord. June 13, 1908; cons. June 29, 1933; app. Bishop of Buffalo, April 14, 1937.

Espelage, O. F. M., Bernard — b. Feb. 16, 1892, Cincinnati, Ohio; educ. St. Francis College (Cincinnati, Ohio); received into the Order of Friars Minor, 1910; ord. May 16, 1918; cons. Bishop of Gallup, Oct. 9, 1940.

Eustace, Bartholomew Joseph — b. Oct. 9, 1887, New York, N. Y.; educ. College of St. Francis Xavier (New York City), St. Joseph's Seminary (Dunwoodie, N. Y.), North American College (Rome); ord. Nov. 1, 1914; cons. Bishop of Camden, March 25, 1938.

Fitzmaurice, Edmond John — b. June 24, 1881, Torbert, Co. Kerry, Ireland; educ. St. Brendan's College (Killarney, Ire.), College of St. Trond (Belgium), North American College (Rome); ord. May 20, 1904; cons. Bishop of Wilmington, Nov. 30, 1925.

FitzSimon, Laurence J. — b. Jan. 31, 1895, San Antonio. Texas; educ. St. Anthony's College (San Antonio, Texas), North American College (Rome), St. Meinrad Seminary (St. Meinrad, Ind.); ord. May 17, 1921; cons. Bishop of San Antonio, Oct. 22, 1941.

Fletcher, Albert Louis — b. Oct. 28, 1896, Little Rock, Ark.; educ. Little Rock College (Little Rock, Ark.), St. John's Seminary (Little Rock, Ark.); ord. June 8, 1920; cons. as Auxiliary Bishop of Little Rock, April 25, 1940.

Floersh, John Alexander — b. Oct. 5, 1886, Nashville, Tenn.; educ. Urban College of the Propaganda (Rome); ord. June 10, 1911; cons. April 8, 1923: app. Archbishop of Louisville, Dec. 13, 1937.

Foery, Walter Andrew — b. July 6, 1890, Rochester, N. Y.; educ. St. Andrew's Preparatory Seminary (Rochester, N. Y.), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Syracuse, Aug. 18, 1937.

Gannon, John Mark — b. June 12, 1877, Erie, Pa.; educ. St. Bonaventure's College (St. Bonaventure, N. Y.), Catholic University (Wash., D. C.), Pontifical Institute of the Appolinaris (Rome), University of Munich (Munich, Germany); ord. Dec. 21, 1901; cons. Feb. 6, 1918; succeeded as Bishop of Erie, August 26, 1920.

Garriga, Mariano Simon — b. May 31, 1886, Point Isabel, Tex.; educ. St. Mary's College (St. Mary's, Kans.), St. Francis Seminary (Milwaukee, Wis.), St. Edward's University (Austin, Texas); ord. July 2, 1911; cons. as Coadjutor Bishop of Corpus Christi, Sept. 21, 1936.

Gercke, Daniel James — b. Oct. 9, 1874, Holmsburg, Philadelphia, Pa.; educ. St. Joseph's College (Philadelphia, Pa.); St. Charles Borromeo Seminary (Overbrook, Pa.); ord. June 11, 1901; cons. Bishop of Tucson, Nov. 6, 1923.

Gerken, Rudolph Aloysius — b. March 7, 1887, Dyersville, Iowa; educ. St. Joseph's College (Rennselaer, Ind.), University of Dallas (Dallas, Texas), Kenrick Seminary (Webster Groves, Mo.); ord. June 10, 1917; cons. April 26, 1927: app. Archbishop of Santa Fe, June 2, 1933.

Gerow, Richard Oliver — b. May 3, 1885, Mobile, Ala.; educ. McGill Institute (Mobile, Ala.), Mt. St. Mary's College (Emmitsburg, Md.), North American College (Rome);

ord. June 5, 1909; cons. Bishop of Natchez, Oct. 15, 1924.

Gibbons, Edmund Francis — b. Sept. 16, 1868, White Plains, N. Y.; educ. Niagara University (Niagara, N. Y.), North American College (Rome); ord. May 27, 1893; cons. Bishop of Albany, March 25, 1919.

Gilmore, Joseph Michael — b. Mar. 23, 1893, New York, N. Y.; educ. St. Joseph's College (Dubuque, Iowa), Urban College of Propaganda (Rome); ord. July 25, 1915; cons. Bishop of Helena, Feb. 19, 1936.

Glennon, John Joseph — b. June 14, 1862, Westmeath, Ireland; educ. St. Mary's College (Mullingar, Ire.); All Hallows College (Dublin, Ire.); ord. Dec. 20, 1884; cons. June 29, 1896: succeeded as Archbishop of St. Louis, Oct. 13, 1903.

Gorman, Thomas Kiely — b. Aug. 30, 1892, Pasedena, Calif.; educ. St. Mary's Seminary (Baltimore, Md.); Catholic University (Wash., D. C.), University of Louvain (Belgium); ord. June 23, 1917; cons. Bishop of Reno, July 22, 1931.

Griffin, James Aloysius — b. Feb. 27, 1883, Chicago, Ill.; educ. St. Ignatius College (Chicago, Ill.), North American College (Rome); ord. July 4, 1909: cons. Bishop of Springfield, Ill., Feb. 24, 1924.

Griffin, William A. — b. Nov. 20, 1885, Elizabeth, N. J.; educ. Seton Hall College (South Orange, N. J.), Immaculate Conception Seminary (South Orange, N. J.); ord. August 15, 1910; cons. May 1, 1938: app. Bishop of Trenton, May 21, 1940.

Griffin, William Richard — b. Sept. 1, 1883, Chicago, Ill.; educ. St. Ignatius College (Chicago, Ill.), De Paul University (Chicago, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. May 25, 1907; cons. as Auxiliary Bishop of Lacrosse, May 1, 1935.

Guilfoyle, Richard Thomas — b. Dec. 22, 1892, Adrian, Pa.; educ. St. Bonaventure's College and Seminary (St. Bonaventure, N. Y.); ord. June 2, 1917; cons. Bishop of Altoona, Nov. 30, 1936.

Hartley, James Joseph — b. June 19, 1888, Springfield, Mass.; educ. Holy Cross College (Worcester, Mass.), Mt. St. Mary's College (Emmitsburg, Md.); ord. June 16, 1914; cons. June 24, 1925; succeeded as Bishop of Scranton, Mar. 25, 1938.

Hartley, James Joseph — b. June 5, 1858, Columbus, Ohio; educ. Mt. St. Mary of the West Seminary (Cincinnati, Ohio), Seminary of Our Lady of the Angels (Niagara, N. Y.); ord. July 10, 1882; cons. Bishop of Columbus, Feb. 25, 1904.

Heelan, Edmond — b. Feb. 5, 1868, Elton, Co. Limerick, Ireland; educ. All Hallows College (Dublin, Ire.); ord. June 24, 1890; cons. April 8, 1918; app. Bishop of Sioux City, Mar. 8, 1920.

Hoban, Edward Francis — b. June 17, 1878, Chicago, Ill.; educ. St. Ignatius College (Chicago, Ill.); St. Mary's Seminary (Baltimore, Md.); Gregorian University (Rome); ord. July 11, 1903; cons. Dec. 21, 1921; app. Bishop of Rockford, Feb. 10, 1928.

Howard, Edward Daniel — b. Nov. 5, 1877, Cresco, Iowa; educ. St. Joseph's College (Dubuque, Iowa); St. Mary's College (St. Mary's, Kans.); St. Paul Seminary (St. Paul, Minn.); ord. June 12, 1906; cons. April 8, 1924; app. Archbishop of Oregon, April 30, 1926; title changed to Archbishop of Portland, Sept. 26, 1928.

Howard, Francis William — b. June 21, 1867, Columbus, Ohio; educ. Mt. St. Mary of the West Seminary (Cincinnati, Ohio); ord. June 16, 1891; cons. Bishop of Covington, July 15, 1923.

Hunt, Duane Garrison — b. Sept. 19, 1884, Reynolds, Neb.; educ. Cornell College (Mt. Vernon, Iowa), University of Iowa, (Iowa City, Iowa); St. Patrick's Seminary (Menlo Park, Calif.); ord. Jan. 27, 1920; cons. Bishop of Salt Lake, Oct. 28, 1927.

Hurley, Joseph Patrick — b. Jan. 21, 1894, Cleveland, Ohio; educ. St. Ignatius College (Cleveland, Ohio), St. Bernard's Seminary (Rochester, N. Y.), St. Mary's Seminary (Cleveland, Ohio); ord. May 29, 1919; cons. Bishop of St. Augustine, Oct. 6, 1940.

Ireton, Peter Leo — b. Sept. 21, 1882, Baltimore, Md.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary, (Baltimore, Md.), Catholic University (Wash., D. C.); ord. June 20, 1906; cons. as Coadjutor Bishop of Richmond, Oct. 23, 1935.

Jeanmard, Jules Benjamin — b. Aug. 15, 1897, Pont-Breaux, La.; educ. Holy Cross Seminary (New Orleans, La.); Kenrick Seminary Webster Groves, Mo.), St. Louis Seminary (New Orleans, La.); ord. June 10, 1903; cons. Bishop of Lafayette, Dec. 8, 1918.

Kearney, James Edward — b. Oct. 28, 1884, Red Oak, Iowa; educ. St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D. C.); ord. Sept. 19, 1908; cons. Oct. 28, 1932; app. Bishop of Rochester, July 31, 1937.

Kearney, Raymond Augustine — b. Sept. 25, 1902, Jersey City, N. J.; educ. Holy Cross College (Worcester, Mass), North American College (Rome), Catholic University (Wash., D. C.); ord. March 12, 1927; cons. as Auxiliary Bishop of Brooklyn, Feb. 25, 1935.

Kelley, Francis Clement — b. Oct. 23, 1870, Vernon River, Prince Edward Island, Canada; educ. Laval University (Quebec, Canada), St. Raphael's Seminary (Chicoutimi, Canada), Nicolet Seminary (Nicolet, Canada); ord. Aug. 23, 1893; founded the Catholic Church Extension Society, 1905; cons. Bishop of Oklahoma City, Oct. 2, 1924, title changed to Bishop of Oklahoma City and Tulsa, Nov. 14, 1930.

Kelly, Edward Joseph — b. Feb. 26, 1890, The Dalles, Ore.; educ. Columbia University (Portland, Ore.), St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. June 2, 1917; cons. Bishop of Boise, March 6, 1929.

Kelly, Francis Martin — b. Nov. 15, 1886, Houston, Minn.; educ. St. Paul's Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), Urban College of the Propaganda (Rome); ord. Nov. 11, 1912; cons. June 9, 1926; app. Bishop of Winona, Feb. 10, 1928.

Keough, Francis Patrick — b. Dec. 30, 1890, New Britain, Conn.; educ. St. Thomas Preparatory Seminary (Hartford, Conn.), Seminary of St. Sulpice (Issy, France), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Providence, May 22, 1934.

Kiley, Moses Elias — b. Nov. 13, 1876, Margaree, Nova Scotia; educ. St. Mary's Seminary (Baltimore, Md.); North American College (Rome); ord. June 10, 1911; cons. March 17, 1934; app. Archbishop of Milwaukee, Jan. 5, 1940.

Kucera, Louis Benedict — b. Aug. 24, 1888, Wheatland, Minn.; educ. St. Paul's Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), University of Minnesota (Minneapolis, Minn.); ord. June 8, 1915; cons. Bishop of Lincoln, Oct. 28, 1930.

Lamb, Hugh Louis — b. Oct. 6, 1890, Modena, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), North American College (Rome); Catholic University (Wash., D. C.); ord. May 29, 1915; cons. as Auxiliary Bishop of Philadelphia, March 19, 1936.

Lawler, John Jeremiah — b. Aug. 4, 1862, Rochester, Minn.; educ. St. Francis Seminary (Milwaukee, Wis.), College of St. Nicholas (Belgium), University of Louvain (Belgium); ord. Dec. 19, 1885; cons. Feb. 8, 1910; app. Bishop of Rapid City, Aug. 1, 1930.

Le Blond, Charles Hubert — b. Nov. 21, 1883, Celina, Ohio; educ. St. Ignatius High School (Cleveland, Ohio), John Carroll University (Cleveland, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 29, 1909; cons. Bishop of St. Joseph, Sept. 21, 1933.

Ledvina, Emmanuel Boleslaus — b. Oct. 28, 1868, Evansville, Ind.; educ. St. Meinrad's College and Seminary (St. Meinrad, Ind.); ord. March 18, 1893; cons. Bishop of Corpus Christi, June 14, 1921.

Leech, George Leo — b. May 21, 1890, Ashley, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), Catholic University (Wash., D. C.); ord. May 29, 1920; cons. Oct. 17, 1935; succeeded as Bishop of Harrisburg, Dec. 19, 1935.

Lucey, Robert Emmet — b. March 16, 1891, Los Angeles, Calif.; educ. St. Vincent's College (Los Angeles, Calif.), St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. May 14, 1916; cons. May 1, 1934; app. Archbishop of San Antonio, Jan. 23, 1941.

Lynch, Joseph Patrick — b. Nov. 16, 1872, St. Joseph, Mich.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Kenrick Seminary (Webster Groves, Mo.); ord. June 9, 1900; cons. Bishop of Dallas, July 12, 1911.

Magner, Francis J. — b. March 18, 1887, Wilmington, Ill.; educ. St. Ignatius College (Chicago, Ill.), St. Mary's College (St. Mary's, Kans.), North American College (Rome); ord. May 17, 1913; cons. Bishop of Marquette, Feb. 24, 1941.

McAuliffe, Maurice Francis — b. June 17, 1875, Hartford, Conn.; educ. Mt. St. Mary's College (Emmitsburg, Md.), Seminary of St. Sulpice (Paris), St. Willibrord's Seminary (Eichstadt, Germany); ord. July 27, 1900; cons. April 28, 1926: succeeded as Bishop of Hartford, April 23, 1934.

McCarthy, Joseph Edward — b. Nov. 14, 1876, Waterbury, Conn.; educ. Holy Cross College (Worcester, Mass.), Catholic University (Wash., D. C.), Seminary of St. Sulpice (Paris); ord. July 4, 1903; cons. Bishop of Portland, Me., Aug. 24, 1932.

McFadden, James Augustine — b. Dec. 24, 1880, Cleveland, Ohio; educ. St. Ignatius College (Cleveland, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. Jan. 17, 1905; cons. as Auxiliary Bishop of Cleveland, Sept. 8, 1932.

McGavick, Alexander Joseph — b. Aug. 22, 1863, Fox Lake, Lake Co., Ill.; educ. St. Viator's College and Seminary (Bourbonnais, Ill.); ord. June 11, 1887; cons. May 1, 1899; app. Bishop of Lacrosse, Nov. 1, 1921.

McGovern, Patrick Aloysius Alphonsus — b. Oct. 14, 1872, Omaha, Neb.; educ. Creighton University (Omaha, Neb.), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio); ord. Aug. 18, 1895; cons. Bishop of Cheyenne, April 11, 1912.

McGrath, Joseph Francis — b. Mar. 1, 1871, Kilmacow, Ireland; educ. St. Kieran's College (Ireland), Grand Seminary (Canada); ord. Dec. 21, 1895; cons. Bishop of Baker City, March 25, 1919.

McGucken, Joseph T. — b. March 13, 1902, Los Angeles, Calif.; educ. St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. Jan. 15, 1928; cons. as Auxiliary Bishop of Los Angeles, March 19, 1941.

McGuinness, Eugene Joseph — b. Sept. 6, 1889, Hollertown, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.); ord. May 22, 1915; cons. Bishop of Raleigh, Dec. 31, 1937.

McIntyre, J. Francis A. — b. June 25, 1886; New York, N. Y.; educ. College of the City of New York, Cathedral College (New York, N. Y.), St. Joseph's Seminary (Dunwoodie, N. Y.); ord. May 21, 1921; cons. as Auxiliary Bishop of New York, May 8, 1941.

McLaughlin, Thomas Henry — b. July 25, 1881, New York, N. Y.; educ. St. Francis Xavier College (New York, N. Y.), University of Innsbruck (Austria); ord. July 26, 1904; cons. July 25, 1935; app. Bishop of Paterson, N. J., Dec. 16, 1937.

McNamara, John Michael — b. Aug. 12, 1878, Baltimore, Md.; educ. Loyola College (Baltimore, Md.), St. Mary's Seminary (Baltimore, Md.); ord. June 21, 1902; cons. as Auxiliary Bishop of Baltimore, March 29, 1928.

McNicholas, John Timothy, O. P. — b. Dec. 15, 1877, Mayo, Ireland; educ. St. Joseph's Convent (Somerset, Ohio), the Minerva University (Rome); received the Dominican habit Oct. 10, 1894; ord. Oct. 10, 1901; cons. Sept. 8, 1918; app. Archbishop of Cincinnati, July 8, 1925.

Metzger, Sidney Matthew — b. July 11, 1902, Fredericksburg, Texas; educ. St. John's Seminary (San Antonio, Texas), North American College (Rome); ord. April 3, 1926; cons. as Auxiliary Bishop of Santa Fe, April 10, 1940.

Mitty, John Joseph — b. Jan. 20, 1884, New York, N. Y.; educ. Man-

hattan College (New York, N. Y.), St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D. C.); ord. Dec. 22, 1906; cons. Sept. 8, 1926; succeeded as Archbishop of San Francisco, March 5, 1935.

Molloy, Thomas Edward — b. Sept. 4, 1885, Nashua, N. H.; educ. St. Anselm's College (Nashua, N. H.), St. Francis College (Brooklyn, N. Y.), St. John's Seminary (Brooklyn, N. Y.), North American College (Rome); ord. Sept. 19, 1908; cons. Oct. 3, 1920; app. Bishop of Brooklyn, Nov. 2, 1921.

Monaghan, Francis Joseph — b. Oct. 30, 1890, Newark, N. J.; educ. Seton Hall College (South Orange, N. J.), North American College (Rome); ord. May 29, 1915; cons. June 29, 1936; succeeded as Bishop of Ogdensburg, March 20, 1939.

Mooney, Edward Francis — b. May 9, 1882, Mount Savage, Md.; educ. St. Mary's Seminary (Baltimore, Md.), North American College (Rome); ord. April 10, 1909; cons. Jan. 31, 1926; app. Archbishop of Detroit, May 31, 1937.

Morris, John Baptist — b. June 29, 1866, Hendersonville, Tenn.; educ. St. Mary's College (Marion Co., Ky.), North American College (Rome); ord. June 11, 1892; cons. June 11, 1906; app. Bishop of Little Rock, Feb. 21, 1907.

Muench, Aloysius Joseph — b. Feb. 18, 1889, Milwaukee, Wis.; educ. University of Oxford (England), University of Cambridge (England), University of Paris (France); ord. June 8, 1913; cons. Bishop of Fargo, Oct. 15, 1935.

Murphy, William Francis — b. May 11, 1885, Kalamazoo, Mich.; educ. Assumption College (Sandwich, Ont., Canada), Urban College of the Propaganda (Rome); Pontifical Institute of the Appolinaris (Rome); ord. June 13, 1908; cons. Bishop of Saginaw, May 17, 1938.

Murray, John Gregory — b. Feb. 26, 1877, Waterbury, Conn.; educ. Holy Cross College (Worcester, Mass.), North American College (Rome), University of Louvain (Belgium); ord. April 14, 1900; cons. April 28, 1920; app. Archbishop of St. Paul, Oct. 29, 1931.

Noll, John Francis — b. Jan. 25, 1875, Fort Wayne, Ind.; educ. St. Lawrence College (Mt. Calvary, Wis.), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio); ord. June 4, 1898; cons. Bishop of Fort Wayne, June 30, 1925.

O'Brien, William David — b. Aug. 3, 1878, Chicago, Ill.; educ. De Paul University (Chicago, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. July 11, 1903; cons. as Auxiliary Bishop of Chicago, April 25, 1934.

O'Brien, Henry Joseph — b. July 21, 1896, New Haven, Conn.; educ. St. Thomas Seminary (Hartford, Conn.), St. Bernard's Seminary (Rochester, N. Y.), University of Louvain (Belgium); ord. July 8, 1923; cons. as Auxiliary Bishop of Hartford, May 14, 1940.

O'Connell, William Henry — See American Cardinals (p. 66).

O'Hara, Edwin Vincent — b. Sept. 6, 1881, Lanesboro, Minn.; educ. St. Paul's Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), Institute Catholique (Paris); ord. June 9, 1905; cons. Oct. 28, 1930: translated to See of Kansas City, April 15, 1939.

O'Hara, Gerald Patrick Aloysius — b. May 4, 1895, Scranton, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), Pontifical Roman Seminary (Rome), Pontifical Institute of the Appolinaris (Rome); ord. April 2, 1920; cons. May 20, 1929; app. Bishop of Savannah, Nov. 16, 1935, title changed to Bishop of Savannah-Atlanta, April, 1937.

O'Hara, John Francis, C. S. C. — b. May 1, 1888, Ann Arbor, Mich.; educ. University of Notre Dame (South Bend, Ind.), Catholic University (Wash., D. C.), University of Pennsylvania (Philadelphia, Pa.); ord. Sept. 9, 1916; cons. as Auxiliary Bishop of Army and Navy, Jan. 15, 1940.

O'Leary, Thomas Michael — b. Aug. 16, 1875, Dover, N. H., educ. Mungret College (Limerick, Ireland); Grand Seminary (Montreal, Canada); ord. Dec. 18, 1897; cons. Bishop of Springfield, Mass., Sept. 8, 1921.

Peschges, John Hubert — b. May 11, 1881, West Newton, Minn.; educ. St. John's University (Collegeville, Minn.), Catholic University (Wash., D. C.); ord. April 15, 1905; cons. Bishop of Crookston, Nov. 9, 1938.

Peterson, John Bertram — b. July 15, 1871, Salem, Mass.; educ. St. Anselm's College (Manchester, N. H.), St. John's Seminary (Brighton, Mass.), Catholic University of Paris (France); ord. Sept. 15, 1899; cons. Nov. 10, 1927: app. Bishop of Manchester, May 13, 1932.

Plagens, Joseph Casimir — b. Jan. 29, 1880, Poland; educ. University of Detroit, St. Mary's Seminary (Baltimore, Md.); ord. 1903; cons. Sept. 30, 1924; app. Bishop of Marquette, Nov. 16, 1935; trans. Grand Rapids, Dec. 16, 1940.

Rehring, George John — b. June 10, 1890, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), College of the Angelico (Rome); ord. Mar. 28, 1914; cons. as Auxiliary Bishop of Cincinnati, Oct. 7, 1937.

Rhode, Paul Peter — b. Sept. 18, 1871, Wejherowo, Newstadt, Germany; St. Mary's College (Marion Co., Ky.), St. Ignatius College (Chicago, Ill.), St. Francis Seminary (Milwaukee, Wis.); ord. June 17, 1894; cons. July 29, 1908; translated to the See of Green Bay, July 5, 1915.

Ritter, Joseph Elmer — b. July 20, 1892, New Albany, Ind.; educ. St. Meinrad's (St. Meinrad, Ind.); ord. May 20, 1917; cons. Mar. 24, 1933; succeeded as Bishop of Indianapolis, Mar. 24, 1934.

Rohlman, Henry Patrick — b. March 17, 1876, Appelhulsen, Westphalia, Germany; educ. St. Joseph's College (Dubuque, Iowa), Grand Seminary (Montreal, Canada), Catholic University (Wash., D. C.); ord. Dec. 21, 1901; cons. Bishop of Davenport, July 25, 1927.

Rummel, Joseph Francis — b. Oct. 14, 1876, Baden, Germany; educ. St. Anselm's College (Manchester, N. H.), St. Joseph's Seminary (Yonkers, N. Y.), North American College (Rome); ord. May 24, 1902; cons. May 29, 1928; app. Archbishop of New Orleans, March 9, 1935.

Ryan, James Hugh — b. Dec. 15, 1886, Indianapolis, Ind.; educ. Seminary of Mount St. Mary of the West (Cincinnati, Ohio), North American College (Rome), Urban College of the Propaganda (Rome); ord. June 5, 1909; cons. Oct. 25, 1933; app. Bishop of Omaha, Aug. 6, 1935.

Ryan, Vincent J. — b. Arlington, Wis.; educ. St. Francis Seminary (Milwaukee, Wis.), St. Paul Seminary (St. Paul, Minn.); ord. June 7, 1912; cons. Bishop of Bismarck, May 28, 1940.

Scher, Philip George — b. Feb. 22, 1880, Belleville, Ill.; educ. Pontifical College of the Josephinum (Columbus, Ohio), Urban College of the Propaganda (Rome); ord. June 6, 1904; cons. Bishop of Monterey-Fresno, June 29, 1933.

Schlarman, Joseph Henry Leo — b. Feb. 23, 1879, Breese Township, Clinton Co., Ill.; educ. St. Francis Solanus College (Quincy, Ill.), University of Innsbruck (Austria), Pontifical Gregorian University (Rome); ord. June 29, 1904; cons. Bishop of Peoria, June 17, 1930.

Schrembs, Joseph — b. March 12, 1866, Wuzelhofen, Germany; educ. St. Vincent's College (Beatty, Pa.), Grand Seminary (Canada), Laval University (Canada); ord. June 29, 1889; cons. Feb. 22, 1911: app. Bishop of Cleveland, Jan. 16, 1921: raised to the dignity of an Archbishop, March 25, 1939.

Schuler, Anthony Joseph, S. J. — b. Sept. 30, 1869, St. Mary's, Elk Co., Pa.; educ. St. Stanislaus Novitiate and Juniorate (Florissant, Mo.), St. Louis University (St. Louis, Mo.), College of the Sacred Heart (Woodstock, Md.); ord. June 27, 1901; cons. Bishop of El Paso, Oct. 28, 1915.

Schulte, Paul Clarence — b. Mar. 18, 1890, Fredericktown, Mo.; educ. St. Francis Solanus College (Quincy, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. June 11, 1915; cons. Bishop of Leavenworth, Sept. 21, 1937.

Shaughnessy, Gerald, S. M. — b. May 19, 1887, Everett, Mass.; educ. All Hallows College (Salt Lake, Utah), Marist College and Seminary (Wash., D. C.), Catholic University (Wash., D. C.); ord. June 20, 1920;

cons. Bishop of Seattle, Sept. 19, 1933.

Sheil, Bernard James — b. Feb. 18, 1888, Chicago, Ill.; educ. St. Viator's College and Seminary (Bourbonnais, Ill.); ord. May 21, 1910; cons. as Auxiliary Bishop of Chicago, May 1, 1928.

Spellman, Francis Joseph—b. May 4, 1899, Whitman, Mass.; educ. Fordham College (New York, N. Y.), North American College (Rome); ord. May 14, 1916; cons. Sept. 8, 1932; app. Archbishop of New York, April 15, 1939; Bishop Ordinary for the Army and Navy of the United States, Dec. 10, 1939.

Stritch, Samuel Alphonsus — b. August 17, 1887, Nashville, Tenn.; educ. St. Gregory's Preparatory Seminary (Cincinnati, Ohio), North American College (Rome); ord. May 21, 1909; cons. November 30, 1921; app. Archbishop of Chicago, Jan. 5, 1940.

Swint, John Joseph — b. Dec. 15, 1879, Pickens, W. Va.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.); ord. June 21, 1904; cons. May 11, 1922; app. Bishop of Wheeling, Dec. 11, 1922.

Takach, Basil — b. Oct. 27, 1879, Vrickovoje, Maramorisska Zupa, Hungary; educ. Uzhorod Gymnasium (Uzhorod, Hungary), Greek Catholic Seminary (Uzhorod); ord. Dec. 12, 1902; elected to the Titular See of Zela, May 20, 1924, and named first Bishop of the Carpatho-Russians, Hungarians and Croatians in America; cons. June 15, 1924.

Taylor, Vincent George — b. Sept. 19, 1877, Norfolk, Va.; educ. Belmont Abbey College and Seminary (Belmont, N. C.); ord. May 24, 1902; elected Abbot Ordinary of Belmont Abbey Nullius, Aug. 20, 1924; confirmed Abbot-ordinary, Dec. 12, 1924; blessed Mar. 19, 1925.

Thill, Francis Augustine — b. Oct. 12, 1893, Dayton, Ohio; educ. University of Dayton (Dayton, Ohio), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), Collegio Angelico (Rome); ord. Feb. 28, 1920; cons. Bishop of Concordia, Oct. 28, 1938.

Toolen, Thomas Joseph — b. Feb. 28, 1886, Baltimore, Md.; educ. Loyola College (Baltimore, Md.), St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.); ord. Sept. 27, 1910; cons. Bishop of Mobile, May 4, 1927.

Vehr, Urban John — b. May 30, 1891, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), Catholic University (Wash., D. C.), Collegio Angelico (Rome); ord. May 29, 1915; cons. Bishop of Denver, June 10, 1931.

Walsh, Emmet Michael — b. March 6, 1892, Beaufort, S. C.; educ. Chatham Academy (Savannah, Ga.), St. Bernard's Seminary (Rochester, N. Y.); ord. Jan. 15, 1916; cons. Bishop of Charleston, Sept. 8, 1927.

Walsh, Thomas Joseph — b. Dec. 6, 1873, Parker's Landing, Pa.; educ. St. Bonaventure's College and Seminary (St. Bonaventure, N. Y.) Pontifical Institute of the Apollinaris (Rome); ord. Jan. 27, 1900; cons. July 25, 1918; app. Archbishop of Newark, Dec. 13, 1937; raised to the dignity of Archbishop, Nov. 27, 1941.

Welch, Thomas Anthony — b. Nov. 2, 1884, Faribault, Minn.; educ. College of St. Thomas (St. Paul, Minn.), St. Paul's Seminary (St. Paul, Minn); ord. June 11, 1909; cons. Bishop of Duluth, June 23, 1926.

White, Charles Daniel — b. June 5, 1879, Grand Rapids, Mich.; educ. St. Francis Seminary (Milwaukee, Wis.), Urban College of the Propaganda (Rome); ord. Sept. 24, 1910; cons. Bishop of Spokane, Feb. 24, 1927.

Winkelmann, Christian Herman — b. Sept. 12, 1883, St. Louis, Mo.; educ. St. Francis College (Quincy, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. June 11, 1907; cons. Nov. 30, 1933; app. Bishop of Wichita, Jan. 6, 1940.

Woznicki, Stephen Stanislaus — b. August 17, 1894, Miners Falls, Pa.; educ. Seminary of Ss. Cyril and Methodius (Orchard Lake, Mich.), Seminary of St. Paul (St. Paul, Minn.); ord. Dec. 22, 1917; cons. as Auxiliary Bishop of Detroit, Jan. 25, 1938.

HIERARCHY OF THE UNITED STATES

See	Formed	Archbishops	Consecrated
Baltimore, Md.	1789	Michael J. Curley	1914
		John M. McNamara, V. G., Aux. Bp.	1928
Boston, Mass.	1808	William Cardinal O'Connell	1901
		Richard J. Cushing, Auxiliary Bp.	1939
Chicago, Ill.	1843	Samuel A. Stritch	1921
		Bernard J. Sheil, Auxiliary Bp.	1928
		William D. O'Brien, Auxiliary Bp.	1934
Cincinnati, Ohio	1821	John T. McNicholas, O. P.	1918
		George J. Rehring, Auxiliary Bp.	1937
Denver, Colo.	1887	Urban J. Vehr	1931
Detroit, Mich.	1833	Edward F. Mooney	1926
		Stephen S. Woznicki, Auxiliary Bp.	1938
Dubuque, Iowa	1837	Francis J. L. Beckman	1924
Los Angeles, Cal.	1922	John J. Cantwell	1917
		Joseph T. McGucken, Auxiliary Bp.	1941
Louisville, Ky.	1841	John A. Floersh	1923
Milwaukee, Wis.	1843	**Moses E. Kiley**	**1934**
Newark, N. J.	1853	Thomas J. Walsh	1918
		Thomas A. Boland, Auxiliary Bp.	1940
New Orleans, La.	1793	Joseph F. Rummel	1928
New York, N. Y.	1808	Francis J. Spellman	1932
		Stephen J. Donahue, Auxiliary Bp.	1934
		J. Francis A. McIntyre, Aux. Bp.	1941
Philadelphia, Pa.	1808	Dennis Cardinal Dougherty	1903
		Hugh L. Lamb, Auxiliary Bp.	1936
Portland, Ore.	1846	Edward D. Howard	1924
St. Louis, Mo.	1826	John J. Glennon	1896
		George J. Donnelly, Auxiliary Bp.	1940
St. Paul, Minn.	1850	John G. Murray	1920
San Antonio, Tex.	1874	Robert E. Lucey	1934
San Francisco, Cal.	1853	John J. Mitty	1926
		Thomas A. Connolly, Auxiliary Bp.	1939
Santa Fe, N. M.	1850	Rudolph A. Gerken	1927
		Sidney M. Metzger, Auxiliary Bp.	**1940**
Washington, D. C.	1939	Michael J. Curley	1914
		Bishops	
Albany, N. Y.	1847	Edmund F. Gibbons	1919
Alexandria, La.	1853	Daniel F. Desmond	1933
Altoona, Pa.	1901	Richard T. Guilfoyle	1936
Amarillo, Tex.	1926	Lawrence J. FitzSimon	1941
Baker City, Ore.	1903	Joseph F. McGrath	1919
Belleville, Ill.	1887	Henry Althoff	1914
Bismarck, N. Dak.	1909	**Vincent J. Ryan**	**1940**
Boise, Idaho	1893	Edward J. Kelly	1928
Brooklyn, N. Y.	1853	Thomas E. Molloy	1920
		Raymond A. Kearney, Auxiliary Bp.	1935
Buffalo, N. Y.	1847	John A. Duffy	1933
Burlington, Vt.	1853	Matthew Francis Brady	1938
Camden, N. J.	1937	Bartholomew J. Eustace	1938
Charleston, S. C.	1820	Emmet M. Walsh	1927
Cheyenne, Wyo.	1887	Patrick A. McGovern	1912
Cleveland, Ohio	1847	Joseph Schrembs, Archbishop-Bp.	1911
		James A. McFadden, Auxiliary Bp.	1932
Columbus, Ohio	1868	James J. Hartley	1904
Concordia, Kans.	1887	Francis A. Thill	1938
Corpus Christi, Tex.	1912	Emmanuel B. Ledvina	1921
		Mariano Garriga, Coadjutor Bp.	1936

See	Formed	Bishops	Consecrated
Covington, Ky.	1853	Francis W. Howard	1923
Crookston, Minn.	1909	John Hubert Peschges	1938
Dallas, Tex.	1890	Joseph P. Lynch	1911
Davenport, Iowa	1881	Henry P. Rohlman	1927
Des Moines, Iowa	1911	Gerald T. Bergan	1934
Duluth, Minn.	1889	Thomas A. Welch	1926
El Paso, Tex.	1914	Antony J. Schuler, S. J.	1915
Erie, Pa.	1853	John M. Gannon	1918
Fall River, Mass.	1904	James E. Cassidy	1930
Fargo, N. Dak.	1889	Aloysius J. Muench	1935
Fort Wayne, Ind.	1857	John F. Noll	1925
Gallup, N. M.	1940	Bernard T. Espelage, O. F. M.	1940
Galveston, Tex.	1847	Christopher E. Byrne	1918
Grand Island, Neb.	1912	Stanislaus V. Bona	1932
Grand Rapids, Mich.	1882	Joseph C. Plagens	1924
Great Falls, Mont.	1904	William J. Condon	1939
Green Bay, Wis.	1868	Paul P. Rhode	1908
Harrisburg, Pa.	1868	George L. Leech	1935
Hartford, Conn.	1843	Maurice F. McAuliffe	1926
		Henry J. O'Brien, Auxiliary Bp.	1940
Helena, Mont.	1884	Joseph M. Gilmore	1936
Indianapolis, Ind.	1834	Joseph E. Ritter	1933
Kansas City, Mo.	1880	Edwin V. O'Hara	1930
La Crosse, Wis.	1868	Alexander J. McGavick	1899
		William R. Griffin, Auxiliary Bp.	1935
Lafayette, La.	1918	Jules B. Jeanmard	1918
Lansing, Mich.	1937	Joseph H. Albers	1929
Leavenworth, Kans.	1877	Paul C. Schulte	1937
Lincoln, Neb.	1887	Louis B. Kucera	1930
Little Rock, Ark.	1843	John B. Morris	1906
		Albert L. Fletcher, Auxiliary Bp.	1940
Manchester, N. H.	1884	John B. Peterson	1927
Marquette, Mich.	1857	Francis J. Magner	1941
Mobile, Ala.	1829	Thomas J. Toolen	1927
Monterey-Fresno, Cal.	1922	Philip G. Scher	1933
Nashville, Tenn.	1837	William L. Adrian	1936
Natchez, Miss.	1837	Richard O. Gerow	1924
Ogdensburg, N. Y.	1872	Francis J. Monaghan	1936
Oklahoma City and Tulsa, Okla.	1905	Francis C. Kelley	1924
Omaha, Neb.	1885	James H. Ryan	1933
Owensboro, Ky.	1937	Francis R. Cotton	1938
Paterson, N. J.	1937	Thomas H. McLaughlin	1935
Peoria, Ill.	1875	Joseph H. Schlarman	1930
Pittsburgh, Pa.	1843	Hugh C. Boyle	1921
Portland, Me.	1853	Joseph E. McCarthy	1932
Providence, R. I.	1872	Francis P. Keough	1934
Pueblo, Colo.	1941		
Raleigh, N. C.	1924	Eugene J. McGuinness	1937
Rapid City, S. Dak.	1902	John J. Lawler	1910
Reno, Nev.	1931	Thomas K. Gorman	1931
Richmond, Va.	1820	Andrew J. Brennan	1923
		Peter L. Ireton, Coadjutor	1935
Rochester, N. Y.	1868	James E. Kearney	1932
Rockford, Ill.	1908	Edward F. Hoban	1921
Sacramento, Cal.	1886	Robert J. Armstrong	1929
Saginaw, Mich.	1938	William F. Murphy	1938

See	Formed	Bishops	Consecrated
St. Augustine, Fla.	1870	Joseph P. Hurley	1940
St. Cloud, Minn.	1889	Joseph F. Busch	1910
St. Joseph, Mo.	1868	Charles H. Le Blond	1933
Salt Lake, Utah	1891	Duane G. Hunt	1937
San Diego, Cal.	1936	Charles F. Buddy	1936
Savannah-Atlanta, Ga.	1850	Gerald P. O'Hara	1929
Scranton, Pa.	1868	William J. Hafey	1925
Seattle, Wash.	1850	Gerald Shaughnessy, S. M.	1933
Sioux City, Iowa	1902	Edmond Heelan	1919
Sioux Falls, S. Dak.	1889	William O. Brady	1939
Spokane, Wash.	1913	Charles D. White	1927
Springfield. Ill.	1857	James A. Griffin	1924
Springfield, Mass.	1870	Thomas M. O'Leary	1921
Superior, Wis.	1905	Msgr. Charles J. Weber, Adm.	
Syracuse, N. Y.	1886	Walter A. Foery	1937
Toledo, Ohio	1910	Karl J. Alter	1931
Trenton, N. J.	1881	William A. Griffin	1938
Tucson, Ariz.	1897	Daniel J. Gercke	1923
Wheeling, W. Va.	1850	John J. Swint	1922
Wichita, Kans.	1887	Christian H. Winkelmann	1933
Wilmington, Del.	1868	Edmond J. Fitzmaurice	1925
Winona, Minn.	1889	Francis M. Kelly	1926
Army and Navy	1917	Francis J. Spellman	1932
		John F. O'Hara, C. S. C., Military Delegate	1940
Belmont, N. C. (Abbacy Nullius)	1910	Vincent G. Taylor, O. S. B.	
Philadelphia, Pa. (Ukrainian Greek Catholic Diocese)	1913	Constantine Bohachevsky	1924
		John Buczko, Auxiliary Bp.	1929
Pittsburgh, Pa. (Greek Rite)	1924	Basil Takach	1924

HIERARCHY OF U. S. POSSESSIONS AND PHILIPPINES, BAHAMAS, JAMAICA, HONDURAS, AND SIERRA LEONE

See	Formed	Bishops	Consecrated
Alaska (Vicariate Apostolic)	1916	Joseph R. Crimont, S. J.	1917
		Walter J. Fitzgerald, S. J., Coadjutor	1939
Canal Zone (under Archbishop of Panama)		John J. Maiztegui, C. M. F.	1926
Guam (Vicariate Apostolic)	1911	Leo A. Olano, O. F. M. Cap.	1935
Hawaiian Islands Diocese of Honolulu	1941	James J. Sweeney	1941
Philippine Islands Archdiocese of Manila	1579	Michael J. O'Doherty, Archbishop	1911
		Cesar M. Guerrero, Auxiliary Bp.	1929
Archdiocese of Cebu	1595	Gabriel M. Reyes, Archbishop	1932
Diocese of Bacolod	1932	Casimiro M. Lladoc	1933
Diocese of Cagayan	1933	James T. G. Hayes, S. J.	1933
Diocese of Calbayog	1910	Miguel Acebedo	1938
Diocese of Jaro	1865	James P. McCloskey	1917
Diocese of Lingayen	1928	Mariano Madriaga	1938
Diocese of Lipa	1910	Alfredo Verzosa	1917
Diocese of Nueva Caceres	1595	Pedro A. Santos	1938
Diocese of Nueva Segovia	1595	Santiago C. Sancho	1917

See	Formed	Bishops	Consecrated
Diocese of Palo	1937	Manuel Mascarinas	1938
Diocese of Surigao ..	1939	J. T. G. Hayes, S. J., Administrator ..	1933
Diocese of Tuguegarao	1910	Constancio Jurgens, I. C. M.	1928
Diocese of Zamboanga	1910	Luis del Rosario, S. J.	1933
Prefecture Apostolic of Mindoro	1936	William T. Finnemann, S. V. D.....	1929
Prefecture Apostolic of Mountain Province.	1932	Joseph Billiet, C. I. C. M., Prefect Apostolic	
Prefecture Apostolic of Palawan	1910	Leandro da S. Nicola da Tolentino, O. R. S. A., Prefect Apostolic	
Puerto Rico			
Diocese of Ponce	1924	Aloysius J. Willinger, C. SS. R. ...	1929
Diocese of San Juan..	1511	Edwin V. Byrne	1925
Samoa (Vicariate Apostolic).	1929	Joseph Darnand, S. M.	1920
Bahamas (Vicariate Apostolic).	1941	Bernard J. Kevenhoerster, O. S. B. .	1933
British Honduras Vicariate Apostolic of Belize	1893	William A. Rice, S. J.	1939
Jamaica (Vicariate Apostolic).	1837	Thomas A. Emmet, S. J.	1930
Sierra Leone (Vicariate Apostolic).	1858	Ambrose Kelly, C. S. Sp.	1937

ECCLESIASTICAL PROVINCES IN THE UNITED STATES

For the better government of the Church, dioceses in one locality are grouped together under the headship of an archdiocese; such a formation is called a province. Without special faculty from the Holy See, the archbishop or metropolitan has no direct jurisdiction over the dioceses or bishops in his province; he is the first among equals, a president. This division into provinces is made in order to care more immediately for the local needs, to correct more easily local abuses, and to co-ordinate the work of the bishops. The following are the provinces in the United States proper.

Province of Baltimore includes the states of Maryland, Delaware, Virginia, West Virginia, North Carolina, South Carolina and Georgia, the eastern part of Florida, and the District of Columbia; Archdioceses of Baltimore, Md., and Washington, D. C.; the dioceses of Charleston, S. C., Raleigh, N. C., Richmond, Va., St. Augustine, Fla., Savannah-Atlanta, Ga., Wheeling, W. Va., Wilmington, Del., and the Abbacy Nullius of Belmont, N. C.

Province of Boston includes the New England States: Archdiocese of Boston, Mass; the dioceses of Burlington, Vt., Fall River, Mass., Hartford, Conn., Manchester, N. H., Portland, Me., Providence, R. I., Springfield, Mass.

Province of Chicago includes the state of Illinois: Archdiocese of Chicago, Ill.; the dioceses of Belleville, Ill., Peoria, Ill., Rockford, Ill., and Springfield, Ill.

Province of Cincinnati includes the states of Ohio and Indiana: Archdiocese of Cincinnati, Ohio; the dioceses of Cleveland, Ohio, Columbus, Ohio, Fort Wayne, Ind., Indianapolis, Ind., and Toledo, Ohio.

Province of Denver includes the states of Colorado and Wyoming: Archdiocese of Denver, Colo.; the dioceses of Cheyenne, Wyo., and Pueblo, Colo.

Province of Detroit includes the state of Michigan: Archdiocese of Detroit, Mich.; the dioceses of Grand Rapids, Mich., Lansing, Mich., Marquette, Mich., and Saginaw, Mich.

Province of Dubuque includes the states of Iowa and Nebraska: Archdiocese of Dubuque, Iowa; the dioceses of Davenport, Iowa, Des Moines, Iowa, Grand Island, Neb., Lincoln, Neb., Omaha, Neb., and Sioux City, Iowa.

Province of Los Angeles includes southern California and the state of Arizona: Archdiocese of Los Angeles, Cal.; the dioceses of Monterey-Fresno, Cal., San Diego, Cal., and Tucson, Ariz.

Province of Louisville includes the states of Kentucky and Tennessee: Archdiocese of Louisville, Ky.; the dioceses of Covington, Ky., Owensboro, Ky., and Nashville, Tenn.

Province of Milwaukee includes the state of Wisconsin and northern Michigan: Archdiocese of Milwaukee.; the dioceses of Green Bay, Wis., La Crosse, Wis., and Superior, Wis.

Province of Newark includes the state of New Jersey: Archdiocese of Newark, N. J.; the dioceses of Camden, N. J., Paterson, N. J., and Trenton, N. J.

Province of New Orleans includes the states of Louisiana, Alabama, Mississippi, Arkansas and western Florida: Archdiocese of New Orleans, La.; the dioceses of Alexandria, La., Lafayette, La., Little Rock, Ark., Mobile, Ala., and Natchez, Miss.

Province of New York includes the state of New York: Archdiocese of New York, N. Y.; the dioceses of Albany, N. Y., Brooklyn, N. Y., Buffalo, N. Y., Ogdensburg, N. Y., Rochester, N. Y., and Syracuse, N. Y.

Province of Philadelphia includes the state of Pennsylvania: Archdiocese of Philadelphia, Pa.; the dioceses of Altoona, Pa., Erie, Pa., Harrisburg, Pa., Pittsburgh, Pa., Scranton, Pa.

Province of Portland in Oregon includes the states of Oregon, Washington, Idaho, Montana and Alaska Territory: Archdiocese of Portland, Ore.; the dioceses of Baker City, Ore., Boise, Idaho, Great Falls, Mont., Helena, Mont., Seattle, Wash., Spokane, Wash.; and the Vicariate-Apostolic of Alaska.

Province of St. Louis includes the states of Missouri and Kansas: Archdiocese of St. Louis, Mo.; the dioceses of Concordia, Kans., Kansas City, Mo., Leavenworth, Kans., St. Joseph, Mo., and Wichita, Kans.

Province of St. Paul includes the states of Minnesota, South Dakota and North Dakota: Archdiocese of St. Paul, Minn.; the dioceses of Bismarck, N. Dak., Crookston, Minn., Duluth, Minn., Fargo, N. D., Rapid City, S. Dak., St. Cloud, Minn., Sioux Falls, S. Dak., and Winona, Minn.

Province of San Antonio includes the states of Texas (except the Diocese of El Paso) and Oklahoma: Archdiocese of San Antonio, Tex.; the dioceses of Amarillo, Tex., Corpus Christi, Tex., Dallas, Tex., Galveston, Tex., and Oklahoma City and Tulsa, Okla.

Province of San Francisco includes northern California, the states of Nevada and Utah, and Hawaii: Archdiocese of San Francisco, Cal.; the dioceses of Reno, Nev., Sacramento, Cal., Salt Lake City, Utah, and Honolulu, Hawaii.

Province of Sante Fe includes the state of New Mexico and the diocese of El Paso, Tex.: Archdiocese of Santa Fe, N. M.; the dioceses of El Paso, Tex., and Gallup, N. M.

Church and State

Primarily an institution devoted to the salvation of souls, the Church nevertheless performs many secondary functions, one of which is the preservation of the social order. She has always thrown her full weight against the destruction of society. Ceaselessly has she preached the duty of obedience to civil authority, respect for property rights and respect for human dignity.

The religious, social and political upheaval of the sixteenth century, known as the Reformation (1517-1648), destroyed Christian unity, and bitter antagonisms arose. During the eighteenth and nineteenth centuries the obvious opposition to Catholicism declined. Formerly the Church was reprobated for her form of worship, her sacraments and her credence in miracles. With the rise of the Protestant states to power and leadership and what was thought to be the decline of the Catholic countries, a more tolerant and patronizing attitude was assumed. The twentieth century, however, has brought many problems and difficulties, superficially blamable on the first World War but remotely traceable to the principles forming the basis of the anti-Catholic culture. Confused and bewildered at the blow struck their boasted superiority these forces have now been confronted with the definite Catholic political, social and economic philosophy which they have so long disregarded. That they will embrace the Catholic teaching seems too sanguine a hope. That there is need for a united Christian front to oppose the attacks of a pagan Socialism and Communism has been pointed out by Pope Pius XI and Pope Pius XII in their encyclicals. The Church will continue its opposition to these, as well as to extreme Nationalism.

The Catholic citizen is in conscience bound to respect and obey the duly constituted authority provided faith and morals are thereby not endangered. Under no circumstances may the Church be subjugated by the State. Whatever their form may be, states are not conceded the right to force the observance of immoral or irreligious laws upon a people. That there is grave danger that certain states encroach upon the realm of faith and morals the following record for 1941 testifies.

GERMANY

War had increased the ills of the Church in Germany. Oppression by the State continued, though millions of German Catholics were bearing arms for their country, forced to sacrifice their blood and lives. During the year numerous Church properties were seized. The Swiss Benedictine Fathers were evicted from Bregenz, Austria, Jan. 3. All houses of the Benedictine Missionary Congregation of St. Ottilien were closed in the spring. Two houses of the Jesuits in Muenster were expropriated in July, and the priests and Brothers banished from Westphalia. The famed liturgical center at Maria-Laach was confiscated, only the Abbot and five elderly priests and Brothers being permitted to remain. Younger members of the orders were conscripted for military serv-

ice. Some of the monasteries were used as military hospitals. Where churches were attached to religious institutions they were closed; schools were taken over for operation by the State. To date, more than 25 orders of men and women had been affected by the Nazi seizure of some 70 abbeys, seminaries, convents and other religious houses, about one-third in Germany and the others in former Austria. It was estimated that 1,100 priests of German, Austrian, Czech, Dutch and Polish nationality were in Nazi concentration camps. Of these the majority were Poles and about 25 were Germans. By Nazi decree in 1941 those fit to work were not to be permitted to enter religious orders.

A pastoral of Archbishop Groeber of Freiburg-im-Breisgau early in 1941 said these last years had brought to German Catholics "great changes, restrictions and ruin almost without precedent," that when unity and concord were most needed in the nation, difficulties caused by non-Christian conceptions and principles had increased, and religious convictions honored by millions and millions of German forefathers were despised. Wrongs against honor, against God, against the salvation of souls and against the Christian future of a people cannot be met, he said, by resignation without defense. The German hierarchy meeting at Fulda in June issued a joint pastoral letter which they succeeded in making public, declaring the very existence of Christianity was threatened by Nazism, and specifically referring to suppression of Catholic papers, closing of religious houses, prohibition of religious instruction and the propaganda for apostasy carried on chiefly by circulation of leaflets stating that one must decide "to be either a Christian or a German."

On July 14 Count von Galen, Bishop of Muenster, telegraphed the Minister of the Reich denouncing the Gestapo confiscation of properties and eviction of families in Muenster which was then undergoing severe enemy air raids, and asking protection from their arbitrary action. Dr. Lammers replied that he had turned the matter over to the Chief of German Police for further action. The Bishop then addressed a letter to Dr. Lammers stating that it was from this secret State Police that he had asked protection, and warning that domestic enemies were ruining people and fatherland. He enclosed copies of two sermons he had delivered against the persecutory methods of the Gestapo. Later he delivered a third sermon. These were widely circulated and created such a stir that it is reported Himmler sought to have him seized but Hitler decided against such action, knowing the Bishop's immense influence. His denunciation of injustices that cried to heaven included the secret killing of those deemed socially unfit, patients having vanished from hospitals and asylums. In fact, the Bishop asserted, with the consent of national leaders all the commandments of Christian morals were being regularly broken, as in this instance, by murder, and also by idolatry, the Sabbath being disregarded, by adultery, soldiers being urged to become "war fathers," and by theft, persons in command enriching themselves by appropriated property. He called on all Christians to stand fast, with the assurance that in the last resort God will judge. In August Bishop Bornewasser of Trier delivered a sermon against Gestapo expulsion of religious from his diocese, and stated these lawless agressions were "laying the axe to the root of the state."

At the end of the year, "Nordland," organ of the so-called "God-believers," Nazis not affiliated with any church, set forth nine points which it stated constitute the National Socialist "Creed." According to the statement, "We National Socialists believe in :(1) the Divine; (2) the unity of the universe; (3) Mother Earth; (4) destiny; (5) the creative power of blood; (6) our people and its mission; (7) our Fuehrer; (8) the National Socialist

Community of the People; (9) ourselves." The document as a whole makes it clear that the Divine does not signify a personal God. On this neo-paganism the Nazis would build the National Reich's Church of Germany.

BELGIUM

Since the first days of the German occupation, all meetings and activities of Catholic organizations in Belgium were forbidden, and Gestapo agents searched their headquarters, and residences of bishops and priests and carried away many documents. The press was under rigorous control by Nazi authorities and in the Brussels newspaper, "Soir," it was stated that "the new order can neither recognize nor tolerate a Catholic party nor Catholic syndicates nor Catholic economic institutions," and will not permit any "resistance to the National Socialist revolution in the form of confessional schools where confessional youth organizations refuse to accept the discipline asked from everyone." In the state universities of Ghent and Liege the National Socialist spirit was injected into lecture courses. At Louvain several professors known for their support of Catholic social teaching were dismissed, but attempts to infiltrate Nazi doctrines in the institution met with firm opposition from Cardinal Van Roey, Primate of Belgium.

In a pastoral issued in July the Cardinal called upon his people to bear up under steadily increasing physical and moral sufferings, "restrictions imposed everywhere and in everything," deprivation of the necessities of life, and constant worry. In an address at a Jocist Congress he declared that the Church adapts herself to any tolerable regime that maintains and safeguards her liberties but cannot adapt herself if a regime violates the rights of conscience. "Actually," he said, "there is a threat to the liberty of the Church; there is a threat to the sacred rights of conscience.... We have a duty of conscience to combat and to strive for the defeat of these dangers.... Reason, good sense, both direct us towards confidence, towards resistance; for we have assurance that our country will be restored, that it will rise again."

The Jocists had abandoned all external manifestations, but worked constantly for the needy, obtaining food and clothing, seeking missing members of families, or going from door to door to announce the time and place of church services, which information could no longer be printed in Belgium. The work of restoring 140,326 private residences, damaged in the 18-day invasion, and rebuilding some of the 9,832 destroyed, was going forward, as was restoration of 2,853 industrial properties and 3,060 public buildings damaged or destroyed and 1,455 bridges, locks and other public works. Production and consumption were rigidly controlled by decree, and labor was requisitioned for Germany. Food was so scarce, rations became nominal and many faced starvation.

King Leopold III, a voluntary prisoner in the Chateau of Laeken, near Brussels, morganatically married, on Sept. 11, Mlle. Marie Lillian Baels, daughter of a former Belgian Minister of Agriculture. Queen Astrid died in 1935.

NETHERLANDS

On Jan. 26, 1941, the Catholic hierarchy of the Netherlands issued a joint pastoral which was secretly circulated and read from all pulpits, reminding that regulations against Catholic participation in Liberal, Socialist, Communist and National Socialist movements, expounded in 1940, remained "fully and totally in force" and that participants would be refused the last sacraments and Catholic burial. Moreover, they added: "With reference to the National Socialist movement, we must emphasize with greater insistency what we said previously, because since that time everyone has been able to comprehend with increasing clarity that this movement not only threatens the Church in the free exercise of

her essential mission, but also constitutes a grave danger to those belonging to this movement, in everything that pertains to the fulfilment of their duties as Christians." During the year a severe blow struck at the Church in the suspension of all activities of the council of the Roman Catholic Workers' Union, with 200,000 members, and their replacement by a Nazi Commissar was taken cognizance of by the Bishops in another pastoral, which stated:

"We have long maintained silence, that is to say, publicly, about the many injustices to which we Catholics have been submitted during recent months. We have been forbidden to hold collections, even among those of our own faith, for our own charitable and cultural institutions, so that their activities and very existence are threatened. Our Catholic broadcast, for which we made so many sacrifices for so many years, has been taken away from us. Our Catholic daily press has either been suspended or has been so limited in its freedom of expression, that it is hardly possible any longer to speak of a Catholic press. The religious, to whom so many parents wish to entrust the education of their children, have had their salaries cut by 40 per cent, which has hit them hard; some of them will find it difficult to fulfill their financial obligations; in any case, they will no longer be able to support the many charities for which appeals were made in the first place to them. Many priests and members of religious communities are no longer allowed to be heads of schools, not because they do not possess the necessary and lawful qualifications, but because they are priests and members of religious communities. Under a decree concerning non-commercial societies and institutions, some of our institutions have been compelled to pay a very high levy.... Youth clubs, such as the Catholic Scouts, the Young Guard and the Crusade, have simply been disbanded. But now something has happened about which we may no longer be silent without betraying our spiritual office.... The Catholic Workers' Union is forced into the service of the National Socialist movement, it becomes, in fact, one of its organizations.... For this reason the Holy Sacraments must be refused to those who remain members of any of the organizations affiliated with the Catholic Workers' Union in its new guise. Beloved members of the Roman Catholic Workers Union, beloved Brethren: it is with hearts bleeding that we have said all this to you. We understand so well the sacrifices demanded of you. But the salvation of your immortal souls is at stake...."

The courage of their Bishops strengthened the spirit of the Dutch people, and their spiritual fervor was renewed.

YUGOSLAVIA

The Kingdom of the Serbs, Croats and Slovenes, known as Yugoslavia, came under Nazi control in April, 1941. A kingdom was established in Croatia, with Aimone, Duke of Spoleto, nephew of King Victor Emmanuel of Italy, as King. Serbia and Slovenia became German.

The Germanization of Slovenia was ruthlessly carried out. The inhabitants were a religious and highly cultured people, 97 per cent Catholic, their land adorned with many churches. Immediately after Nazi occupation the Gestapo were installed and local authorities were told that priests there must cease their activities and if there were need for clergymen German priests would be supplied. The Slovenian priests were then systematically imprisoned and expelled; in the Diocese of Ljubljana, for instance, which had about 200 priests, 105 were imprisoned in the Women's Reformatory at Lesce, with criminals and prostitutes, and about 60 had been expelled by May 16. Parish houses were looted and parochial funds confiscated, sacred vessels were stolen from churches and Sacred Hosts were desecrated. All monasteries and religious houses

were seized and the religious imprisoned or expelled. Congregations disbanded included Franciscans, Jesuits, Capuchins, Lazarists and Salesians. Many mayors, jurists, physicians and professors were arrested, the Slovenian attorneys were forbidden to practice and professional equipment was taken from doctors. In civil service, officials were replaced by Germans. Merchants, tradesmen and industrialists were imprisoned and their property confiscated. Decrees of seizures were issued by the "Commissioner for the Promotion of German Culture in the Occupied Territory." Many Slovenian boys were sent to German camps to be instructed as Hitler Youth. In the public schools instruction was partly resumed on May 1, but entirely in German, and the day began with the raising and saluting of the Nazi flag.

Forced emigration of Slovenes from their native soil reached a total of 100,000. The victims were sent into Serbia, where malaria is rampant and the inhabitants extremely poor and primitive. The common people were transported in mass groups. They were rounded up late at night, given ten minutes to take the worst of their clothing, some food and at most 250 dinars (about $4). Houses, furnishings, clothing, jewelry, food and money were left for the families who came from Germany to take possession. Driven like cattle to the railroad depot, they were crowded into freight cars, so they could neither stand nor lie down, and the cars sealed for the journey 1,000 miles southward. The suffering en route was frightful. All this had one purpose, that the Slovenian nation be wiped off the face of the earth. In Serbia there was great unrest under Nazi rule.

LITHUANIA

A revolt against the Soviet in June, 1941, reestablished a short-lived independent Lithuanian Government, which was smothered by Nazi tyranny. With the seizure of Lithuania in 1940 the Soviets had confiscated all farms larger than 70 acres, the better buildings, printing presses, bank deposits and home furnishings, burned patriotic books and liquidated the intelligentsia. In 1941 the invading Germans, making war on Russia, seized these properties, and did not permit the return of influential patriots who had fled the Russian terror. The border was closed and postal and telegraphic communication with the outside world was not permitted. There were about 100,000 homeless people in Lithuania and no means by which they could be given aid. Some 200,000 Lithuanians had been deported to the "slow death" of the Soviet concentration camps.

The great majority of the people are Catholic and under Russian persecution had grown more fervent. During the Soviet regime there was a semblance of religious liberty, with churches permitted to remain open and priests allowed to preach, but a close watch was kept on what they said. The schools were taken over by the Reds and used as an avenue of atheistic instruction. Communities of Sisters were dispersed and their convents confiscated. The nuns, however, donned secular garb and secretly continued to teach when possible. Many priests were seized and information exacted from them about their parishioners. Under the Nazis their persecution continued. In July it was reported that the Most Rev. Justin Staugaitis, Bishop of Telsiai, and three priests had been slain, and 350 priests arrested and deported from Lithuania and other Baltic States.

POLAND

All of Poland came under Nazi domination with the German advance into Russian territory, in 1941. Under both the Soviet and Nazi regimes, divided Poland had suffered persecution. Godless propaganda having no effect in Soviet-occupied Poland, authorities applied repressive administrative and econ-

omic measures, churches being seized for inability to pay exorbitant taxes, and workers who attended church being threatened with deportation. Clergy were severely restricted and there were many priests among the thousands of Poles exiled to Siberia, where bitter cold and lack of food, clothing and proper habitation caused frightful suffering. While the adult population was subjected to physical death, the youth faced moral destruction.

In Nazi-occupied Poland, Germanization of the western area incorporated into the Reich had evicted about 1,500,000, or 300,000 families, from their homes, forcing them to seek refuge in the central Government General whose population was thus swelled beyond accomodations. In March, 1940, according to Governor General Frank, it totalled 14,500,000, of whom 12,000,000 were Poles, 2,000,000 Jews, 400,000 Ukrainians and 60,000 Germans. Without money, occupation or household goods the plight of these people was pitiable. There was neither adequate housing nor food. Destruction of part of Warsaw already necessitated congested living and its population alone was increased by 400000, to 1,600,000. A quarter of a million people were reported on soup lines daily. Efforts to send desperately needed aid were made impossible, despite persistent attempts by the Holy See. Ecclesiastical administration was practically destroyed, with several bishops arrested, many priests executed or interned, Church properties seized, the Catholic press suppressed and religious organizations placed in utter dependence upon the will of the presiding Nazi official. Churches were permitted to open for Mass from 8 to 11 a. m. on Sundays and holydays, and from 8 to 9 a. m. on week days. Religious instruction was limited to 2 to 4 p. m. on Wednesdays. Moreover, it was reported that the moral foundations of the people were being systematically weakened, by immoral literature and theatre, cabarets, gambling houses, houses of ill repute and even payment for labor in part by alcohol. For any trace of Polish patriotism citizens were executed.

RUSSIA

The fate of the Church in Russia under the Soviet regime is indicated by the fact that of the thirteen Apostolic Administrators appointed since 1926, eleven are in prison or in exile and information is wanting about the other two. The six ecclesiastical jurisdictions of European and Asiatic Russia have been under Apostolic Administrators since the Bolshevik revolution, when Communists refused to tolerate the presence of a bishop, but even this provisional arrangement was unsuccessful.

The Most Rev. Boleslao Sloskan, elected Apostolic Administrator of Mohilew in 1926, was imprisoned in 1927, then exiled to Siberia and last reported in Riga, Latvia. The Most Rev. Eugene Neveu, of Moscow, could not be exiled because of his French nationality, but was not permitted to remain in Russia and is now in Paris. The Most Rev. Theophilus Matulanis, appointed to Leningrad in 1918, was imprisoned from 1923 to 1926 and again from 1929 to 1933 and was last reported in exile in Lithuania. The Most Rev. Vincent Ilgin, of Kharkov, was imprisoned in 1926 and has been in Lithuania since 1933. The Most Rev. Michael Jodokas, Apostolic Administrator in Kazan, Samara and Simbirsk, has been imprisoned since 1929. From the Diocese of Zytomir, Msgr. Theophilus Skalski and the Vice-Administrator, Msgr. Casimir Naskrecky, have been in exile since 1932. The Rev. John Swiderski, of Kamieniec, was imprisoned in 1930 and exiled in 1932; his Vicar, the Rev. Alexander Wierzbicki, was imprisoned in 1932 and as far as known is still there. The two Apostolic Administrators in Tiraspol have been in prison since 1930: Msgr. Augustine Baumtrog, of the Volga, and Msgr. John Roth, of the Caucausus. Of the two Vicars

ad interim in this diocese, the Rev. Stephen Demurof and Msgr. Carapet Dirlughian, nothing is known.

The vast majority of the Russians were Orthodox or Greek Catholics, and these too have been deprived of their ministers. But after more than two decades of religious persecution, some Communist leaders acknowledge that "even though the Church is driven into obscurity it is, however, one of the most powerful institutions in contemporary Russia." There is an underground religious organization, with services, observances and rites practiced in strict secrecy. Yaroslavsky, leader of the Russian Godless Movement, admitted that there were 30,000 church communities in existence in Soviet Russia. This despite anti-religious teaching in the schools and a vast increase in the number of anti-religious museums. According to Soviet data of Jan. 1, 1941, the Godless Union had 93,061 cells. During the preceding year 195,217 lectures had been delivered to more than 6,000,000 and a total of 469 anti-religious courses were conducted, with 12,380 pupils graduated from them. The German invasion, begun June 22, 1941, had driven Soviet leaders from Moscow to Kuibyshev, and brought Great Britain into alliance with Russia. The United States Government too was sympathetic to the Soviet cause, aiding financially and with munitions. Between aid to the people of Russia and support of Communism a distinction was made.

FRANCE

Assuring his fellow countrymen that "all is not lost," Cardinal Baudrillart, rector of the Catholic Institute of Paris, urged them to "rally around our Chief" and be glad they have such a man of honor as Marshal Petain. Cardinal Lienart declared without the armistice France might have disappeared from the map of Europe. A pledge of loyalty to the established power of the Government of France was contained in a joint letter of the French hierarchy issued by the Cardinals and Archbishops meeting in two separate groups: in Paris, occupied France, in January, and in Lyon, unoccupied France, in February. The letter was addressed to the Holy Father and after expressing filial devotion to him spoke of the "wounds of our bleeding, suffering and disturbed country," but said: "Already the fruits of salvation are apparent; souls are opening to divine light; some endowments essential to eternal morals have been officially restored, and in the domain of social welfare, a wide appeal has been made to our groups; finally, in their distant camps, numbers of prisoners are giving themselves to recollection and prayer."

This fervor of the French in the German prison camps was remarked by those returned to their families in large numbers in August, 1941. The religious life in the camps was described as savoring of the monastic due to the large number of priests and intellectuals, many attending daily services and lectures on liturgy, theology, scripture and canon law. In one camp 97 priests said Mass daily on 16 portable altars from 5:45 to 9 a. m. There were also vespers, compline, evening prayers and Benediction. In some concentration camps incredible hardships were endured.

The Jocists, with 135,000 members, were active in relief work and helping the unemployed, and the J. A. C. were engaged in the rehabilitation of French rural life. Their principles were to be incorporated in the French laws affecting labor. Legislation to protect motherhood was passed by the Vichy government during the year, and government subsidies were provided for free, private and denominational schools. A daily salute to the flag ceremony, which originated in Catholic schools, was adopted in all French schools. Children from the cities where distress was greatest were being taken into peasant home through placement by the Catholic Agricultural League and

the Catholic Labor League and remuneration by their families. The food situation was acute, and greatly handicapped by lack of transportation facilities. There was an effort throughout France to stimulate vocations to supply the great need of priests. The religious solidarity of the people was reported, whole villages formerly separated from the Church having returned to the practice of their religion.

MEXICO

Under President Avila Camacho the situation of the Catholic Church in Mexico was made easier. Though laws restricting freedom of religion were still in effect, there was leniency in enforcement and religious groups were permitted to carry on their activities. The scarcity of priests presented a serious problem, as in one parish where 22,000 souls were dependent upon the ministrations of the chancellor of the diocese. To the students at the Montezuma Seminary Mexico looks for the future. Though clergy are required to wear lay clothing, at the great Guadalupe Festival on Oct. 12, the Day of the Race, the visiting prelate, Archbishop Cantwell of Los Angeles, and nearly 100 priests accompanying him were permitted to wear clerical garb and provided a special Pullman train from the border. The high Mass at the shrine and the ceremonies of the blessing of the roses and the blessing of the flags of all nations of the Americas were most impressive, as was the devout attendance of thousands of the faithful. The Eucharistic Congress at Chihuahua in June was officially diocesan but actually a national demonstration attended by members of the Mexican hierarchy and many of the clergy from various parts of the country, and for the first time since persecution of the Church in Mexico began, the Bishops went in procession to the cathedral for the solemn services, which were carried over the radio.

In May the Central Union of Mexican Catholic Action held a week of social study to commemorate the fiftieth anniversary of "Rerum Novarum." In August the National Sinarchist Union, a nationalist movement founded in 1937 to restore the social order through the reestablishment of moral customs for the individual and in the family, circulated throughout the capital handbills appealing for "the union of all Mexicans for the preservation of Mexico." Sinarchism encourages "passive resistance" to governmental impositions contrary to its ideals, and is particularly interested in the peasants and workers, though intellectuals, people of wealth and members of the professions are enrolled in the movement, with a total membership of about 700,000. It opposes Communism and warns of the Communist cells in the offices of the Government and of official commissions. Spanish refugees, numerous in Mexico, were actively Communist.

In his address at the opening of Congress, on Sept. 1, President Camacho spoke of the need of a resurgence of spiritual values in the world, and expressed his desire for a regulatory law on education, which would provide "a Mexican school based upon tradition, popular sentiment and common consent." Revision of Article 3 of the Mexican Constitution as amended in October, 1934, enforcing "socialistic" education, had been strongly urged. Incapable teachers held positions for political reasons, Communist textbooks were used, religious instruction was prohibited, schools were coeducational and sex education was approved. A marked increase in juvenile delinquency was attributed to it: the number of delinquent minors was 1,033 in 1931 and 2,987 in 1940. In November the Minister of Education, Octavio Vejar Vasquez, sought to ascertain the attitude of different social groups, of directors of private schools and of parents toward modifying the existing law.

New hopes for the Church in Mexico rose, but reforms remained to be seen.

STATUS OF THE CHURCH IN VARIOUS COUNTRIES OF THE WORLD

Afghanistan — Practically all the inhabitants are Mohammedans subject to the law of Islam. No priest is allowed to enter. Population, 10,000,000.

Alaska — Originally Christianized by the Franciscans and Russian missionaries, the territory is now subject to the ministrations of the Jesuits and secular priests from the United States. Population, 59,278; Catholics, 12,650.

Albania (Italian) — Friendly relations between the Church and State were established in 1936. The majority of the people are Mohammedans. Population (1938), 1,057,000; Catholics, 100,320.

Algeria — Most of the inhabitants are Mohammedans. The missionary work is in charge of the White Fathers. Population, 7,234,684; Catholics, 814,740.

Andorra — All the inhabitants are Catholics, living under the sovereign rule of the Bishop of Urgel, Spain. Population, 5,231; Catholics, 5,231.

Angola (Portuguese) — Missionary work is in charge of the Holy Ghost Fathers. Population, 4,000,000; Catholics, 500,000.

Arabia — Once Catholic, the Arabs fell into heresy and finally became Mohammedans. The region is now a missionary territory in charge of the Capuchins. Population, 10,000,000; Catholics, 688.

Argentina—Preponderantly Catholic since the sixteenth century, the State supports the Church. Freedom of religion nevertheless is granted to all. To be elected to the office of President or Vice-President the candidate must be a Catholic. Population, 13,129,723; Catholics, 12,018,790.

Australia — The Catholic population has gradually increased since 1836 when religious freedom was established. Population, 7,014,915; Catholics, 1,500,000.

Azores (Portuguese) — Administration is subject to the ecclesiastical provinces of Portugal. Population, 262,073; Catholics, 262,073.

Bahamas, Br. W. Indies — The islands are included in a Prefecture Apostolic established in 1929 and confided to the Benedictines. Population, 67,726; Catholics, 3,801.

Balearic Islands (Spanish) — The islands are divided into self-governing dioceses. Population, 381,594; Catholics, 381,594.

Basutoland (British) — Mission work is confided to the Oblates of Mary Immaculate. Population, 562,311; Catholic, 146,000.

Bechuanaland (British) — The outlook for Catholicism has improved since the acquisition by the British of the territory. Population, 262,756; Catholics, 25,265.

Belgium (occupied by Germany) —The population is preponderantly Catholic but all religions are tolerated. Population, 8,330,000; Catholics, 7,968,431.

Bohemia-Moravia (German) — Nazism persecutes the Catholic faith, and there is a great scarcity of priests. Population, 6,804,875; Catholics, 4,862,706.

Bolivia — The State recognizes and supports the Roman Catholic religion but permits the free exercise of other religions. Population, 3,457,000; Catholics, 2,779,000.

Borneo (Dutch) — Missionary work is in charge of the Capuchins. Population, 2,168,661; Catholics, 7584.

Brazil — All religions have been equally recognized since 1890. Population, 45,002,176; Catholics, 40,000,000.

Bulgaria—The Bulgarian Church, resembling the Orthodox, separated from Rome for political reasons. Population, 6,720,000; Catholics, 44,240.

Burma (British) — Over 80 per cent of the people are Buddhists. Mission work is in charge of the Society of Foreign Missions of Paris. Population, 15,797,000; Catholics, 134,897.

Cameroon (French) — Missionary work is in charge of the Holy Ghost Fathers and the Priests of

the Sacred Heart. Population, 2,516,623; Catholics, 263,755.

Cameroons (British) — Missionary work is in charge of St. Joseph's Society for Foreign Missions of Mill Hill. Population, 831,102; Catholics, 24,807.

Canada — Oppression of Catholics officially ceased with the Quebec Act of 1774 but full religious freedom was not granted until 1829. Population, 11,315,000; Catholics, 4,285,388.

Canary Islands (Spanish) — Dioceses are subject to the Spanish Province of Seville. Population 286,154; Catholics, 200,000.

Cape Verde Island (Portuguese) — The diocese is subject to the Province of Lisbon. Population, 165,000; Catholics, 145,300.

Celebes, Dutch E. Indies — Mission work is in charge of the Missionaries of the Sacred Heart. Population, 4,231,906; Catholics, 21,435.

Ceylon (British) — Mission work is carried on by the Oblates, Benedictines and Jesuits. Population, 5,780,000; Catholics, 443,665.

Chile — Church and State were separated in 1925. Population, 5,000,782; Catholics, 3,682,591.

China — Buddhism, Confucianism, Taoism and Mohammedanism claim most of the population. Population, 466,785,856; Catholics, 3,250,000.

Colombia — Catholicism is recognized as the religion of the nation. Other religions are granted freedom of worship. Population, 8,724,839; Catholics, 6,880,000.

Congo (Belgian) — Missionary work carried on by various religious orders is rapidly converting the natives. United with the Belgian Congo administratively are the Belgian mandates of Ruanda and Urundi. Population, 10,329,284; Catholics, 3,000,000.

Costa Rica — Catholicism enjoys the support of the State. All other religions may be freely practised. Population, 639,197; Catholics, 440,695.

Crete — Most of the inhabitants profess the Greek Orthodox faith. Population, 386,427; Catholics, 800.

Croatia — A kingdom was set up in this portion of Yugoslavia after occupation by Germany in 1941. The Croats are mainly Catholic. Population, 4,000,000.

Cuba — The Church is completely separated from the State. Freedom of religion is granted to all. Population, 4,227,597; Catholics, 2,003,017.

Dahomey (French) — Mission work is carried on by the African Mission Society of Lyons. Population, 1,289,128; Catholics, 38,307.

Denmark (occupied by Germany) — Protestantism was forced upon the people shortly after the Reformation. Of recent years Catholics have increased in number. Population, 3,825,000; Catholics, 25,702.

Dominican Republic — Catholicism is the State religion, though other religions are tolerated. The See of Santo Domingo is the oldest bishopric in the New World. A serious shortage of priests is reported. Population, 1,655,779; Catholics, 1,580,000.

Dutch East Indies — This group of islands comprises Java and Madura, Sumatra, Celebes, adjacent smaller islands and part of Borneo. Mission work is carried on by several religious orders. Population, 60,727,233; Catholics, 601,570.

Dutch West Indies — These islands comprise Curacao, Bonaire, Aruba, St. Eustatius, Saba and part of St. Martin. The Dominicans are in charge of mission work in Curacao, which has a large Catholic population. Population, 101,021; Catholics, 65,825.

Ecuador — The majority of the inhabitants are Catholic. Natives in the interior suffer from an inadequate number of priests. Population, 2,921,688; Catholics, 1,140,639.

Egypt — The Church lost most of her members during the Mohammedan invasion. Population, 16,522,000; Catholics, 156,000.

England — After various persecutions since the time of Henry VIII, the Church is showing a rebirth. Population (1931), 37,794,003; Catholics, 2,206,419.

Fiji Islands (British) — Mission work is in charge of the Marist Fathers. Population, 210,518; Catholics, 15,709.

Finland — The country fell with Sweden to Protestantism. The government is very friendly to the Church. Population (1938), 3,834,662; Catholics, 3,000.

Formosa (Japanese) — Mission work is in charge of the Dominicans. Population, 5,451,863; Catholics, 7,193.

France (partly occupied by Germany) — The Church was persecuted in the eighteenth century and Catholicity restored by the Concordat of Napoleon, 1799. There is no State Church. Population (1938), 41,980,000; Catholics, 29,000,000. Est. pop., Aug., 1940, Unoccupied France, 14,027,000.

French Equatorial Africa — Mission work is in charge of the Holy Ghost Fathers and the Priests of the Sacred Heart. Population, 3,422,815; Catholics, 587,724.

French India — Mission work is carried on by the Paris Foreign Mission Society. Population, 300,000; Catholics, 250,000.

French Indo-China — Catholicism has been too closely allied to the French government to be popular. At present there is a movement for a native Church. Population, 23,229,200; Catholics, 1,441,124.

French West Africa — Mission work is in charge of the White Fathers, the Holy Ghost Fathers and the African Mission Society of Lyons. Population, 14,944,830; Catholics, 200,000.

Gambia (British)—Mission work is in charge of the Holy Ghost Fathers. Population, 199,520; Catholics, 3,000.

Germany—St. Boniface and Irish and Scottish monks evangelized the land. Since the Reformation the North has been Protestant; the South and East have remained for the most part Catholic. During the Nazi regime the Catholic as well as the Protestant Church has been oppressed and neo-paganism is rife. Population, 91,584,385; Catholics, 45,000,000.

Gibraltar (British) — The population is predominantly Catholic. Population, 20,339; Catholics, 15,410.

Goa, India (Portuguese) — Secular clergy are in charge of mission work. Population, 600,000; Catholics, 346,341.

Gold Coast (British) — Mission work is in charge of the African Mission Society of Lyons. Population, 3,700,267; Catholics, 103,651.

Greece (occupied by the Axis) — Greek Orthodox is the State religion but other faiths are tolerated. Population, 8,000,000; Catholics, 54,269.

Greenland (Danish) — From the eleventh to the sixteenth century the people were Catholic; since 1721 they have been Lutheran. Population, 16,630.

Guadeloupe, Fr. W. Indies — The Diocese of Guadeloupe was erected in 1850. Population, 310,000; Catholics, 266,357.

Guam (U. S.) — Capuchin Fathers are in charge of mission work. Population, 23,067; Catholics, 19,045.

Guatemala — Catholicism was introduced by Spanish missionaries. After the revolt from Spain religious orders were expelled. While Catholicism is the prevailing religion, freedom of worship is granted. Population, 3,284,269; Catholics, 1,997,560.

Guiana, British — Mission work is in charge of the Jesuits. Population, 337,521; Catholics, 33,998.

Guiana, Dutch — Mission work is in charge of the Redemptorists. Population, 173,089; Catholics, 30,124.

Guiana, French — Mission work is in charge of the Holy Ghost Fathers. Population, 30,906; Catholics, 23,000.

Guinea (French) — Mission work is in charge of the Holy Ghost Fathers. Population, 2,065,527; Catholics, 9,925.

Guinea (Spanish)—Mission work is in charge of the Missionary Sons of the Immaculate Heart of Mary. Population, 120,000; Catholics, 49,947.

Haiti — Dominicans Christianized the natives in the fifteenth century. Though the Revolution destroyed the missions, the government now supports the Catholic religion. Population, 3,000,000; Catholics, 2,000,000.

Hawaiian Islands (U. S.) — Mission work is in charge of the Pious Fathers. Population, 423,330; Catholics, 116,000.

Honduras — Franciscans introduced Catholicism which is the prevailing religion. Freedom is granted to all faiths. Population, 1,038,061; Catholics, 760,000.

Honduras, British — Religious freedom is granted to all. Population, 57,767; Catholics, 31,350.

Hungary — While Catholicism has been the religion of the people since the eighth century, Josephinism has caused a certain apathy to religion during the last century. Priests are needed. Population, 14,733,000; Catholics, 7,131,398.

Iceland — The population became Catholic in the tenth century; Lutheran in the sixteenth. Missionaries of the Company of Mary are stationed there. Population, 122,000; Catholics, 300.

India (British) — The majority of the inhabitants are Brahmins, Mohammedans and Buddhists. Population, 365,900,000; Catholics, 4,249,000.

Iran (Persia) — The Church became Nestorian; now most of the Iranians are Mohammedans. Population, 15,000,000; Catholics, 5,813.

Iraq — Christianized in the second century the inhabitants became Mohammedans in the sixteenth century. Population, 3,670,000; Catholics, 73,144.

Ireland (Eire) — Most of the population has been Catholic since St. Patrick evangelized the natives in 432. Population, 2,934,000; Catholics, 2,751,269.

Ireland, Northern — In the time of Cromwell many Scottish immigrants settled in the north of Ireland, where the population was depleted by persecution; hence there are many Protestants in Northern Ireland. Population, 1,279,745; Catholics, 428,290.

Italian East Africa (occupied by the British) — Established by decree of June 1, 1936, uniting the Italian colonies of Eritrea, Ethiopia and Somaliland in one administrative unit. Mission work is in charge of Vincentians, Capuchins and Missionary Institute of the Consolata. Population, 12,100,000; Catholics, 55,100.

Italy — The Italian government, estranged since 1870, recognized the Pope's claim to sovereignty in 1929. Church and State are now in accord. Population, 44,109,000; Catholics, 43,513,329.

Ivory Coast (French) — Mission work is in charge of the African Missionary Society of Lyons. Population, 3,981,459; Catholics, 44,265.

Jamaica, Br. W. Indies — Spaniards introduced Catholicism. The British government was intolerant of the Church until 1792 when freedom of worship was extended to Catholics. Population, 1,173,645 Catholics, 54,000.

Japan — Religious liberty was granted in 1889. Population, 72,876,000; Catholics, 283,491.

Java and Madura, Dutch E. Indies — Mission work has increased in recent years. Population, 41,718,364; Catholics, 103,828.

Kenya (British) — Mission work is in charge of the Holy Ghost Fathers. Population, 3,365,888; Catholics, 76,019.

Korea (Japanese)—Mission work is in charge of the Paris Foreign Mission Society, Benedictines of St. Odile, Maryknoll Fathers and the Columbans of Nebraska. Population, 23,000,000; Catholics, 200,000.

Liberia — Mission work is in charge of the African Mission Society of Lyons. Population, 1,867,055; Catholics, 5,805.

Libya (Italian) — Mission work is in charge of the Franciscans. Population, 888,401; Catholics, 51,148.

Luxemburg (occupied by Germany) — Nearly all the people are Catholic. Population, 301,000; Catholics, 295,000.

Macao, China (Portuguese) — A suffragan diocese of Goa. Population, 200,000; Catholics, 33,047.

Madagascar (French) — Holy Ghost Fathers, Jesuits, Vincentians and La Salette Missionaries minister to the people. Population, 3,800,000; Catholics, 590,000.

Madeira (Portuguese) — The Diocese of Funchal belongs to the Province of Lisbon. Population, **211,601; Catholics, 150,528.**

Malaya, British, comprising the Straits Settlement, Federated Malay States and Unfederated Malay States, is embraced in the Diocese of Malacca, under the care of the Society of Foreign Missions of Paris. Population, 5,444,833; Catholics, **79,730.**

Malta (British) — Catholicism is the prevailing religion. Population, 268,668; Catholics, 160,000.

Mauritius (English) — Mission work is in charge of the Holy Ghost Fathers. Population, 415,492, **Catholics, 140,073.**

Mexico — The Church has been subject to the persecution of an atheistic government. Population, 19,848,322; Catholics, 16,000,000.

Monaco — The Principality is ecclesiastically administered as the Diocese of Monaco. Population, 23,973; Catholics, 20,000.

Morocco (French) — Mission work is carried on by the Franciscans who brought Catholicism to this region. Population, 6,400,000; Catholics, 172,000.

Morocco (Spanish)—Mission work is in charge of Spanish Franciscans. Population, 750,000; Catholics, 59,669.

Mozambique (Portuguese East Africa) — Secular clergy are in charge of the missions. Population, 4,995,750; Catholics, 516,296.

Nepal — Mission work is in charge of the Jesuits. Population, **5,600,000; Catholics, 500.**

Netherlands (occupied by Germany) — The Dutch were Christianized in the seventh century. In the sixteenth century Catholicism suffered from Calvinism. Religious liberty was granted in 1848. Population, 8,833,000; Catholics, 2,293,563.

New Caledonia — Mission work is in charge of the Marist Fathers. Population, 55,000; Catholics, 28,000.

Newfoundland—The Archdiocese of St. John was founded in 1796. Population, 291,000; Catholics, 87,000.

New Guinea (Australian) — Mission work is carried on by the Society of the Divine Word. Population, 560,935; Catholics, 40,000.

New Guinea (Dutch) — Mission work is carried on by the Missionaries of the Sacred Heart. Population, 513,982; Catholics, 32,675.

New Hebrides — Mission work is carried on by the Marist Fathers. Population, 43,205; Catholics, 3,296.

New Zealand — The Church has striven to convert the Maoris but in the race wars the missions were destroyed. The Marists and Mill Hill Fathers are restoring these missions. Population, **1,626,486;** Catholics, 187,000.

Nicaragua — Catholicism was introduced by the Spaniards. Population, 1,133,572; Catholics, 576,608.

Nigeria (British) — Mission work is carried on by the African Missionary Society of Lyons and the Holy Ghost Fathers. Population, 20,582,947; Catholics, 208,170.

Norway (occupied by Germany) — The country was Christianized in the tenth century; in the sixteenth century Catholicism was superseded by Lutheranism. Toleration was granted in 1845. Population, 2,937,000; Catholics, 3,226.

Nyasaland (British) — Missions are in charge of the White Fathers and the Society of Mary of Montfort. Population, 1,679,977; Catholics, **100,390.**

Palestine — The region is still a missionary country. The clergy have charge of the Holy Places. Population, 1,435,145; Catholics, 17,882.

Panama — Catholicism is the prevailing religion. Population, 650,000; Catholics, 412,467.

Papua (British) — **Missionaries of the Sacred Heart are in charge.** Population, 338,608; Catholics, 17,882.

Paraguay — The Catholic Faith is recognized as the chief religion

and is partly supported by the State. Population, 1,000,000; Catholics, 800,000.

Peru — Liberty is granted to all religions but the Catholic Church is partly supported by the State. Population, 7,500,000; Catholics, 3,678,110.

Philippine Islands — Though formerly a solidly Catholic nation, the Philippines suffered some defections from the Faith when the Spanish missionaries withdrew after the revolution in 1896. The then newly established Aglipayan sect and non-Catholic bodies in general gained adherents. But with the arrival of large numbers of missionaries, especially American, since 1921, Catholicism flourishes among 80 per cent of the population. Population, 16,000,300; Catholics, 12,800,000.

Poland (occupied by Germany) — The Catholic religion prevails but has suffered persecution since German occupation in 1939. Population (1938), 35,090,000; Catholics, 24,300,000.

Portugal — Catholicism is the principal religion; freedom of worship is granted. Population, 7,460,000; Catholics, 5,612,000.

Puerto Rico (U. S.) — The Catholic religion is dominant but more priests and Catholic schools are needed to sustain the Faith. Population, 1,869,255; Catholics, 1,700,000.

Reunion (French)—Mission work is in charge of the Holy Ghost Fathers. Population, 210,000; Catholics, 189,361.

Rhodesia (British) — Jesuits and White Fathers are engaged in mission work. Population, 1,379,962; Catholics, 118,970.

Rumania — The Greek Orthodox Church is the State Church. Population, 12,958,269; Catholics, 1,700,000

Salvador, El — Catholicism is the prevailing religion; other faiths are granted freedom of worship. There is a grave scarcity of priests, only one to every 12,000 souls. Population, 1,800,000; Catholics, 1,710,000.

San Marino — The Republic located within Italy originated as a religious community. Population, 14,545; Catholics, 13,000.

S. Thome and Principe (Portuguese) — Secular clergy are in charge of mission work. Population, 59,000; Catholics, 21,000.

Scotland — The Church enjoys the same privileges as in England. Population, (1931), 4,842,980; Catholics, 614,469.

Senegal (French) — The Holy Ghost Fathers are in charge of the missions. Population, 1,666,374; Catholics, 34,807.

Seychelle Islands (British) — Mission work is in charge of the Capuchins. Population, 31,486; Catholics, 24,995.

Sierra Leone (British) — Mission work is in charge of the Holy Ghost Fathers. Population, 1,768,480; Catholics, 8,148.

Slovakia — Predominantly Catholic, cordial relations exist with the Holy See. Population, 2,414,163; Catholics, 1,500,000.

Solomon Islands (British and Australian) — Marist Fathers are in charge of the missions. Population, 139,976; Catholics, 28,108.

Somaliland (British) — The inhabitants are all Mohammedans. Population, 350,000.

Somaliland (French) — Mission work is carried on by the Capuchin Fathers. Population, 44,240; Catholics, 794.

Southwest Africa (British) — Missions must contend with polygamy and Protestant hostility. Population, 365,000; Catholics, 12,000.

Spain — Most of the inhabitants profess the Catholic religion. Church and State have been separated since 1931. Communism caused great internal dissension and Civil War waged from 1936 to 1939, with accompanying horrors of vandalism, blasphemous outrages, and martyrdoms of priests and religious. But the cause of the Spanish Nationalists triumphed. Population, 26,000,000; Catholics, 25,000,000.

Sudan (Anglo-Egyptian) — The Congregation of the Sons of the Sacred Heart of Jesus is in charge of the missions. Population, 6,342,477; Catholics, 16,892.

Sudan (French) — Mission work is in charge of the White Fathers. Population, 3,635,073; Catholics, 5,597.

Sumatra, Dutch E. Indies — Mission work is in charge of the Priests of the Sacred Heart and the Capuchins. Population, 7,677,826; Catholics, 27,943.

Swaziland (British) — Servite Fathers conduct the missions. Population, 156,715; Catholics, 4,125.

Sweden — King Gustav Vasa accepted the Reformation in 1527 largely for material considerations. Lutheranism is the State Church. The profession of the Catholic faith was forbidden until 1876. Religious orders are banned. Population, 6,341,000; Catholics, 4,031.

Switzerland — Liberty of conscience is granted since 1884. Population, 4,216,000; Catholics, 1,677,317.

Syria and Lebanon — Christianity has suffered through continued invasions of the region. Population, 3,349,600; Catholics, 524,984.

Tahiti (French) — The Picpus Fathers are in charge of the missions. Population, 19,029; Catholics, 8,560.

Tanganyika (British) — The White Fathers and Benedictines are in charge of the missions. Population, 5,260,484; Catholics, 255,182.

Thailand (Siam) — Buddhism is the State religion. Population, 14,900,000; Catholics, 62,143.

Trinidad, Br. W. Indies — Under British control, the State contributes to the support of the clergy. Population, 464,889; Catholics, 195,000.

Tunisia (French) — Missionary work is in charge of the White Fathers and other secular clergy. Population, 2,700,000; Catholics, 194,856.

Turkey — Islamism is the State religion. Missions are in charge of the secular clergy and Capuchins. Population, 17,869,901; Catholics, 41,391.

Uganda (British) — The White Fathers are in charge of the missions. Population, 3,745,165; Catholics, 477,119.

Union of South Africa (British) — Mission work has been producing better results in the last decade. Population, 10,160,000; Catholics, 314,816.

Union of Soviet Socialist Republics — The Russian Orthodox was the prevailing religion and the Church suffered persecution since the time of Peter the Great. After the Revolution and the establishment of the Soviet government all religious worship was forbidden. Persecution ensued and church property was appropriated in 1922. Anti-God propaganda is carried on. Population, 170,467,186; Catholics, 8,000,000.

United States — Though persecuted under Colonial government, Catholics now enjoy equal rights with their fellow citizens as guaranteed in the first amendment to the Constitution. Population, 131,669,275; Catholics, 22,293,101.

Uruguay — Catholicism was introduced by the Franciscans. Church and State were separated in 1917. Population, 2,122,628; Catholics, 1,568,000.

Vatican City — The Holy See exercises sovereignty over the State. Population, 953; Catholics, 953.

Venezuela — Catholicism is the State religion but all faiths are granted freedom of worship. Population, 3,552,000; Catholics, 2,456,000.

Wales — There is great need of Welsh-speaking clergy. Population (1931), 2,158,374; Catholics, 102,921.

Yugoslavia (occupied by Germany) — All religions recognized by law have equal rights. A concordat signed with the Holy See in 1935 is not yet ratified. Population, 15,703,000; Catholics, 6,031,156.

Zanzibar (British) — Holy Ghost Fathers are in charge of the missions. Population, 235,428; Catholics, 19,137.

RELIGIOUS LIBERTY IN THE UNITED STATES

After the war of the Revolution, religious liberty was not granted by all the colonies at once. The Continental Congress in 1774, however, recommended "that all former differences about religion... from henceforth cease and be forever buried in oblivion." Some colonies then removed the religious restrictions on Catholics. Religious equality did not become universal until after the Philadelphia Convention of 1787 when the Constitution was adopted.

Due largely to a memorial presented by the Rev. John Carroll, it was provided in the sixth article of the Constitution that religious tests as a qualification for any office or public trust be abolished. It likewise was provided in the first amendment to the Constitution that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Still, since Catholics were not admitted to any state office unless they renounced both civil and ecclesiastical foreign jurisdiction, it was agreed to have an ecclesiastical superior in the United States through whom the spiritual jurisdiction of the Holy See would be retained but in whose office nothing might be found objectionable to national independence.

In the second quarter of the nineteenth century the Know-nothing movement challenged Catholics as "un-American, anti-American and absolutely disloyal!" Riots occurred, but the agitation soon died down.

In the same period Catholics found that the elementary school system, controlled by Protestants, constrained their children to participate in non-Catholic services. Due to protests, public education then was separated from the control of any religious body. In order to give a Catholic religious education to their children, Catholics were forced to establish their own parochial schools.

Relations between the Church and State have been defined at the Plenary or National Councils at Baltimore, in 1852, in 1866 and in 1884.

The Apostolic Delegation was established at Washington in 1893.

MILESTONES OF CATHOLICISM IN AMERICA

1000 — Leif Ericson, a convert to Catholicism, discovered Vinland.
1112 — Vinland and Greenland became the bishopric of Bishop Gnupsson.
1492 — Christopher Columbus discovered America for Catholic Spain.
1493 — Fr. Juan Perez, O. F. M., offered Mass for the first time in the New World.
1510 — Bartolome de Las Casas, first priest ordained in America. Worked for the emancipation of the Indians.
1511 — Antonio de Montesinos, a Dominican, worked to abolish slavery here.
1513 — Balboa discovered the Pacific, proving America to be a New World.
1519 — By his historic cruise, Magellan proved the existence of a New World.
1528 — The Franciscans began to convert the natives in Florida.
1540 — Franciscans began to preach to the Indians of New Mexico.
1541 — Coronado, advised by a Franciscan friar, explored as far as Kansas.
1542 — De Soto, sailing along the Gulf of Mexico, discovered the Mississippi.
1544 — Fr. Juan de Padilla, O. F. M., was slain by the Quivira Indians of Kansas, becoming thereby the protomartyr of the United States.
1565 — The first Catholic parish was established at St. Augustine, Florida.
1598 — The first hospital in the United States was erected by the Catholics of St. Augustine, Florida.
1600 — Franciscans began to evangelize the California coast.
1609 — Mass was offered on Neutral Island, off the coast of Maine.

1609 — Franciscans from Mexico founded the Mission at Santa Fe.
1615 — Franciscans came to evangelize the Hurons and the Iroquois.
1634 — St. Mary's, Maryland, was founded by English and Irish Catholics.
1634 — Missionaries had converted thousands from Alabama to Virginia.
1646 — A Franciscan mission station was established on the Penobscot, under the patronage of D'Aulney.
1646 — The Jesuits began their missionary work in Maine.
1665 — A number of Indians in the Colony of New York were converted.
1673 — The Jesuit, Fr. Marquette, and Joliet explored the Mississippi.
1680 — Penal laws were generally adopted in the American Colonies against Catholics.
1682 — Thomas Dongan, a Catholic, was appointed Governor of New York by James II.
1769 — The Franciscan, Fr. Serra, began his missionary work in California.

Alabama

1519 — Mass was offered at Mobile Bay by Spanish missionaries.
1702 — French Jesuits worked at Mobile or Old Fort Louis.
1704 — The first parish church was erected at Fort Louis.
1709 — Church was erected for Apalache Indians.
1722 — Parish of Mobile, till now under the Diocese of Quebec, was given over to the Order of Barefoot Carmelites.
1829 — The Diocese of Mobile was established.
1830 — Spring Hill College, Mobile, was established.
1832 — Visitation Nuns came to Mobile at request of the Bishop.
1842 — First Girls' Orphan Asylum was opened in Mobile.
1901 — Catholic College for colored was established.
1940 — Population, 2,832,961; Catholics, 55,493.

Alaska

1779 — The Franciscans, Fr. John Riobo and Fr. Mathias, chaplains of Spanish men-of-war first brought Christianity to Alaska. Russian Orthodox priests did not arrive until 1794.
1862 — The Oblate Fathers were represented at Fort Yukon by Fr. Seguin, who, however, due to harsh treatment, returned to Canada.
1872 — After Americans took possession of Fort Yukon Bishop Isidore Clut and Fr. August Lecorre of Vancouver began active missionary work.
1873 — Bishop Charles J. Seghers made a survey of the Southern coast.
1874 — Alaska was assigned to the jurisdiction of Vancouver Island.
1877 — The Bishop made a mission survey of the Northwest.
1878 — The Rev. John Althoff became the first resident missionary in Alaska.
1886 — Archbishop Seghers was murdered by a guide.
1886 — The Sisters of St. Anne were the first nuns to come to Alaska.
1887 — Two Jesuit Fathers, P. Tosi and A. Robaut, took up the work of the Archbishop.
1892 — More Jesuit priests and a few nuns had joined the mission and had baptized 416 Eskimo children and enrolled forty-five adult communicants.
1894 — Pope Leo XIII raised the territory to the rank of a Prefecture Apostolic.
1900 — An epidemic supposed to have been wilfully induced from Russia ruined many homes and hopes.
1901 — The Jesuits reorganized their missions and established a Church at Nome.
1916 — The territory was erected into a Vicariate Apostolic.

1922 — Alaska boasted twenty-two churches, many boarding and vocational schools for the natives, a number of day schools and eight hospitals.
1939 — The number of churches had doubled since 1922, and there were 30 missions with chapels.
1940 — Population, 72,524; Catholics, 12,650.

Arizona

1539 — Fr. Marcos de Niza, O. F. M., explored Arizona.
1629 — Spanish Franciscans began missionary work among the Moki Indians.
1699 — The Jesuit, Fr. Eusebius Kino, established a mission at San Xavier del Bac, near the future Tucson.
1767 — The Jesuits were expelled. Franciscans took over their ten missions.
1781 — Fr. Francisco Garces, O. F. M., was killed with several companions. A statue commemorating him has been erected at Ft. Yuma, California.
1797 — The famous Mission Church of San Xavier del Bac was constructed by the Franciscans.
1827 — Spanish missionaries were expelled by the Mexican government.
1859 — Fr. Joseph Macheboeuf came to Tucson.
1863 — The Jesuits took over the parish and abandoned Franciscan Church of San Xavier.
1897 — The Diocese of Tucson was erected.
1940 — Population, 499,261; Catholics, 100,000.

Arkansas

1673 — Marquette visited the Indians of East Arkansas.
1689 — Other Jesuit missionaries arrived.
1702 — Fr. Nicholas Foucault of the Foreign Seminary worked among the Indians.
1729 — Fr. Paul du Poisson, S. J., was killed by Mississippi Indians.
1803 — With the relapse of the missions few Catholics were left in the region.
1843 — The Diocese of Little Rock was established to serve 700 Catholics.
1940 — Population, 1,949,387; Catholics, 37,070.

California

1595 — The Franciscan, Fr. Francisco de la Concepcion, who accompanied the voyage of Cermeno, said the first Mass in California, near the site of San Francisco.
1602 — Carmelites accompanying Vizcaino celebrated Mass on the shore of California.
1769 — The Franciscan, Fr. Junipero Serra, founded the Mission San Diego, the first mission in what is now California. He subsequently founded eight other missions.
1770 — The Mission of San Carlos de Monterey was founded near present Carmel-by-the-Sea.
1771 — The Mission of San Antonio de Padua was established near present Jolon.
1771 — Mission San Gabriel was founded near Los Angeles.
1772 — Mission San Luis Obispo was established in the present city of the same name.
1776 — Mission Dolores was founded at San Francisco.
1776 — Mission San Juan Capistrano was established in the present city of the same name.

1777 — Mission Santa Clara was founded in present Santa Clara.
1782 — Mission San Buenaventura was established at present Ventura.
1786 — Mission Santa Barbara was founded at Santa Barbara.
1787 — Mission Purissima Concepcion was founded near present Lompoc.
1791 — Mission Santa Cruz was founded in present Santa Cruz County.
1791 — Mission Soledad was founded near the present city of Soledad.
1797 — Mission San Jose was established near present Irvington.
1797 — Mission San Juan Bautista was founded near present Sargent.
1797 — Mission San Miguel was established in the present San Miguel.
1797 — Mission San Fernando was founded in present Los Angeles County.
1798 — Mission San Luis Rey was founded near present Oceanside.
1804 — Mission Santa Inez was founded in present Santa Barbara County.
1816 — Mission San Antonio de Pala was established in present Pala.
1817 — Mission San Rafael was founded in the present city of that name.
1821 — With Mexican independence of Spain, California became part of the Mexican Republic, which began a policy of interference and aggression toward the missions.
1823 — Mission San Francisco Solano was established at Sonoma.
1835 — The missions were secularized and finally confiscated.
1836 — Mexico authorized a petition to the Holy See for the creation of a bishopric of California, the property of the Pious Fund to be placed at the disposal of the bishop.
1840 — Gregory XVI created the Diocese of Upper and Lower California and appointed Francisco Garcia Diego, O. F. M., the first bishop.
1842 — President Santa Ana decreed that properties of the Pious Fund be seized and sold, the proceeds therefrom to be incorporated in the national treasury.
1848 — Upper California was ceded to the United States.
1850 — The Diocese of Los Angeles and San Diego was established.
1853 — The Archdiocese of San Francisco was established.
1855 — The confiscated California missions were returned to the Church by the United States.
1886 — The Diocese of Sacramento was established.
1902 — Diplomatic negotiations between the United States and Mexico resulted in appeal to the Permanent Court of Arbitration at The Hague for adjudication of claims to the Pious Fund. In compliance with provisions of The Hague award, Mexico paid the U. S. $1,420,682.67 in extinguishment of sums due as annuities previous to 1902, and was to pay a perpetual annuity for the use of Catholic prelates in California. Since 1912 no payments have been made.
1922 — The Diocese of Monterey-Fresno was established.
1934 — To commemorate the sesquicentennial of Serra's death, 1934 was officially declared as Serra Year by the California Legislature and August 24 as Serra Day.
1936 — Los Angeles was erected into an archdiocese and the Diocese of San Diego established.
1937 — The city of San Francisco authorized the erection of a heroic statue of its patron, St. Francis of Assisi, on a peak overlooking the city.
1940 — Population, 6,907,387; Catholics, 1,222,510.

Colorado

1858 — The first Catholic church was built at Los Conejos.
1887 — The Diocese of Denver was established to cover the state.
1940 — Population, 1,123,296; Catholics, 147,217.

Connecticut

1648 — Jesuits were expelled and threatened with hanging if they returned to the colony.
1818 — Religious freedom was established by the new Constitution, although the Congregational Church remained in practice the State Church.
1819 — Fanny Allen, daughter of Ethan Allen, the Revolutionary patriot, died as a nun in Montreal.
1828 — The first resident parish was founded at Hartford.
1843 — The Diocese of Hartford was established.
1940 — Population, 1,709,242; Catholics, 633,124.

Delaware

1750 — Jesuit missions at Apoquinimininck were administered from Maryland.
1772 — The first resident parish established in a log cabin at Coffee Run.
1792 — French Catholics from Santo Domingo settled near Wilmington.
1816 — St. Peter's Cathedral was built at Wilmington.
1868 — The Diocese of Wilmington was established.
1940 — Population, 266,505; Catholics, 34,576.

Florida

1521 — Missionaries accompanied Ponce de Leon and other explorers to the region.
1549 — Fr. Luis Cancer de Barbastro, a Dominican, was slain by Indians near Tampa Bay.
1565 — Four secular priests accompanied Pedro Menendez de Aviles to the site of St. Augustine.
1565 — Fr. Martin Francisco Lopez Mendoza Grajales became first parish priest of St. Augustine, the first established parish in the United States.
1566 — Fr. Pedro Martinez, S. J., was slain by the Indians in northeastern Florida.
1573 — Franciscans worked in Florida until expelled by the English in 1763.
1606 — Bishop Altamirano, O. F. M., of Cuba made official visitation of Florida, the first episcopal visitation in the United States, and conferred Orders and Confirmation.
1612 — The first Franciscan Province in the United States was erected under the title of Santa Elena.
1647 — Three Franciscan missionaries were killed in western Florida, near the present Tallahassee.
1674 — Bishop Calderon of Cuba ordained seven priests, the first known ordination in the present territory of the United States.
1693 — The Franciscans, Rodrego de la Barreda and Pedro Galindes, journeyed overland from Apalache to help found Pensacola. Barreda's diary of the expedition is most informative.
1857 — Florida was made a Vicariate Apostolic.
1870 — The Diocese of St. Augustine was erected.
1913 — Convent Inspection Bill was defeated in State Legislature.
1940 — Population, 1,897,414; Catholics, 65,767.

Georgia

1597 — The Franciscans, Frs. Chozas and Verascola, explored the interior of Georgia.
1597 — Five Franciscan missionaries were killed in the coastal missions of Georgia.

1616 — First Franciscan Provincial Chapter was held in the United States, in San Buenaventura de Guadalquinini, in southeastern Georgia.
1655 — Franciscans had nine flourishing missions among the Indians. The conquest by the English wiped out the missions. During colonial days Catholics were forbidden to settle in Georgia.
1793 — French Catholic refugees from Santo Domingo mingled with a few Catholics from Maryland after the Revolution.
1810 — The first church, built at Augusta, was placed in charge of an Augustinian.
1850 — The Diocese of Savannah was established.
1893 — The Most Rev. Ignatius Persico, O. F. M. Cap., former Bishop of Savannah, was created a cardinal by Leo XIII.
1937 — Atlanta was joined to Savannah, as the Diocese of Savannah-Atlanta.
1940 — Population, 3,123,723; Catholics, 22,500.

Idaho

1842 — Jesuits established the Sacred Heart Mission.
1863 — Secular priests were sent from Oregon City to administer to incoming miners.
1868 — Idaho was made a vicariate apostolic.
1868 — School was established by the Sisters of the Holy Names at Idaho City.
1870 — Catholics lost most of their missions among the Indians of the Northwest Territory, when the Commission on Indian Affairs appointed Protestant missionaries.
1872 — Fr. Mesplie was appointed United States Post Chaplain at Fort Boise.
1893 — The Diocese of Boise was established.
1940 — Population, 524,873; Catholics, 21,255.

Illinois

1673 — Fr. James Marquette and Louis Joliet discovered and explored the Mississippi River.
1675 — The Mission of the Immaculate Conception was established among the Kaskaskia Indians.
1679 — La Salle brought with him the Franciscans, Frs. Louis Hennepin, Gabriel de la Ribourde and Zenobius Membre.
1680 — Fr. Ribourde was killed by the Kickapoo Indians along the Illinois River.
1710 — The warrior chief, Chicagou, after whom the City of Chicago was named, defended the Church.
1765 — British conquest of the territory resulted in the banishment of the Jesuits.
1778 — Rev. Pierre Gibault championed the American cause in the Revolution and aided greatly in securing the states of Ohio, Indiana, Illinois, Michigan and Wisconsin for the Americans.
1843 — The Diocese of Chicago was erected.
1877 — The Diocese of Peoria was erected.
1880 — Chicago was made an archdiocese.
1887 — The Diocese of Belleville was erected.
1908 — The Diocese of Rockford was erected.
1923 — The Diocese of Quincy became the Diocese of Springfield.
1924 — Archbishop Mundelein of Chicago was created a cardinal by Pius XI.
1926 — The 28th International Eucharistic Congress was held in Chicago.
1940 — Population, 7,897,241; Catholics, 1,892,209.

Indiana

1686 — Land near the present Notre Dame University at South Bend was given by the French Government to the Jesuits for a mission.
1749 — The Church of St. Francis Xavier was founded at Vincennes.
1775 — Fr. Pierre Gibault aided George Rogers Clark in the campaign against the British in the contest for the Northwest Territory.
1792 — Col. Clark accompanied the Rev. Benedict Flaget from Louisville to Vincennes.
1799 — The first school in Indiana was built by the Rev. John Francis Rivet.
1834 — The Diocese of Indianapolis was established.
1842 — University of Notre Dame founded by the Holy Cross Fathers.
1857 — The Diocese of Fort Wayne was established.
1940 — Population, 3,427,796; Catholics, 356,760.

Iowa

1836 — The first church was founded by Fr. Samuel Mazzuchelli, O. P.
1837 — The Diocese of Dubuque was erected.
1838 — St. Joseph's Mission was founded at Council Bluffs by Pierre de Smet, S. J.
1881 — The Diocese of Davenport was erected.
1893 — Dubuque was made an archdiocese.
1902 — The Diocese of Sioux City was erected.
1911 — The Diocese of Des Moines was erected.
1940 — Population, 2,538,268; Catholics, 301,762.

Kansas

1541 — The Franciscan, Fr. Juan de Padilla, accompanied Coronado to the plains of Kansas where he was slain by Indians in 1544.
1825 — Jesuits ministered to eastern Indians transferred to the western side of the Mississippi by the United States Government.
1836 — The Mission of St. Francis Xavier was established.
1857 — Vicariate Apostolic of Kansas erected, under jurisdiction of Rt. Rev. J. B. Miege, S. J., Titular Bishop of Messene.
1887 — The Diocese of Leavenworth was erected.
1887 — The Diocese of Concordia was erected.
1887 — The Diocese of Wichita was erected.
1940 — Population, 1,801,028; Catholics, 179,645.

Kentucky

1775 — The first settlers in Kentucky were Catholics.
1787 — The first resident priest, Fr. Charles Francis Whelan, ministered to Catholic settlers near Bardstown.
1808 — The Diocese of Louisville was erected.
1852 — The Know-nothing Movement began to be felt in Kentucky.
1852 — The Diocese of Covington was established.
1855 — A Know-nothing mob attacked the Louisville Courier office which had defended Catholics and foreigners. German and Irish Catholic voters were driven from the polls on "Bloody Monday."
1855 — Abraham Lincoln declared against Know-nothingism because it discriminated against negroes, foreigners and Catholics.
1937 — Louisville was made an archdiocese. The Diocese of Owensboro was erected.
1940 — Population, 2,845,627; Catholics, 207,177.

Louisiana

1673 — Fr. Joliet, S. J., a member of Marquette's expedition, offered the first Mass in Louisiana.
1682 — La Salle completed the discoveries of De Soto at the mouth of the Mississippi River.

1699 — French Catholics founded the Colony of Louisiana.
1717 — The Franciscan, Fr. Anthony Margil, established the first Indian mission of San Miguel de Linares.
1718 — New Orleans was founded by Jean Baptiste Le Moyne, Sieur de Bienville.
1721 — The first chapel in New Orleans was placed in charge of the Capuchin, Fr. Anthony.
1727 — The Capuchins conducted a school for boys.
1727 — Ursuline nuns from France founded their convent in New Orleans, the oldest convent in what is now the United States. They conducted a school, hospital and orphan asylum.
1793 — The Diocese of New Orleans was established.
1850 — New Orleans was made an archdiocese.
1894 — Edward Douglass White, Senator from Louisiana, was appointed Associate Justice of the Supreme Court.
1910 — Justice White became Chief Justice of the Supreme Court.
1910 — The Diocese of Alexandria was created from the old Diocese of Natchitoches.
1918 — The Diocese of Lafayette was founded.
1940 — Population, 2,363,880; Catholics, 623,132.

Maine

1604 — The first Mass in the state was offered by the Rev. Nicholas Aubry who accompanied Sieur de Monts' French expedition.
1613 — A permanent French settlement was attempted on an island in the mouth of the Kennebeck.
1633 — Capuchins founded missions on the Penobscot River.
1646 — Jesuits established a mission on the Kennebeck.
1648 — The Church of St. John was built at Oldtown. This is the oldest church in New England.
1704 — French missions were destroyed by English soldiers.
1724 — A Puritan force attacked the French settlements and brutally killed Fr. Sebastian Rale, S. J.
1853 — The Diocese of Portland was established.
1940 — Population, 847,226; Catholics, 195,185.

Maryland

1634 — The English Catholic Colony was established by Leonard Calvert, the only colony in the world granting religious liberty.
1634 — The first Mass was offered on the Island of St. Clement in the lower Potomac by Fr. Andrew White, S. J.
1637 — A permanent chapel was built at St. Mary's, twelve miles from the mouth of the Potomac.
1649 — The Toleration Act was passed by the Maryland Assembly.
1650 — Puritans, persecuted in Virginia, were permitted to settle at Providence (Annapolis). They soon took advantage of their position, seized the government, repealed the Toleration Act and persecuted Catholics.
1651 — Cecil Calvert, the second Lord Baltimore, gave the Jesuits 10,000 acres for use as Indian missions.
1658 — Lord Baltimore again regained his authority and restored the Toleration Act.
1673 — Franciscans came to Maryland under the leadership of Fr. Masseus Massey, O. F. M.
1689 — The Protestant Revolution caused repeal of the Toleration Act.
1692 — William and Mary enforced the penal laws against Catholics but the practice of celebrating Mass in private houses was tolerated.
1697 — A brick chapel was erected at St. Mary's.

1770 — With the need for concerted action in the coming Revolution, Catholics were again emancipated.
1789 — The Diocese of Baltimore was established.
1790 — A convent of Carmelite nuns was founded at Port Tobacco, by Fr. Charles Neale, S. J., the first convent in territory then constituting the United States.
1808 — Baltimore was made an archdiocese.
1868 — The Diocese of Wilmington was founded, and covers a part of the state.
1886 — Archbishop Gibbons of Baltimore was created a cardinal by Leo XIII.
1934 — Tercentenary of the founding of Maryland was celebrated by a field Mass in Baltimore Stadium.
1939 — With the erection of the Archdiocese of Washington, the administration of the see was entrusted to the Archbishop of Baltimore. The Most Rev. Michael J. Curley became Archbishop of Washington and Baltimore.
1940 — Population, 1,821,244; Catholics, 385,751, including District of Columbia.

Massachusetts

1688 — Ann Glover, a poor Irishwoman, became the victim of witchcraft superstition.
1724 — Fr. Sebastian Rale, S. J., was shot down by a Puritan force on August 23.
1732 — Although Catholics were not admitted, a few Irish families were found in Boston.
1755 — Acadian exiles landed in Boston.
1756 — Exiled Acadians landing in Boston were denied the services of a Catholic priest.
1775 — General Washington discouraged the Guy Fawkes Day procession in which the Pope and the devil were carried in effigy, saying he could not help expressing his surprise that there should be officers and soldiers in his army "so void of common sense as to insult the religious feelings of the Canadians with whom friendship and an alliance are being sought."
1778 — Despite Catholic aid in the Revolution the Puritans excluded Catholics from participation in their governments.
1779 — The Massachusetts Constitution provided for the support of public Protestant teachers of piety, religion and morality.
1788 — Mass was offered aboard Baron d'Estaing's fleet in Boston Harbor.
1791 — Bishop Carroll visited Boston and was honored by the presence of Governor John Hancock at Mass.
1803 — The Church of the Holy Cross was erected in Boston with financial aid given by Protestants headed by John Adams.
1808 — The Diocese of Boston was established.
1826 — Irish Catholics emigrated to Worcester, Mass., and other parts of New England for the purpose of securing work in constructing the Blackstone Canal.
1830 — Irish Catholic labor was brought to New England to help construct railroads.
1831 — Irish Catholic immigration increased with the failure of the Irish potato crops.
1854 — A Know-nothing State ticket was put in office.
1855 — Catholic militia companies were disbanded. The Nunneries' Inspection Bill was passed.
1855 — Irish and Canadian Catholic young women were sought as workers in the cotton mills.
1860 — Portuguese Catholics from the Azores settled at New Bedford.

1870 — The Diocese of Springfield was founded.
1875 — Boston was made an archdiocese.
1904 — The Diocese of Fall River was founded.
1911 — Archbishop O'Connell of Boston was created a cardinal by Pius X.
1940 — Population, 4,316,721; Catholics, 2,189,053.

Michigan

1642 — Fr. Isaac Jogues and Fr. Charles Raymbaut preached to the Chippewas and gave the rapids the name, Sault Sainte Marie.
1660 — Fr. Rene Menard, S. J., was murdered by Sioux Indians near the village of l'Anse.
1668 — The Mission of St. Ignace was founded at Michilimakinac by Fr. Marquette.
1679 — A mission was founded at the mouth of the St. Joseph by La Salle and the Franciscans, Fr. Louis Hennepin, Gabriel de la Ribourde and Zenobius Membre.
1701 — Fort Pontchartrain was founded on the site of present Detroit and placed in command of Antoine de la Mothe Cadillac. The Church of St. Anne was built.
1833 — The Diocese of Detroit was established.
1857 — The Diocese of Marquette was established.
1882 — The Diocese of Grand Rapids was established.
1937 — Detroit was erected into an archdiocese, and the Diocese of Lansing was established.
1938 — The Diocese of Saginaw was established.
1940 — Population, 5,256,106; Catholics, 919,121.

Minnesota

1680 — The Falls of St. Anthony were named by Fr. Louis Hennepin, O.F.M.
1689 — Fr. Joseph J. Marest, S. J., carried on missionary work among the Sioux Indians.
1727 — The first chapel, that of St. Michael the Archangel, was erected near the town of Frontenac and placed in charge of the Jesuits.
1732 — Fort Charles was built. Jesuits ministered to the settlers.
1736 — Fr. Pierre Aulneau, S. J., was killed by Indians.
1839 — Swiss Catholics from Canada located near the American stronghold, Fort Snelling.
1841 — Fr. Lucian Galtier built the Church of St. Paul, thus forming the nucleus of the modern city of the same name.
1850 — The Diocese of St. Paul was erected.
1888 — St. Paul was made an archdiocese.
1889 — The Diocese of Duluth was erected.
1889 — The Diocese of St. Cloud was erected.
1889 — The Diocese of Winona was erected.
1910 — The Diocese of Crookston was erected.
1940 — Population, 2,792,300; Catholics, 568,653.

Mississippi

1682 — The Franciscans, Frs. Zenobius Membre and Anastase Douay, preached to the Taensa and Natchez Indians.
1698 — Priests of the Quebec Seminary founded missions near Natchez and Fort Adams.
1702 — Fr. Nicholas Foucault was murdered by Indians.
1706 — Fr. St. Cosme was murdered by Indians.
1721 — The missions were practically abandoned with only Fr. Juif working among the Yazoos.
1725 — Fr. Mathurin de Petit, S. J., carried on mission work in southern Mississippi.
1728 — The Capuchin, Fr. Philibert, came to Natchez.

1729 — Indians angered at French fort building tomahawked Fr. Paul du Poisson, S. J., near Fort Rosalie. Fr. Jean Souel was shot by Yazoos.
1730 — Fr. Antoine Senat, S. J., was burned at the stake by the Chickasaws.
1837 — The Diocese of Natchez was established.
1940 — Population, 2,183,796; Catholics, 38,812.

Missouri

1735 — French Catholic miners and traders settled Old Mines and Sainte Genevieve.
1750 — Jesuits visited the French settlers.
1762 — A mission was established at St. Charles.
1764 — St. Louis was settled by Laclede.
1767 — Carondelet Mission was established.
1770 — The first church was founded in St. Louis on the site of the present Cathedral.
1772 — Capuchins came from New Orleans and built more churches.
1826 — The Diocese of St. Louis was erected.
1847 — St. Louis was made an archdiocese.
1868 — The Diocese of St. Joseph was erected.
1880 — The Diocese of Kansas City was erected.
1940 — Population, 3,784,664; Catholics, 545,812.

Montana

1841 — Fr. Pierre Jean de Smet and two others established St. Mary's Mission on the Bitter Root River near present Stevensville.
1845 — Fr. Antonia Ravalli, S. J., was placed in charge. His name has been perpetuated in Ravalli County.
1850 — The mission was temporarily abandoned.
1859 — Frs. Point and Hoecken established the Mission of St. Peter near the Great Falls.
1866 — St. Mary's Mission was re-established.
1884 — The Diocese of Helena was established.
1904 — The Diocese of Great Falls was established.
1940 — Population, 559,456; Catholics, 84,923.

Nebraska

1855 — Rev. J. F. Tracy ministered to the Catholic settlement of St. Patrick and to Catholic groups in Omaha.
1856 — Land donated for a church in Omaha by Gov. Alfred Cumming.
1857 — Vicariate Apostolic of Nebraska erected, under jurisdiction of Rt. Rev. James Michael O'Gorman, Titular Bishop of Raphanea.
1860 — German Catholics in Nebraska City were served by the Benedictine, Fr. Emanual Hartig.
1874 — Catholics from Boston settled in Holt County at O'Neill.
1876 — Catholics migrated to O'Connor County, so named in honor of Vicar Apostolic James O'Connor.
1885 — The Diocese of Omaha was established.
1887 — The Diocese of Lincoln was established.
1917 — The Diocese of Grand Island was established.
1940 — Population, 1,315,834; Catholics, 162,344.

Nevada

1861 — The first church was built at Genoa.
1871 — A church was erected at Reno.
1931 — The Diocese of Reno was established.
1940 — Population, 110,247; Catholics, 12,153.

New Hampshire

1784 — The State Constitution included a religious test which barred Catholics from public office. Local support was provided for the public Protestant teachers of religion.
1820 — The Barber family of Claremont, headed by the father, an Episcopalian minister, became converts.
1822 — Fr. Barber, the minister who became a Catholic priest, erected the first Catholic church and school in New Hampshire.
1836 — The Church of St. Aloysius was dedicated at Dover.
1848 — Manchester received a resident priest.
1877 — Catholics obtained full civil liberty and rights.
1884 — The Diocese of Manchester was erected.
1940 — Population, 491,524; Catholics, 170,783.

New Jersey

1660 — Early colonial history was marred by anti-Catholic bigotry.
1680 — The Catholic, William Douglass, of Bergen, was refused a seat in the General Assembly because of his religion.
1682 — Two Jesuit priests visited the scattered Catholics in northern New Jersey.
1701 — Tolerance was granted to all but "papists."
1748 — Fr. Theodore Schneider, S. J., of Pennsylvania, visited the German Catholics of New Jersey.
1758 — Fr. Ferdinand Farmer and Fr. Robert Harding worked among the Catholics of the state, visiting them in their private dwellings.
1776 — The State Constitution tacitly excluded Catholics from office.
1803 — Augustinian missions were established at Cape May and Trenton.
1803 — A rude plank chapel served the German Catholics at Macopin.
1814 — The first church was erected at Trenton.
1821 — St. John's Church was erected at Paterson.
1828 — St. John's Church was built at Newark.
1844 — Catholics obtained full civil liberty and rights.
1853 — The Diocese of Newark was erected.
1876 — Franciscans, exiled by German "May Laws," opened a monastery in Paterson.
1881 — The Diocese of Trenton was erected.
1937 — Newark was made an archdiocese. The Diocese of Paterson and the Diocese of Camden were erected.
1940 — Population, 4,160,165; Catholics, 1,100,409.

New Mexico

1851 — The Franciscans, Frs. Augustin Rodriguez, Juan de Santa Maria and Francisco Lopez, arrived from Mexico, giving the region the name of "New Mexico." All three later died at the hands of the Indians.
1597 — Ten Franciscans accompanied Don Juan de Onate and established a church north of Santa Fe.
1680 — The Indians revolted against Spanish rule and massacred twenty-one missionaries.
1692 — The missions were restored under the Governor, Antonio de Vargas.
1848 — With the cession of New Mexico to the United States, the missions began to prosper once more.
1850 — The territory comprised a Vicariate Apostolic.
1850 — The Diocese of Santa Fe was erected.
1875 — Santa Fe was made an archdiocese.
1914 — The Diocese of El Paso was erected, comprising seven counties of New Mexico.
1940 — Population, 531,818; Catholics, 141,201.

1524 — Giovanni da Verrazano, the first white man to enter New York Bay, was the Catholic emissary of the French king, who named present Sandy Hook, Cape St. Mary, and the Hudson, St. Anthony's River. He landed near Rockaway Beach.
1627 — Fr. Joseph d'Aillon, a Franciscan, was the first white man to discover oil in this country, at Seneca Springs, near Cuba, N. Y.
1634 — Fr. Isaac Jogues, S. J., and his companion, Rene Goupil, were mutilated by Mohawks. Dutch Calvinists rescued Father Jogues.
1642 — Rene Goupil was killed by the Mohawks.
1646 — Fr. Isaac Jogues and Jean de Lalande were martyred by the Mohawks at Ossernenon, near Auriesville.
1654 — The Onondagas were visited by Jesuits from Canada.
1655 — The first permanent mission was established near Syracuse.
1656 — The Church of St. Mary was erected near Lake Onondaga.
1658 — Indian uprisings destroyed the missions among the Cayugas, Senecas and Oneidas.
1664 — The English took New Amsterdam and supplanted the French priests with their own missionaries.
1667 — Missions were restored under the protection of the Onondaga chief, Garaconthie.
1673 — Fr. Louis Hennepin, O.F.M., first described the cataract of Niagara.
1679 — The Franciscans founded a mission near Niagara.
1680 — Catherine Tekakwitha, the "Lily of the Mohawks," died in the odor of sanctity in Canada.
1683 — English Jesuits came over to New York with the Catholic Governor, Thomas Dongan, and celebrated the first Mass on the site of the Customs House.
1700 — The Penal Laws were enforced against Catholics.
1709 — The Jesuit Missions were abandoned.
1741 — Because of an alleged Popish plot to burn the city of New York, four whites were hanged and eleven negroes burned at the stake.
1777 — At the framing of the State Constitution John Jay proposed an amendment to the section insuring religious liberty in which it was stated that Catholics ought not to hold lands or participate in civil rights unless they swear that no Pope or priest may absolve them from allegiance to the State. The amendment was rejected.
1785 — The cornerstone of St. Peter's Church, the first permanent structure of Catholic worship in the state, was laid.
1806 — The state test oath was repealed.
1808 — The Diocese of New York was created on April 8.
1825 — The Erie Canal brought many European Catholics to New York State.
1825 — The second Catholic weekly, "The Truth Teller," was established in New York.
1828 — The New York State Legislature enacted a law upholding the sanctity of the confessional.
1847 — The Diocese of Buffalo was established on April 23.
1847 — The Diocese of Albany was erected.
1850 — New York was made an archdiocese.
1853 — The Diocese of Brooklyn was erected.
1855 — Franciscans came to Buffalo diocese.
1856 — St. Bonaventure's College and Seminary founded at Allegany, N. Y.
1868 — The Diocese of Rochester was erected.
1872 — The Diocese of Ogdensburg was erected.
1875 — The Most Rev. John McCloskey, Archbishop of New York, was created the first American cardinal by Pius IX.

1880 — William R. Grace was the first Catholic elected Mayor of New York City.
1884 — The Third Plenary Council of Baltimore petitioned for the canonization of Fr. Jogues.
1886 — The Diocese of Syracuse was erected.
1911 — The Most Rev. John M. Farley, Archbishop of New York, was created a cardinal by Pius X.
1913 — Martin H. Glynn became the first Catholic Governor of the State.
1919 — Alfred E. Smith became the first elected Catholic Governor of the State.
1924 — The Most Rev. Patrick Hayes, Archbishop of New York, was created a cardinal by Pius XI.
1928 — Alfred E. Smith became the Democratic nominee for the Presidency.
1930 — The Jesuit Martyrs of New York and Canada, Fathers Isaac Jogues, John de Brebeuf, Gabriel Lalemant, Noel Chabanel, Anthony Daniel, Charles Garnier, and the Brothers, Rene Goupil and John de Lalande, were canonized on June 29.
1940 — Population, 13,479,142; Catholics, 3,144,533.

North Carolina

1776 — The State Constitution denied office to "those who denied the truths of the Protestant religion."
1805 — The few Catholics in the state were served by visiting priests.
1835 — William Gaston succeeded in repealing the article denying religious freedom.
1868 — Catholics obtained full civil liberty and rights.
1910 — Belmont Abbey, a Benedictine foundation, was created into an abbey nullius.
1924 — The Diocese of Raleigh was established.
1932 — Franciscans of the province of the Most Holy Name (New York) started missionary work in North Carolina, at Lenoir.
1940 — Population, 3,571,623; Catholics, 11,561.

North Dakota

1818 — Catholics were ministered to by Canadian priests.
1823 — The American priest, George A. Belcourt, became the resident pastor of Pembina.
1864 — Fr. Pierre de Smet visited the Mandans and Gros Ventres, Dakota Indians.
1868 — Fr. de Smet passed through the state on the way to his famous peace conference with Sitting Bull.
1889 — The Diocese of Fargo was established.
1910 — The Diocese of Bismarck was erected.
1940 — Population, 641,935; Catholics, 120,457.

Ohio

1749 — Jesuits on the expedition of Celoron de Bienville preached to the Indians.
1790 — The Benedictine Dom Pierre Didier ministered to the French immigrants.
1795 — The Indian mission near Fort Miami was short-lived.
1796 — The French settlement declined.
1812 — Bishop Flaget of Bardstown visited and baptized the Catholics of Lancaster and Somerset Counties.
1818 — The first church was erected by the Dominican, Rev. Edward Fenwick, on a site donated by the Dittoes.
1821 — The Diocese of Cincinnati was erected.

1822 — Father Fenwick was consecrated Bishop of Cincinnati.
1847 — The Diocese of Cleveland was established.
1850 — Cincinnati was made an archdiocese.
1868 — The Diocese of Columbus was erected.
1910 — The Diocese of Toledo was established.
1940 — Population, 6,907,612; Catholics, 1.101,242.

Oklahoma

1630 — The Spanish Franciscan, Fr. Juan de Salas, labored among the Indians.
1700 — Scattered Catholic families were visited by priests from Kansas and Arkansas.
1880 — Dom Isidore Robot became the first Prefect for Indian Territory.
1891 — The Rt. Rev. Theophile Meerschaert, O. S. B., began active work as a pioneer missionary.
1905 — The Diocese of Oklahoma was established.
1940 — Population, 2,336,434; Catholics, 64,410.

Oregon

1834 — Indian Missions in Northwest were entrusted to Jesuits by Pope.
1839 — Fr. Francois Blanche offered the first Mass in the present state of Oregon, in Willamette Valley.
1842 — Dr. John McLaughlin, a pioneer called the "Father of Oregon," was received into the Church.
1843 — Fr. Modeste Demers came to Oregon City.
1844 — Fr. Pierre de Smet, S. J., established the Mission of St. Francis Xavier, near St. Paul.
1846 — The Archdiocese of Oregon City was created.
1865 — Rev. H. H. Spalding, a Protestant missionary, published the Whitman myth to hinder the work of Catholic missionaries.
1903 — The Diocese of Baker City was established.
1922 — Anti-Private School Bill sponsored by the Scottish Rite Masons was passed in State Legislature.
1928 — U. S. Supreme Court declared Oregon Anti-Private School Law unconstitutional.
1928 — The name of the archdiocese was changed by papal decree to the Archdiocese of Portland in Oregon.
1940 — Population, 1,089,684; Catholics, 67,734.

Pennsylvania

1673 — Priests from Maryland ministered to the Catholics in the colony.
1682 — The Colony of William Penn granted religious toleration to all.
1730 — Fr. Joseph Greaton, S. J., became the resident missionary of Philadelphia.
1730 — Catholics increased with German and Irish immigrations.
1742 — William Wapeler, S. J., built the Church of St. Nepomucene at Lancaster.
1745 — Mennonites and Moravians aided Fr. Theodore Schneider, S. J., to build the Chapel of St. Paul.
1799 — Prince Demetrius Augustine Gallitzin (Augustine Smith), the first cleric to receive all Holy Orders in the United States, built first church in western Pennsylvania, the only church between Lancaster and St. Louis, Mo.
1808 — The Diocese of Philadelphia was established, with Rev. Michael Egan, O. F. M., as its first Bishop. He was consecrated in Baltimore by Archbishop Carroll.
1843 — The Diocese of Pittsburgh was erected.
1844 — Know-nothing riots in Philadelphia resulted in the burning of two churches.

1846 — The first Benedictine monastery in the New World was founded near Latrobe by Fr. Boniface Wimmer, O. S. B.
1853 — The Diocese of Erie was erected.
1860 — Catholic Italians, Poles, Slavs and Lithuanians began to immigrate to the state.
1868 — The Dioceses of Harrisburg and Scranton were erected.
1875 — Philadelphia became an archdiocese.
1901 — The Diocese of Altoona was erected.
1913 — The Ukrainian Greek Catholic Diocese was established.
1921 — Archbishop Dougherty of Philadelphia was created a cardinal by Benedict XV.
1924 — The Diocese of Pittsburgh, Greek Rite, was established.
1940 — Population, 9,900,180; Catholics, 2,252,820.

Rhode Island

1663 — The Colonial Charter granted freedom of conscience.
1719 — Published laws nevertheless excepted Catholics from holding public office.
1780 — French chaplains offered Mass for the troops of Rochambeau's army at Providence and Newport.
1783 — As the result of the better feeling brought about during the Revolution, the anti-Catholic laws were repealed.
1791 — French Catholic refugees from Guadeloupe came to Newport and Bristol.
1828 — 1,000 Catholics were reported in the state.
1872 — The Diocese of Providence was erected.
1940 — Population, 713,346; Catholics, 347,961.

South Carolina

1566 — St. Francis Borgia sent Fr. John Robel of Pamplona to St. Helena and Port Royal to minister to the settlers and Indians.
1573 — The first Franciscans arrived at Santa Elena in southeastern South Carolina.
1655 — Franciscans had two missions among the Indians, later destroyed by the English.
1697 — Religious liberty was granted to all but "papists."
1700 — Catholics were not welcomed in the Carolinas under English rule.
1786 — An Italian priest said Mass for twelve Catholics at Charleston.
1788 — Bishop Carroll sent Fr. Ryan to Charleston.
1820 — The Diocese of Charleston was established.
1940 — Population, 1,899,804; Catholics, 12,571.

South Dakota

1841 — Scattered Catholics appealed to the Bishop of Dubuque for missionaries.
1842 — Rev. Augustin Ravoux began to minister to the French and Indians at Fort Pierre, Vermilion, and Prairie du Chien.
1843 — Fr. Augustin printed a devotional book in the Sioux language.
1867 — A parish was organized among the French Catholics at Jefferson.
1868 — Fr. de Smet visited the South Dakota Indians.
1889 — The Diocese of Sioux Falls was erected.
1902 — The Diocese of Lead was established.
1930 — The Diocese of Lead was transferred to Rapid City.
1940 — Population, 642,961; Catholics, 104,392.

Tennessee

1800 — Early Tennessee Catholics were served by priests from Bardstown, Ky.
1822 — Non-Catholics assisted in building the church in Nashville on the site of the present Capitol.

1837 — The Diocese of Nashville was established for 100 families.
1843 — The Sisters of Charity opened a school for girls in Nashville.
1940 — Population, 2,915,841; Catholics, 31,343.

Texas

1541 — The Spaniard, Coronado, came into Texas with the Franciscans, Fr. Juan de Padilla and Fr. Juan de la Cruz.
1685 — The Franciscans, Zenobius Membre and Maximus Le Clercq, and the Sulpician, Fr. Chefdeville, accompanied De La Salle to Fort St. Louis. They were murdered after his death.
1689 — Four Franciscans accompanied Don Alonzo de Leon from Mexico and founded the first mission of San Francisco de Los Tejas on Trinity River.
1703 — The Mission San Francisco de Solano was founded on the Rio Grande.
1717 — The Franciscan Apostle, Fr. Antonio Margil, founded six missions in northeastern Texas.
1721 — The Franciscan Jose Pita was killed by Indians.
1728 — A Spanish colony settled present San Antonio.
1744 — San Francisco de Solano was rebuilt as the Alamo.
1752 — Fr. Jose Ganzabal, O. F. M., was killed by Indians.
1758 — The Franciscans, Frs. Alonzo Ferrares and Jose San Esteban, were killed by Indians.
1793 — The State of Mexico ordered the secularization of the missions.
1813 — The missions finally were suppressed.
1830 — Irish priests cared for the Irish settlements of Refugio and San Patricio.
1847 — The Diocese of Galveston was erected.
1874 — The Diocese of San Antonio was erected.
1890 — The Diocese of Dallas was erected.
1912 — The Diocese of Corpus Christi was erected.
1914 — The Diocese of El Paso was erected.
1926 — The Diocese of Amarillo was erected.
1926 — San Antonio was made an archdiocese.
1940 — Population, 6,414,824; Catholics, 750,665.

Utah

1776 — Two Franciscans, Frs. Silvestre de Escalante and Atanasio Dominguez, came to the Great Salt Lake.
1841 — Fr. Pierre de Smet, S. J., traveled through the region on his way to Yellowstone.
1846 — Fr. de Smet's description of the Great Salt Lake Valley influenced Brigham Young to settle there.
1866 — The first Mass was said in Salt Lake City in the Assembly Hall of the Mormons.
1891 — The Diocese of Salt Lake was established.
1940 — Population, 550,310; Catholics, 17,117.

Vermont

1666 — The Sulpician Fr. Dollier de Casson offered the first Mass for the French at Fort Anne.
1710 — Jesuits ministered to the Indians near Lake Champlain.
1777 — The State Bill of Rights declared that no man who professed the Protestant religion could be deprived of his civil rights.
1793 — The discrimination against Catholics was removed.
1832 — A church was erected at Burlington on a site donated by Col. Archibald Hyde, a convert.
1853 — The Diocese of Burlington was erected.
1940 — Population, 359,231; Catholics, 110,531.

Virginia

1526 — Dominicans accompanied the Spanish settlers from San Domingo to the James River where a settlement was made at Guandape near the future Jamestown.
1570 — Spaniards accompanied by Jesuits from Florida settled Axacan on the Rappahannock. Eight Jesuits were put to death by the Indians.
1641 — Penal laws were enforced against Catholics under British control.
1776 — Religious freedom was granted.
1791 — Rev. Jean Dubois came to Richmond with letters from Lafayette. The House of Delegates was put at his disposal in which to celebrate Mass.
1796 — A church was erected at Alexandria.
1821 — The Diocese of Richmond was established.
1850 — The Diocese of Wheeling was established, comprising eighteen counties of Virginia.
1868 — The Diocese of Wilmington was established, comprising two counties of Virginia.
1940 — Population, 2,677,773; Catholics, 47,428.

Washington

1837 — French and Indian Catholics of the Hudson's Bay Co. were cared for by Canadian priests.
1839 — Missionaries at Cowlitz taught the Indians history by means of the "Catholic Ladder."
1840 — A log cabin church for Indians was built on Whidby Island in Puget Sound.
1844 — The Mission of St. Paul was founded at Colville.
1846 — The Diocese of Walla Walla was established.
1850 — The Diocese of Nisqually was established, with the transfer of Bishop Blanchet of Walla Walla to this see.
1853 — The Diocese of Walla Walla was suppressed.
1907 — The Diocese of Seattle was established, with the transfer to Seattle of the episcopal see of Nisqually.
1913 — The Diocese of Spokane was established.
1940 — Population, 1,736,191; Catholics, 133,547.

Washington, D. C. (District of Columbia)

1641 — Fr. Andrew White, S. J., evangelized the Anacosta Indians.
1774 — Fr. John Carroll ministered to the Catholics.
1789 — Erection of Diocese of Baltimore, including Washington in its jurisdiction.
1789 — Georgetown College, the first Catholic college in the United States, was founded.
1790 — The site of the Federal Government was established on ground formerly owned by the Catholic Barons of Baltimore. Daniel Carroll of Duddington parted with the site of the present congressional buildings for a most modest sum even in those days.
1791 — The French Catholic engineer, Pierre Charles L'Enfant, laid out the ground-plan for the Federal City of Washington.
1791 — The Catholic James Hoban became superintendent of the building of the city of Washington and drew plans for and supervised the erection of the White House.
1794 — Fr. Anthony Caffrey started to build St. Patrick's Church, the first parish church in the new Federal city.
1798 — Poor Clares, exiled by the French Reign of Terror, opened a school for girls, assisted by Alice Lalor and her companions.
1799 — The Pious Ladies' Convent of Georgetown was founded by Fr. Leonard Neale, S. J. They became Visitandines in 1816.

1802 — The first Mayor of Washington, appointed by President Jefferson was the Catholic, Judge Robert Brent.
1806 — Guiseppi Franzoni, the Italian Catholic sculptor, transformed the interior of the Capitol. Although most of his work was destroyed by the British in the War of 1812, the bronze above the Speaker's desk and the clock in Statuary Hall remain.
1832 — Fr. Charles C. Pise was appointed Chaplain of the U. S. Senate.
1887 — The Catholic University of America was founded.
1939 — Washington was made an archdiocese of equal rank with Baltimore, and under the direction of the same archbishop. This situation is unique in the history of the Church.
1940 — Population, 663,091; Catholics (est.), 100,000.

West Virginia

1794 — Priests from Maryland ministered to the Catholics of the region.
1833 — The first church was erected at Wheeling.
1833 — The Diocese of Richmond was erected, comprising eight counties of West Virginia.
1835 — The first church was erected at Martinsburg.
1838 — The Sisters of Charity founded a school at Martinsburg.
1850 — The Diocese of Wheeling was erected.
1940 — Population, 1,901,974; Catholics, 67,950.

Wisconsin

1660 — Fr. Rene Menard, S. J., ministered to the Hurons who had fled to northern Wisconsin. He was murdered at a portage on the Wisconsin Rover.
1665 — Fr. Claude Allouez, S. J., founded the Mission of the Holy Ghost at La Pointe Chegoimegon, now Bayfield.
1669 — Fr. James Marquette, S. J., labored at La Pointe, and heard of the Mississippi from the Indians.
1669 — Fr. Allouez founded the Mission of St. Francis Xavier, near the head of Green Bay.
1670 — Frs. Allouez and Dablon established several missions.
1673 — Frs. Marquette and Joliet traveled from Green Bay down the Wisconsin River and down the Mississippi. Fr. Andre ministered to the Indians at Green Bay.
1687 — Green Bay Mission was burned by the Indians.
1688 — Green Bay Mission was restored and the Mission of St. Joseph, near South Bend, founded.
1762 — Suppression of the Jesuits in the French colonies closed all missions for thirty years.
1830 — Green Bay Mission was revived. Fr. Samuel Mazzuchelli established a church and a school there.
1834 — Fr. Theodore Van den Broek labored at Green Bay.
1837 — The first Mass was celebrated at Milwaukee.
1843 — The Diocese of Milwaukee was erected.
1868 — The Diocese of Green Bay was erected.
1868 — The Diocese of La Crosse was erected.
1875 — Milwaukee was made an archdiocese.
1905 — The Diocese of Superior was erected.
1940 — Population, 3,137,587; Catholics, 834,879.

Wyoming

1840 — Fr. Pierre de Smet offered the first Mass in the region near Green River.
1851 — Fr. de Smet held peace conferences with the Indians near Fort Laramie.
1887 — The Diocese of Cheyenne was established.
1940 — Population, 250,742; Catholics, 32,933.

The Doctrines of the Church

Jesus Christ founded the Catholic Church to which He gave certain revealed truths embodied in what is called the **deposit of faith.** This deposit has a twofold source, namely Sacred Scripture and Tradition which together are called **Divine Revelation.** Holy Scripture or the Bible is the Word of God written under the inspiration of the Holy Ghost. Tradition is likewise the Word of God, not contained in the Bible but handed down by word of mouth and in writing from the Apostles to us in an unbroken succession.

Christ likewise endowed the Church with the authority to guard, interpret and teach these truths till the end of time. They are such that they can be defended by reason. Whenever the Catholic Church teaches any of these truths contained in the deposit of faith she uses either her solemn or her ordinary authority. A doctrine is solemnly taught when contained in one of the following: Definitions of Popes, Decrees of General Councils, Creeds, Professions of Faith. There are three principal Creeds or Symbols: the Apostles', the Nicene and the Athanasian. An outstanding Profession of Faith is that of Pius IV. The Church is also infallible in her ordinary teaching. This is exercised especially when dogmas are unanimously taught by the bishops of the whole world.

The doctrines of the Church are defined, that is, set forth in clear and unmistakable language, by the Pope when he speaks **ex cathedra,** that is, as the supreme pastor of the whole Church. Speaking thus about matters of faith and morals he cannot err. His definitions become **dogmas** — matters of belief. A creed is a summary of dogmas.

THE BIBLE

Sacred Scripture, or the Bible, is the written word of God. From the beginning the Church has considered the Holy Scripture a treasure entrusted to her keeping, and she has the sole right to explain to us its meaning. Sacred Scripture consists of the sacred books of the Old and New Testament which the Church declares are inspired, i. e., their writers were moved by God to write, and, while writing, were so guided by Him that they wrote down precisely what He wished them to express and nothing more. This is known as the Canon of Scripture.

According to Leo XIII's encyclical, "Providentissimus Deus" (translation of paragraph 110 of the Enchiridion Biblicum, 1927): "This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: 'The Books of the Old and New Testament, whole and entire, with all their parts, as enumerated in the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contained revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author.' Hence, because the Holy Ghost employed men as His instruments, we

cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary Author. For, by supernatural power, He so moved and impelled them to write — He was so present to them — that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture."

The Old Testament Canon includes all the inspired writings under the Old Dispensation, whether written in the current language of the Jews (Hebrew or Aramaic), or in Greek. For the benefit of Greek-speaking Jews in Egypt the books of the Old Testament in Hebrew were gradually translated into Greek and became known as the Septuagint. After the destruction of Jerusalem, in a Council held at Jamnia (*circa* 98) it was decided that all books not written in the sacred tongue (or about which there was some doubt due to the loss of the originals), and books written outside the holy precincts of Palestine were excluded from the Canon of the Jews, thus bringing into existence the present-day Jewish Canon. The motivating force behind this decision was the party spirit of the Jews.

The terms "protocanonical" and "deuterocanonical," though not strictly correct, are applied to the books acknowledged, respectively, by the Jewish Canon of today, and the Jewish Canon of the Septuagint handed down by Christ and the Apostles to the Church.

Indeed the Council of Trent in its list of canonical and inspired writings lists all the books that were acknowledged by all Jews the world over, especially in Palestine and Egypt, in the second century before Christ. The Septuagint Greek version — the version referred to by Christ and His Apostles — testifies to this fact.

The New Testament Canon contains the collection of inspired Apostolic writings. In making the selection for this Canon the Church carefully guarded against accepting uninspired works, apocryphal and heretical writings and forgeries.

The Old Testament consists of: twenty-one Historical Books, relating to the history of the early ages of the world, or to that of the Jewish nation; seven Moral Books, consisting of prayers and holy maxims; and eighteen Books of Prophecies.

The Historical Books are: the Pentateuch, or five Books of Moses, viz., Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the Book of Josue; the Book of Judges; the Book of Ruth; the four Books of Kings; the two Books of Chronicles or of Paralipomenon; the Book of Esdras; the Book of Nehemias; the Book of Tobias; the Book of Judith; the Book of Esther; and the two Books of Machabees.

The Moral Books are: the Book of Job, the Psalms, the Proverbs, Ecclesiastes, the Canticle of Canticles, the Book of Wisdom, and Ecclesiasticus.

The Books of Prophecies are those of Isaias, Jeremias (including Lamentations), Baruch, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachy.

The New Testament consists of: the four Gospels, or histories of the life of Our Saviour, by Sts. Matthew, Mark, Luke and John; the Acts of the Apostles, by St. Luke; the fourteen Epistles of St. Paul, viz., one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews; one Epistle of St. James; two Epistles of St. Peter; three Epistles of St. John; one Epistle of St. Jude; the Book of the Apocalypse.

Books of the Bible

The Bible books are seventy-three,
Whose names in order you now may see.
Forty and six to the Old are given
Leaving the New but twenty-seven.
Genesis opens the list divine,
Exodus follows the next in line;
Leviticus and Numbers then arrive,
Deuteronomy fills the mystic five.
Josue and Judges bring Ruth to the fore
To glean the wheat escaping the mower.
Four Books of Kings pass quickly on,
Then the two called Paralipomenon.
Now two from Esdras the future probe,
For Tobias, Judith, Esther and Job.
Psalms and Proverbs with numbers please,
While good men revel in Ecclesiastes.
Canticle of Canticles — wondrous song,
Sweet with music, lovely and long.
Next Wisdom opens her lips so sage,
Ecclesiasticus lends a learned page.
Isaias, the prophet, draws the veil,
Jeremias weeps, Lamentations wail.
Baruch and Ezechiel both foretell,
Daniel and Osee give place to Joel.
Amos greets Abdias, Jonas sets sail,
To be rudely swallowed by a whale.
Micheas and Nahum things hidden explain.
Habacuc, Sophonias take up the refrain.
When Aggeus spoke the temple rose,
Zacharias and Malachias the prophets close.
The books of the Old will end, if you please,
With two that are known as Machabees.
From Old to New we hasten on —
To Matthew, Mark, to Luke and John.
The Gospels o'er, take up the Acts,
A book replete with mighty facts.
Fourteen Epistles, Paul indites:
To his dear Romans first he writes,
Two to the Corinthians were sent,
One to Galatia, one to Ephesus went.
Philippians and Colossians get advice:
Thessalonians hear from him but twice;
To Timothy a twain with lots of love,
To Titus wisdom from above.
Philemon and Hebrews his pen engage,
Till his hand grows weary, weak with age.
With lifeless finger and sightless eye,
'Twere hard to labor, sweet to die.
From James a letter in language quaint,
From Peter two that breathe the saint,
Three from the well-beloved John.
While Jude comes last with only one.
On eagle wings we take our flight
To the fountain of eternal light,
Where John with angels humbly sips
The wonders of the Apocalypse.
— Rt. Rev. Msgr. Thos. S. Duggan.

Number of Books in Bible

An easy way to remember the number of Books in the Bible is the following: Our Lord had 72 disciples. This is also the total number of Books in the Old and New Testament. If this number is reversed, we have 27, or the number of books in the New Testament. Subtract this number from the total and the remainder is the number of Books of the Old Testament, if we include the Book of Baruch with that of Jeremias.

Protestantism and the Bible

The difference between the Catholic and Protestant Bible arises from a difference in authority. The Catholic Church possesses the divinely appointed authority to declare which of the Sacred Writings are inspired and which are only human documents. Protestantism on the contrary which has as a fundamental principle, on this point, the right to private interpretation, thereby eliminates any recognized authoritative teaching body. Lacking such a teaching body there can be no question of its having a canon in the strict sense of the term.

The Protestants rejecting Tradition and receiving only the Scriptures, nevertheless had to rely on the Church for the list of books which they did select. In the beginning the Reformers more or less adhered to this canon of the Church. But as private interpretation was their norm, differences were inevitable. The books rejected, in general, were, in the Old Testament: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, the two books of Machabees, and portions of Esther and Daniel; in the New Testament: the Epistle to the Hebrews, the Epistle of St. James, the second Epistle of St. Peter, the second and third Epistles of St. John, the Epistle of St. Jude and the Apocalypse.

When these books were called into question by the Reformation the Council of Trent on April 8, 1546, by a solemn decree drew up an official list of the books of the Old and New Testaments. This list was based on the tradition of the Church and contained exactly the same books as were given by Pope Damasus in a decretal of the year 374 by a synod held in Africa in 393, during the lifetime of St. Augustine; and by Pope Innocent I, in a letter to the Bishop of Toulouse, in 405. The Vatican Council reaffirmed this on April 24, 1870.

Moreover, with regard to the New Testament, the Church was already in existence before one book of the New Testament was written. Hence, she, and she alone, in virtue of the authority conferred on her by Christ, could determine which books were inspired, and which were not. This the Church has done.

With reference to the difference in wording and the use of names between the Catholic and the Protestant Bible this is due to the craze of the Protestant Reformers to go back to the Hebrew texts, instead of using the Greek Septuagint translation.

The American Revision of the New Testament

To meet the danger presented by English versions of the Bible which altered the true meaning of the Scriptures, the Rheims version of the New Testament was printed at Rheims in 1582. This work of exiled English priests and educators remained the standard English version for Catholic use for 168 years. However, the English language had undergone many changes during these years and there was a pressing need for an English version of the Bible more in keeping with the time.

Recognizing this need, Bishop Challoner, Vicar Apostolic of the London District, undertook the task, and in 1750 presented a new version of the entire Bible in English. Up to the present we have continued to use editions of the English Bible which are, in language and substance, the text that Bishop Challoner gave us 190 years ago. Since that time many of the words and forms of that venerable text have become obsolete, while long and labored sentences and an outmoded method of punctuation often obscure the original message of the Scriptures. The need of a better vernacular version was recognized by the First Provincial Council of Baltimore in 1829 and again in 1858 by the Ninth Provincial Council of Baltimore. However, until recent times, the Church in America has been too much occupied with other concerns and not sufficiently equipped to undertake the task.

Now in a better position, the Church in America in 1941 presented a newly revised English version as the answer to this need. It was prepared under the supervision of the Episcopal Committee of the Confraternity of Christian Doctrine. It is the fruit of five years of labor on the part of some twenty-seven Catholic biblical scholars employing principles approved by the Biblical Commission at Rome. The American revision enjoys, therefore, the authority and scholarship becoming an improved Catholic version of the New Testament in English.

While embodying many improvements, this work of American biblical scholars is not a new version but a revision of the Challoner-Rheims version based upon the Latin Vulgate. While the Clementine edition of the Vulgate served as the main source, the readings of this edition have been improved by recourse to more ancient texts of the Vulgate. Though adhering to the Latin text, the Semitic and Greek peculiarities and idioms reflected in that text have been rendered in a sense that is native to them.

As an aid to reading and understanding the New Testament, the old verse form and paragraphing have been abandoned, and headings that show the main divisions of the books with marginal notes describing their contents have been introduced. The new text is arranged with one column to a page and in paragraphs instead of the former verse form. Verse and chapter enumerations have been placed in the margin.

It is hoped that the new revision, while primarily made for study and exposition, may eventually be adopted for the liturgical use of the Church in this country.

Indulgence for Reading the Bible

An indulgence of 300 days is granted to all the faithful who read the Holy Gospels at least a quarter of an hour. A plenary indulgence under the usual conditions is granted once a month for the daily reading (Leo XIII, Dec. 13, 1888).

Prayer before Reading the Holy Scriptures

O, King of Glory, Lord of Hosts, who didst triumphantly ascend the heavens, leave us not as orphans, but send us the Promised of the Father, the Spirit of Truth.

We implore Thee, O Lord, that the Consoler Who proceedeth from Thee, will enlighten our souls and infuse into them all truth, as Thy Son hath promised.

O God, Father of our Lord Jesus Christ, vouchsafe to grant us, according to the riches of Thy glory, that Christ by faith may dwell in our hearts, which rooted and grounded in charity, may acknowledge the love of Christ, surpassing all knowledge. Through the same Christ our Lord. Amen. (Eph., iii, xiv, xvii, xix.)

Prayer after Reading the Holy Scriptures

(Prayer of St. Bede the Venerable; died 735.)

Let me not, O Lord, be puffed up with worldly wisdom, which passes away, but grant me that love which never abates, that I may not choose to know anything among men but Jesus, and Him crucified. (I Cor., xiii, 8; ii, 2.)

I beg Thee, dear Jesus, that he upon whom Thou hast graciously bestowed the sweet savor of the words of Thy Knowledge, may also possess Thee, Fount of all Wisdom, and shine forever before Thy countenance. Amen.

Biblical Calendar

The year was divided into twelve months, the names of which are:

Abib or Nisan (April)	Tishri or Ethanim (October)
Ijar (May)	Marhhescevan (November)
Sivan (June)	Chisleu (December)
Thammuz (July)	Tebeth (January)
Ab (August)	Sheba (February)
Elul (September)	Adar (March)
Veadar—intercalary month—every three years.	

The month was divided into weeks of seven days, and the last day of each week was called the Sabbath.

Each day was divided into watches or hours corresponding to night and daytime.

Biblical Coins

Before the Babylonian exile there is no trace of money but only of weights. Gold and silver were weighed in the balance by means of little stones, models and examples of which were preserved in the Tabernacle (Exodus, xxx, 13). After the exile there is frequent mention of Hebrew coins. Pagan coins, too, were used.

Light shekel, silver.....40 cents	Farthing (Matt., v, 26).....½ cent
Heavy shekel, silver .....80 cents	Farthing (Matt., x, 29) .....1 cent
Shekel, gold $12.87	Penny (Matt., xviii, 28) ...17 cents
Manah, silver (Mna) $20.24	Groat (Luke, xv, 8) .....17 cents
Manah, gold (Mna) $323.96	Drachma .....17 cents
Talent, silver $1,215	..... 51 cents
Talent, gold $19,440	Didrachma (Matt., xvii, 23) .30 cents
Stater (or Sicle) .....51 cents	Tribute Money (Matt., xvii, 24)
Gerah or Obol.....2½ cents	..... 32 cents
As .....From 1 to 17 cents	Piece of Silver (Matt., xxvi, 15)
Mite (Mark, xii, 42) .....¼ cent	

Biblical Weights

Light shekel .....160 grains	Light Talent .....83 lbs., 6 oz.
Heavy shekel .....320 grains	Heavy Talent .....166 lbs., 12 oz.
Light Manah	Bekah .....½ shekel
1 lb., 4 oz., 13 dwt., 8 grains	Rebah ....¼ shekel
Heavy Manah .....2 lbs., 8 oz.	Gerah .....1-20 shekel

Talent or Kikkar .....60 manahs

Biblical Measures of Length

The unit was a cubit (forearm) divided into:

Barley Corn	.33 in.	Foot	10.66 in.
Finger	.66 in.	Small cubit	13.33 in.
Palm	2.66 in.	Building cubit	16.00 in.
Hand	5.33 in.	Large cubit	18.66 in.
Span	8.00 in.		

A Sabbath day's journey. 1 U. S. mile
A day's journey... 33 1-5 U. S. miles
Ezekiel's Reed ..... 11 feet

Biblical Dry Measure

Log	.69 pints	Hin	1.04 gallons
Cab	2.76 "	Seah	2.08 "
Omer	4.96 "	Ephah	6.20 "

Kor ..... 62.00 gallons

Biblical Liquid Measure

Log	.81 pints	Him	1.40 gallons
Cab	3.24 "	Seah	2.90 "
Omer	6.70 "	Bath	8.40 "

Kor ..... 84.00 gallons

TRADITION

The Bible is silent or at least is not clear on a number of matters such as the baptism of infants and the exact number of the sacraments, concerning which the Church follows tradition.

Tradition consists of the truths of the Catholic Faith revealed by Jesus Christ to His apostles and handed down to us through the teaching of the Church and the writings of the holy fathers and doctors.

The Apostolic Fathers are Christian writers of the first and second centuries who are known or who are considered to have had personal relations with the Apostles and whose writings echo genuine Apostolic teaching. Chief in importance are: St. Clement (58-97), Bishop of Rome and third successor of St. Peter in the Papacy; St. Ignatius (50-98), Bishop of Antioch and second successor of St. Peter in that see, reputed to be a disciple of St. John; St. Polycarp (69-155), Bishop of Smyrna and a disciple of St. John. The author of the Didache and the author of the Epistle of Barnabas are also numbered among the Apostolic Fathers.

The Fathers of the Church are those "who stood at the cradle of the infant Church." They were writers who lived in the first eight centuries after the birth of Christ, who led saintly lives, propagated Christian doctrines, and suppressed heresy. The unanimous acceptance of a doctrine by the Fathers makes it an article of faith; the unanimous rejection brands it a heresy. The Church recognizes the Fathers as her mouthpieces. To be numbered among the Fathers, four qualities are required of a writer. First, he must have lived when the Church was in her youth; hence St. Gregory the Great who died about 604 is regarded as the last Father of the West, and St. John Damascene who

died about 754 is considered as the last Father of the East. Second, he must have led a saintly life. Third, his writings must not only be free from error, but must excel in the explanation and defense of Catholic doctrines. Fourth, the writings must bear the seal of the Church's approval. Among the Fathers of the Church not acclaimed as Doctors (the list of Doctors including no martyrs) are: St. Justin Martyr (100-165), a layman and a Christian apologist of Asia Minor and Rome; St. Irenaeus (130-200), Bishop of Lyons, who opposed Gnosticism; and St. Cyprian (200-258), Bishop of Carthage, who opposed Novatianism.

The Doctors of the Church include many Fathers of the Church. They are ecclesiastical writers of eminent learning, and a high degree of sanctity, who have received this title because of the great advantage the whole Church has derived from their doctrine. Their writings are not necessarily entirely free from error. The required conditions before a man can be proclaimed a Doctor of the Church are: first, eminent learning; second, a high degree of sanctity; and third, proclamation by the Church. They are, in chronological order, as follows.

Name	Office	Work	Dates
St. Hilary	Bishop of Poitiers	Opposed Arianism	300- 368
St. Athanasius	Bishop of Jerusalem	Father of Orthodoxy	296- 373
St. Ephraem	Deacon	Exegete. Liturgical poet of the Orient	306- 373
St. Cyril	Bishop of Jerusalem	Catechetical teachings	315- 386
St. Gregory	Bishop of Nazianzen	Opposed Arianism	325- 389
St. Basil the Great	Archbishop of Caesarea	Father of Oriental Monasticism	329- 379
St. Ambrose	Archbishop of Milan	Founded Christian Hymnology	340- 397
St. Jerome	Priest	Father of Biblical Science	340- 420
St. John Chrysostom	Abp. of Constantinople	Golden mouthed reformer	347- 407
St. Augustine	Bishop of Hippo	Doctor of Grace	354- 430
St. Cyril	Bishop of Alexandria	Defended the Church against Nestorius	376- 444
St. Peter Chrysologus	Bishop of Ravenna	Opposed Monophysitism	406- 450
St. Leo the Great	Pope	Unified the Church	440- 461
St. Gregory the Great	Pope	Began the conversion of England	590- 604
St. Isidore	Bishop of Seville	Welded the Spanish people into a homogeneous nation	560- 636
Ven. Bede	English Historian	Most learned man of his day	672- 735
St. John Damascene	Last Greek Father	Opposed Iconoclasm	676- 770
St. Peter Damian	Cardinal-Bp. of Ostia	Reformer	1007-1072
St. Anselm	Bishop of Canterbury	Defended the Church against the State	1033-1109
St. Bernard	Abbot of Clairvaux	Opposed the errors of Abelard	1090-1153
St. Albertus	Dominican Friar	Master of Dogmatic Theology	1206-1280
St. Bonaventure	Card. Bp. of Albano	Master of Scholastic Theology	1221-1274
St. Thomas Aquinas	Dominican Friar	Angelic Doctor; author of the "Summa"	1225-1272
St. Peter Canisius	Jesuit	Leader of the Counter-reformation	1521-1597
St. John of the Cross	Co-founder of Discalced Carmelites	Doctor of Mystic Theology	1542-1591
St. Robert Bellarmine	Cardinal	Defined the relations of Church and State; upheld the principles of democracy	1542-1621
St. Francis de Sales	Bishop of Geneva	Famed for Religious Journalism	1567-1622
St. Alphonsus Liguori	Bp. of San Agata dei Goti	Master of Moral Theology	1696-1787

EVERY CHRISTIAN MUST BELIEVE:

1. That there is one God, a pure spirit, Maker of heaven and earth, without beginning or end, omnipresent, knowing and seeing all, omnipotent, infinite in perfection.

2. That there are three persons in God, equal, and of the same substance: the Father, the Son, born of the Father, and the Holy Ghost proceeding eternally from the Father and the Son, all three eternal in wisdom and power, and all three the same Lord and the same God.

3. That God created the angels to be with Him forever, that some of them fell and became devils; that God created Adam and Eve, the first parents, placed them in Paradise, wherefrom they were justly banished for eating the forbidden fruit; therefore we are born in sin and would have been lost had not God sent us a Saviour.

4. That the Saviour is Jesus Christ, the Son of God, equal to the Father in all things; perfect Man with a body and soul like ours.

5. That Christ was conceived in the womb of the Virgin Mary, by the power of the Holy Ghost, without any man for His father; that she remained a pure virgin; that during His life He founded the Christian religion and offered Himself a sacrifice for the sins of the world by dying on the cross to gain mercy, grace, and salvation for us.

6. That after His death and burial He rose to life on the third day, manifested Himself to His disciples for forty days; ascended into heaven, where He continually intercedes for us; whence He sent down the Holy Ghost upon His Apostles to guide them and their successors in truth.

7. That He is the head of the Catholic or Universal Church, His Spirit acting as its director; that He founded the Church on a rock; that it is always victorious against the powers of death and hell; that it is always One because its members profess one faith, one communion, under one pastor, the successor of St. Peter to whom Christ committed His whole flock; that it is always Holy because it teaches a holy life; that it is Catholic because it has subsisted in all ages, and has taught all nations the truth; that it is Apostolic because it derives doctrines, mission, and succession from the Apostles.

8. That the Scriptures, Old and New Testaments, were deposited by the Apostles with the Church, who is the guardian and protector, interpreter, and judge of all controversies concerning them; as interpreted, these Scriptures, with the teaching of the Church founded on Tradition, must be received by all as the practice and rule of faith.

9. That Christ instituted seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.

10. That Christ also instituted the sacrifice of His Body and Blood as a remembrance of His death and Passion in the Mass, where every day He is immolated upon the altar, being Himself both priest and victim; that we are united with Him, adore Him, give Him thanks, obtain His grace and pardon in the Mass.

11. That in the Church there is a communion of saints by means of which we communicate with the holy ones in heaven, give thanks to God for His gift to them and beg a share in their prayers; that we communicate with the faithful in purgatory by offering prayers, alms and sacrifice to God for them.

12. That without divine grace we cannot make even one step toward heaven; that all our merits are the gifts of God; that Christ died for all men; that God is not the author of sin; that His grace does not take away our free will.

13. That Christ will come from heaven on the last day to judge us all; that the dead, good and bad, shall rise from their graves to be judged according to their works; that the good shall go to heaven, body and soul, to be happy for all eternity; that the wicked shall be condemned, body and soul, to the everlasting torments of hell.

EVERY CHRISTIAN MUST DO THE FOLLOWING THINGS:

1. Worship God by faith, in humbly adoring and embracing all truths which God has taught, however obscure and incomprehensible they may appear to us; by hope, in honoring the infinite power, goodness and mercy of God, and the truth of His promises, by the expectation of mercy, grace and salvation through the merits of Christ; by charity, in loving God wholeheartedly for His own sake, and neighbors for God's sake; by the virtues of religion, namely, adoration, praise, thanksgiving, oblation, sacrifice and prayer, daily if possible. Avoid all idolatry, false religion and superstition, including fortune-telling, witchcraft, charms, spells, dreams, observation of omens, all of which are heathenish, contrary to the dependence of the Christian soul on God.

2. Reverence the name of God and His truth by the observance of all lawful oaths and vows, by avoiding all false, rash, unjust, or blasphemous oaths and curses.

3. Dedicate some notable part of his time to divine service, consecrate those days God has ordered to be kept holy.

4. Love, reverence, and obey parents and lawful superiors, spiritual and temporal; observe the laws of the Church and State, care for children and others under his care in both their souls and bodies.

5. Abstain from all injuries to his neighbor's person, by murder or other violence; from all hatred, envy, and desire of revenge; from spiritual murder by drawing him into sin by words, actions, or bad example.

6. Abstain from adultery, uncleanness of thought, word and action.

7. Avoid stealing, cheating, or wronging his neighbor's goods and possessions; give everyone his own, pay debts, make restitution for damages he has caused.

8. Avoid wronging his neighbor in character or good name, by detraction or rash judgment, or by dishonoring him with reproaches or affronts, or by robbing him of peace of mind by scoffs and contempt, or by carrying stories backward and forward, thus robbing him of his friends: Restitution or satisfaction for any wrongs done to him must be made.

9. Refrain from all desires of lust with regard to a neighbor's wife.

10. Resist all irregular desires for the goods of a neighbor, whatever they may be, and avoid even internal, unjust actions against him.

THE SACRAMENTS OF THE CHURCH

The Catholic Church teaches that there are but seven sacraments, instituted by Jesus Christ Himself. They are the ordinary channels or means of grace for those properly disposed to receive them. The sacraments of Baptism, Confirmation and Holy Orders can be received only once because they imprint a character or indelible mark on the soul. To confer a sacrament validly, that is, to produce the effects intended by Christ, the one administering it need not be in the state of grace but he must intend to do what the Church wishes.

Baptism — By this sacrament we are made Christians, children of God and heirs of heaven. It is absolutely necessary for salvation. No other sacrament can be received before its reception. It is administered by means of water. This is baptism strictly so-called. If it cannot be had, then baptism of blood or baptism of desire can suffice. Its effects are the removal of the stain of original sin, the stain of actual sin and the remission of the punishment due to sin. It can be validly received by infants.

The ordinary minister of baptism is a priest; in case of necessity, anyone can baptize by using the formula: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

Confirmation — By this sacrament we become strong and perfect Christians. It increases grace and strengthens one in the Catholic Faith, and cannot be neglected without grave sin.

The bishop is the ordinary minister of confirmation.

Holy Eucharist—This sacrament is the real, true and substantial Presence of the Body and Blood, Soul and Divinity of Jesus Christ under the appearance of bread and wine, or either one, or any part of either one. At the Consecration in the Mass the substance of bread and wine is changed into the Body and Blood of Christ, a change called Transubstantiation. The Holy Eucharist is the true food of the soul. It helps one to avoid mortal sin and to grow in virtue by conferring and increasing grace in the one who receives it worthily. The Holy Eucharist need not be received under two species except by the priest in the Holy Sacrifice of the Mass.

The priest is the ordinary minister of this sacrament.

Penance — This sacrament was instituted by Christ for the purpose of forgiving sins committed after baptism. All validly ordained priests have the power to forgive sins, a power had in virtue of the words: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, xx, 22-23).

When receiving this sacrament the penitent is his own accuser and the priest acts as judge, giving a penance in proportion to the gravity of the sins. To obtain absolution it is necessary that a person be truly sorry for his sins, make them known to the confessor and make due satisfaction, that is, perform the penance imposed on him by the priest. The penitent must confess all mortal sins which he remembers and which have not yet been forgiven. Sorrow for sins can be perfect or imperfect: perfect, which arises because the Supreme Good, God, has been wronged; imperfect, which comes from other motives, as hatred of sin, fear of hell, loss of heaven. This sacrament is absolutely necessary for one who has fallen into mortal sin after baptism. An act of perfect contrition outside confession reconciles the sinner to God but still he must have the desire to confess his mortal sins.

The minister of this sacrament is the priest.

Extreme Unction — This is a sacrament instituted by Christ through which those in danger of death from bodily illness or infirmity are strengthened by grace for the good of the soul and often of the body, by the anointing with holy oil and the prayers of the priest. It remits all sin and the punishment due to sin.

Extreme Unction can be administered validly only by a priest.

Holy Orders — Instituted by Christ, this sacrament confers on a man grace and spiritual powers, enabling him to perform validly and worthily the sacred and ecclesiastical functions. The three major orders are subdiaconate, diaconate and priesthood. In virtue of his ordination a priest has the power to consecrate the Body and Blood of Christ and to forgive sins.

The ordinary minister of Orders is a consecrated bishop.

Matrimony — This sacrament, instituted by Christ, gives grace to sanctify the legitimate union of man and woman, to help them beget children properly and educate them seriously. Marriage is indissoluble, that is, the marriage bond cannot be broken even by adultery or heresy. The Church alone has the power to constitute marriage impediments and to grant separations, in which case neither party is free to marry again while the other lives. Clerics in major orders and religious with a solemn vow of chastity cannot marry validly.

The Church teaches that the persons themselves are the ministers of this sacrament. For Catholics the presence of the priest is required for validity; he is the minister of the ceremonies.

RITES AND CEREMONIES OF CONFIRMATION

(It is proposed to give in the Almanac over a period of years the rites and ceremonies for the administration of the seven sacraments. This is the second instalment. See the 1941 Almanac for the rites and ceremonies of Baptism.)

Confirmation is that sacrament of the New Law in which, through the laying on of the bishop's hands, the anointing with chrism, and the prayer, a baptized person is strengthened by the Holy Ghost in order steadfastly to profess the Faith and faithfully to live up to it. The rites used by the Apostles in the administration of the sacraments have not been recorded in detail in Sacred Scripture. Had the Apostles used no ceremony in administering confirmation but the simple imposition of hands with prayer, the Church would still be at liberty to add such rites as might seem calculated to awaken sentiments of piety in the faithful, and impress them with the nature and effects of the sacrament.

Minister — The power to confirm resides in the bishops of the Church, who, succeeding the Apostles, are the ordinary ministers of confirmation. This particular and exclusive right of the bishops corresponds to the elevated rank of this sacrament. While the construction of an edifice is intrusted to those of inferior grade, the completion of the same, the crowning of the structure, is reserved to the architect, or, more properly, the master workman. In like manner, the crowning of the spiritual edifice which is begun in baptism belongs to him who holds the highest rank and dignity among the ministers of Christ. Priests may become extraordinary ministers of this sacrament by special delegation from the Apostolic See. All priests of the Oriental Rite have this privilege by law.

Rite — The bishop proceeds to the middle of the altar, vested with the robes and symbols of his high-priestly office, with the mitre upon his head, and holding the pastoral staff in his right hand. Sitting on the faldstool, he delivers a brief sermon to those to be confirmed and all others present. After washing his hands to signify the purity and sanctity with which the ministers of the sacraments should proceed to dispense the divine mysteries, he lays aside the mitre, rises, faces those to be confirmed kneeling before him, and prays with joined hands:

"May the Holy Ghost come down upon you, and may the power of the Most High preserve you from sin," to which all answer: "Amen."

Then the bishop, signing himself with the right hand from forehead to breast, says:

V. "Our help is in the name of the Lord."

R. "Who hath made heaven and earth."

V. "O Lord, hear my prayer."

R. "And let my cry come unto Thee."

V. "The Lord be with you."

R. "And with thy spirit."

Let us pray.

"Almighty, everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them the remission of all their sins, send forth upon them Thy sevenfold Spirit, the Holy Paraclete from heaven."

R. "Amen."

V. "The Spirit of wisdom and of understanding."

R. "Amen."

V. "The Spirit of counsel and of fortitude."

R. "Amen."

V. "The Spirit of knowledge and of godliness."

R. "Amen."

"Replenish them with the spirit of Thy fear, and sign them with the sign of the Cross ✠ of Christ, in Thy mercy, unto life eternal. Through the same, our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Spirit, world without end."

R. "Amen."

Imposition of hands — The bishop now puts on his mitre and sits on the faldstool or walks before

the rows of candidates if there be a large number. As each approaches and kneels before him, he lays his hand upon the candidate's head, inquiring the name of each one who is presented to him by the godfather or godmother. These remain standing with their right hand placed upon the right shoulder of their spiritual children, thereby taking upon themselves the obligation of standing by them, both by word and example, in the spiritual combat for which they are initiated by this sacrament.

Anointing with chrism — The bishop, dipping his thumb into the holy chrism and repeating the saint's name which is taken by each one, pronounces the sacramental formula:

"N. I sign thee with the sign of the cross ✠" (anointing at the same time upon his forehead in the form of a cross). "And I confirm thee with the chrism of salvation: In the name of the Father ✠, and of the Son ✠ and of the Holy ✠ Ghost. Amen."

The holy chrism in the Latin Church is made of oil of olives, and of balsam, the latter ingredient signifying the sweet odor of virtue, which the perfect Christian spreads around him. The chrism is called the "chrism of salvation" because it signifies the saving influence of the Holy Ghost, by which we are strengthened unto everlasting life. The forehead is anointed with the sign of the cross to teach us that sacramental grace is given in virtue of the sacrifice of the Cross only; to remind those confirmed that they must not be ashamed to boldly profess their faith in Jesus Christ crucified; that by this sacred unction, the soul is sealed in the Holy Ghost by a spiritual, indelible mark, which enrolls those confirmed forever in the service of Christ.

Blow on the cheek — Lightly striking each of the newly-confirmed on the cheek, the bishop says:

"Peace be to thee."

This blow on the cheek, probably a relic of the ceremony of the Kiss of Peace, serves to remind the Christian that being anointed and strengthened, he should be a valiant athlete, ready to suffer every adversity, even death, for the sake of Christ.

Conclusion — While the bishop cleanses his fingers, the following Antiphone is read or sung:

"Confirm, O Lord, that which Thou hast wrought in us, from Thy Holy Temple which is in Jerusalem."

V. "Glory be to the Father, etc."

The Antiphone is then repeated. Setting aside the mitre, the bishop rises, and, standing before the altar with joined hands, he says:

V. "Show us Thy mercy, O Lord."

R. "And grant us Thy salvation."

V. "O Lord, hear my prayer."

R. "And let my cry come unto Thee."

V. "The Lord be with you."

R. "And with thy spirit."

Let us pray.

"God, who didst give to Thine Apostles the Holy Spirit, and didst ordain that by them and their successors He should be delivered to the rest of the faithful, look mercifully on the service of our humility, and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the Holy Cross, may by the same Holy Spirit descending upon them, and vouchsafing to dwell therein, be made the temple of His glory. Who with the Father and the same Holy Spirit livest and reignest, world without end. Amen."

Then he adds:

"Behold, thus shall every man be blessed that feareth the Lord."

Turning to the persons confirmed, he blesses them with the sign of the Cross:

"May the Lord bless ✠ you out of Sion, that you may see the good things of Jerusalem all the days of your life, and have life everlasting. Amen."

Abandonment — First stage of the soul's union with God: by conforming to His will, accepting trials and sufferings, surrendering natural consolations for the purpose of purification.

Abbess — A title commonly ascribed to the superioress of a community of nuns. The office of abbess existed as early as the sixth century. Since then it has had a very gradual development, and in the course of time, Canon Law has decreed the manner of election, the extent of powers, and the rights and privileges of an abbess. A bishop may confer the dignity of abbess which is regularly symbolized by a ring and staff.

Abbey — An independent canonically erected monastery generally built around a quadrangle, ruled by an abbot or abbess, and consisting of the following: almonry, calefactory, cellars, cells, chapter house, choir, cloister, conference room, dormitory, guest house, infirmary, kitchen, novitiate, oratory, parlor, refectory, workshops.

Abbot — The superior of a community of men consecrated to God by the religious vows, and dwelling in monastic institutions. It is also used to designate the office of such a superior. The earliest abbots were frequently laymen, since among several hundred monks in the first ages of the Church, there might be only one or two priests. In time, however, the abbot on his inception was obliged to enter the sacerdotal state. As with the abbess, the election, duties and privileges of an abbot have had a gradual development since the sixth century. Some abbots were invested with episcopal jurisdiction over their subjects, and hence were permitted the use of the mitre, crozier and ring, indicative of their authority.

Abdication — The renunciation of a benefice or dignity. It must be voluntary and not in any way connected with a sale. Papal abdication must be made into the hands of the College of Cardinals, which body must elect a successor.

Abduction — The carrying off or keeping of a woman against her will. Abduction is an impediment and renders a marriage with the one abducted invalid.

Abjuration — Renunciation of apostasy, heresy or schism.

Abortion — When a practitioner or other person intentionally removes the fetus, even in the earliest period of pregnancy, direct abortion is committed and is a grievous sin, amounting to homicide. When in an operation on the mother, the child is accidentally injured or expelled, indirect abortion occurs. Indirect abortion is sometimes permitted with sufficient and grave reason, as, for instance, to save the mother's life, providing every precaution be taken to save the life of the child, and providing the child receive timely baptism. Direct abortion has always been condemned by the Church as a crime of the most heinous nature. According to the New Code of Canon Law, those who procure abortion, not excepting the mother, if the abortion has actually taken place, incur an excommunication reserved to the ordinary (C. 2350). Those who co-operate physically or use moral force also incur this excommunication.

Absolution — Absolution is had when the priest using the authority he has received from our Lord, grants the remission of sins. This faculty, as it is called, is possessed by all priests, when a person is in danger of death. But in ordinary cases, priests must have the additional faculty which is called jurisdiction. Since a priest acts as a judge in the Sacrament of Penance, and passes sentence on the penitent, it is quite natural that he can only judge and pass sentence upon those who are subject to him. In general, a bishop has jurisdiction within his own diocese, which jurisdiction he can and usually does delegate to the priests of that diocese.

Absolution, General — A blessing of the Church, to which a plenary indulgence is attached, given at stated times to religious and tertiaries. It also is given without confession of sin where confession is impossible, such as to soldiers on the battlefield. Persons so absolved must acknowledge the sins from which they were absolved in their next confession.

Abstinence — Abstinence, in its restricted and special sense, denotes voluntary deprivation of certain kinds of food and drink, in a rational way, and for the good of the soul. On a fasting-day the Church requires us to limit the quantity as well as the kind of our food. On an abstinence-day, the limit imposed affects only the nature of the food we take.

Accessory to Another's Sin — Ways of being accessory to another's sin are by counsel, by command, by provocation, by consent, by praise or flattery, by concealment, by partaking, by silence, by defense of the evil done.

Acclamation — At the Mass of the Coronation of the Pope, the people cry out three times: "Long life to our lord who has been appointed Supreme Pontiff and universal Pope." Acclamation is also a form of papal election, when a candidate is proclaimed pope without a previous consultation or formal election.

Acolyte — Acolyte is the highest of the four minor orders. It is the duty of an acoylte to serve the priest at Mass, by supplying wine and water, and carrying the lights. The functions of acolyte are now freely performed by laymen, though the order is still always received by those who aspire to the priesthood.

Action Francaise — A movement founded in France about 1897 by Charles Maurras, an atheist, who sought Catholic Royalists' support to restore the monarchy. It made religion subservient to politics and fostered hate and violence, and propagated paganistic doctrines through its review, "Action Francaise," which was condemned by the Pope. In 1939 the managing committee of the newspaper petitioned Pius XII for revocation of the condemnation and professed veneration for the Holy See and the Pope. After consideration by the Holy Office, the ban was lifted.

Act of God — An accident that cannot be controlled by man, such as lightning, is attributed to God, the author of the laws of nature.

Actual Grace — A supernatural gift of God, enabling the intellect and will to elicit acts related to eternal life; called actual because it assists the faculty of the soul only when it is in operation.

Actual Sins — Personal acts or omissions contrary to the law of God; they may be mortal or venial, interior or exterior sins, due to weakness, ignorance or malice, against God, one's neighbor or oneself.

Ad Bestias — Lat. "to the beasts" — referring to Christians condemned to death in the arena.

Ad Libitum — Lat. "at one's pleasure" — referring to a choice of a prayer in the Office or in the Mass.

Ad Limina Visit — A pilgrimage to the tombs of Saints Peter and Paul, required of all bishops every three to ten years when also they render an account of their dioceses to the Pope. The term is derived from the Latin *Ad limina apostolorum:* "to the thresholds of the Apostles."

Administrator — The priest or bishop appointed to administer a diocese or parish which is vacant.

Adoption — Act by which a person legally takes the child of another as his own. Those who are declared incapable of marrying by civil law on account of legal adoption, are likewise forbidden to contract marriage by Canon Law (C. 1080).

Adoration — An act of religion offered to God alone because of His infinite perfection and supreme dominion. It is expressed outwardly in postures of reverence and prayers of praise.

Adultery — Carnal intercourse of a married person with another who is not the lawful spouse. The Catholic Church holds that the bond of marriage is not and cannot be dissolved by the adultery of either party. Canon Law, however, allows separation from bed and board, whether permanent or temporary, for various causes. Of these, adultery is one of the chief. The right to this separation accrues to either party in consequence of the adultery of the other, provided that the guilt be certain and notorious, whether in fact or in law. The adultery of either party is a sufficient cause entitling the innocent person to claim judicial separation for life. According to the statutes of many states, adultery is a sufficient cause for the absolute severance of the nuptial bond. The Church, however, does not recognize these divorces. Catholics cannot obtain an absolute divorce on the ground of adultery.

Advent — The word signifies "coming" or "arrival." It is applied to the period of waiting which preceded the coming of the Son of God, and this name is given to the four weeks preceding Christmas to recall to the minds of the faithful this period of preparation for the first coming of the Saviour in His birth as man. It begins with the Sunday nearest the feast of St. Andrew. The reason for this is that St. Andrew showed his brother Simon Peter the way to Christ. Records of a liturgical period called Advent are found as far back as the year 380, at the time of the Council of Saragossa.

Affinity — The relationship existing between a man and his wife's relatives and a woman and her husband's relatives. Affinity invalidates marriage in any degree of the direct line, and in the collateral line to the second degree inclusively (C. 1077).

Agape — In the very first age of the Church the Eucharistic celebration was preceded by an ordinary meal, and this was known as the Agape. The strictly liturgical agape disappeared within less than a hundred years after the preaching of the Gospel. Adaptations of it survived until about the fifth century.

Age of Reason — The time of life when one begins to distinguish clearly between right and wrong, understands an obligation and takes on moral responsibility; generally at seven years of age.

Agnosticism — A theory which claims that man cannot know reality because he is unable to apprehend it or it is unknowable. Applied to religion, it claims that human reason cannot know God. The Church in the Vatican Council declared that with the natural light of human reason, God may be known.

Agnus Dei — A disc of wax having on one side the impression of a lamb, and on the other the name and arms of the Pope. It is generally covered with textile and worn suspended from the neck. Its purpose is to protect its possessor from evil.

Agrapha — Sayings supposed to have been spoken by our Lord.

Alleluia — An ejaculation derived from the Hebrew, meaning "Praise the Lord;" used in the Church during joyful seasons.

Allocution—An address delivered from the throne by the Pope to the cardinals in secret consistory.

Alma Mater — Lat. "nourishing mother" — applied to universities and schools which are considered the foster mothers of students.

Alms-deeds — Material help given to another for God's sake and necessary in a Christian society as a bond uniting all in dependence on God.

Alpha and Omega — The first and last letters of the Greek alphabet, used to refer to Christ, the beginning and end of all things.

Altar — A table on which the Sacrifice of the Mass is offered. By decree of Pope St. Felix I it was required that the Sacrifice be offered on the tombs of martyrs, in conformity with which relics of martyrs are now placed in every altar, and hence also the tomb-like

structure of the modern altar. A portable altar consists of an altar-stone which must contain the relics of two canonized martyrs.

Amen — A Hebrew word signifying "truly," "certainly." It is an assent to a truth or an expression of a desire, and is equivalent to: "so be it." In this sense it may express consent to the divine will. In the words of Christ: "Amen, I say to you," it means "of a truth."

At the end of prayers "Amen" signifies a desire to obtain what we ask. Thus it is said by the server at Mass, as a sign that the faithful unite their petitions to those of the priest.

Anathema — A thing given over to evil, so that "anathema sit" means "let him be accursed." St. Paul uses it against those who repudiate our blessed Savior. Those against whom it is used are excluded from the communion of the Church. Those who are so condemned, however, may return to the Church if they repent.

Angelic Doctor — St. Thomas Aquinas (1225-1274), so called because of the sanctity of his life and the sublimity of his philosophical and theological writings.

Angels — Spiritual beings, created by God, but superior in nature and intelligence to man. When they were created is an open question. The angels have no body, but they are capable of assuming bodies, as we read in Scripture.

They are purely spiritual intelligences. They do not have to reason, as we do; their knowledge is intuitive, depending on the images received from God. God put them on probation with the help of sanctifying grace, but Lucifer and many others fell through pride and were cast into hell without hope of pardon. The very greatness and perfection of angelic nature, says St. Gregory the Great, made their sin unpardonable.

The good angels went into everlasting bliss. They are ministering spirits serving God. We offer veneration and inferior honor to these angels due to their noble nature. God alone do we adore with latria, or supreme adoration.

Angelus — The practice of ringing a bell for the recitation of the Hail Mary, introduced by the Franciscans in 1263, has since developed into the universal custom of reciting a prayer at morning, noon and evening, in honor of the Incarnation. During paschal time the Regina Coeli takes the place of the Angelus.

Anglican Orders — Anglican Orders were declared invalid under Pope Leo XIII who had the question of their validity thoroughly investigated and gave the decision September 18, 1896, in his bull "Apostolicae Curae."

Annulment — A civil or ecclesiastical declaration that a supposed marriage never was valid owing to a known or hidden impediment.

Annunciation — The Angel Gabriel's announcement to the Virgin Mary that she was to become the Mother of God. The event is commemorated in the daily recitation of the Angelus during the greater part of the year and by a special feast on March 25.

Antichrist — It is the constant belief of the Church since the time of Irenaeus that before our Lord comes again, a great power will arise which will persecute the Church. In St. Matthew's Gospel we read that the false Christs and false prophets shall be so clever "as to deceive, if possible, even the elect." While the antichrist, properly speaking, may be expected just before the end of the world, those who attack Christ and His Church should be so classified and avoided as antichrists.

Antipopes — False popes who, while not duly elected, claimed the papacy and attempted to rule the Church. There have been thirty-seven antipopes.

Apocrypha — Greek "hidden" — writings that claim sacred origin supposed to have been hidden for generations. They lack genuineness and canonicity, and are not included in the Bible.

Apologetics — Science of the explanation of religious teaching according to reason. SS. Justin and Irenaeus were the first apologists.

Apostasy — A breaking away from religion after baptism — a rejection of the Faith. When manifested outwardly with consciousness of the obligation to remain in the Faith, apostasy involves excommunication reserved to the Holy See.

Apostle — One who is sent. The apostles were men sent by Christ to spread the Gospel throughout the world. The apostles were bishops, and so had the power to consecrate, ordain, confirm, etc. They received a divine commission to preach the Gospel to the whole world — to be witnesses of Christ "even to the end of the earth." They had the power of founding churches, ordaining bishops, and other ecclesiastics. All these powers, however, they exercised in subjection to St. Peter, who was the head of the Church. The bishops are successors of the apostles, but their power is limited to the sphere of their jurisdiction, whereas that of the apostles was universal.

Apostolic Delegate — The representative of the Pope who watches over and informs His Holiness of the state of the Church in a certain territory. When countries have diplomatic relations with the Holy See he has a diplomatic character, otherwise purely ecclesiastical. He precedes all ordinaries in his territory excepting cardinals.

Apostolic Indulgences — Attached to crucifixes, rosaries, medals, etc., by the Pope or an authorized priest when the articles are blessed. Such articles must be carried on one's person or kept in a suitable place.

Apparitions — Remarkable appearances or manifestations made by God in an extraordinary manner, either before the senses in flesh and blood or in luminous form.

Archimandrite — The superior of a monastery in an Eastern Church, such as among the Melchites or Uniate Greeks; also an honorary title of officials in Eastern Churches.

Articulo Mortis — Lat. "at the moment of death" — referring to indulgences granted to those about to die.

Ascension — Christ's ascending into heaven forty days after His Resurrection. It is commemorated by a special feast, which is a holyday of obligation.

Ashes — Ashes were used in ancient religions to express humiliation and sorrow, and their use was continued in the early and medieval Church as a symbol of penance. On Ash Wednesday blessed ashes are placed on the foreheads of the faithful to remind them they are but dust and ashes, and that they should enter upon the holy season of Lent, of which this is the first day, with a humble and mortified spirit. This is a sacramental.

Asperges — The first word of the ninth verse of the fiftieth psalm "Asperges Me," meaning "Thou shalt sprinkle me" — sung during the ceremony of sprinkling with holy water before High Mass on Sundays.

Aspiration — A prayer said in a breath, derived from the Latin, *Aspiro,* to breathe, and so containing only a few words, as for example, "My Jesus, mercy." Indulgences are applied to many of these prayers.

Assumption — The reception into heaven of the body of the Blessed Virgin shortly after her death. Its commemoration on August 15 is a holyday of obligation.

Atheism — A system opposed to theism, which denies God's existence and refers mortality to a material rather than a spiritual source.

Atonement — The suffering of Christ caused by sin; the payment of the debt to divine justice that He alone could make. The atonement was an act of love because the complete anguish He endured was not absolutely necessary.

Attributes of God — Though God is one and simple, we form a better idea by applying characteristics to Him, such as: almighty, eternal,

holy, immortal, immense, immutable, incomprehensible, ineffable, infinite, intelligent, invisible, just, loving, merciful, most high, most wise, omnipotent, omniscient, omnipresent, patient, perfect, provident, self-dependent, supreme, true.

Attrition — Imperfect contrition based on an inferior motive such as the loss of heaven or the punishment of hell, not on the pure love of God.

Audiences, Papal — Receptions by the Holy Father to groups or individuals. Requests for audiences are made to the Master of the Chamber.

Aureole — A symbolic oval of light placed over the heads of saints in Christian art to symbolize their special honor in heaven; also called a halo or nimbus.

Authority — The right of some to impose the duty of obedience on others. There must be authority everywhere as well as obedience, but men are not bound to live under any particular form of authority.

If a particular form of authority encroaches upon the rights and liberties of the people, a revolution may be justified. When the authority of the State and that of the Church conflict, the State is not to be obeyed against God. All authority comes from God.

Auto da fe — The public ceremony in which those convicted of heresy by the Inquisition were given their final sentence.

Banns of Marriage — Three publications of an intended marriage on Sundays or holy days in the churches of the parties concerned for the purpose of discovering any impediments that may invalidate the marriage. Ordinarily the pastor should not perform the marriage until three days after the last publication of the banns.

Baptism — The sacrament of initiation and regeneration. By pouring water on the head of the person to be baptized, while invoking the Holy Trinity, he is cleansed of original sin and made a disciple of Christ. This is baptism by water, which may be administered also by immersion or aspersion. There are two other kinds of baptism: by blood (or martyrdom) and of desire (perfect charity or love of God, and therefore implicitly the desire for the sacrament).

The significance of the ceremonies of baptism is very beautiful, yet few people ever think of them. Among the ceremonies are the following:

The person baptized is to receive in baptism the name of a saint, that the person may profit by the example and patronage of that saint. The priest breathes thrice upon his face to signify the new spiritual life which is to be breathed into his soul; he puts salt into his mouth, as a sign that he is to be freed from the corruption of sin. Then the priest solemnly exorcises the person; anoints his ears and nostrils with spittle — after our Lord's example, who restored sight to the blind man — and asks him in three separate interrogations whether he renounces Satan, all his works and all his pomps.

He next anoints him with the oil of catechumens on his breast and between his shoulders. The ancient athletes were anointed before their contests in the arena, and in the same way the young Christian is prepared for the "good fight" which lies before him. The recipient, through his sponsors if he be a child, professes his faith by reciting the Creed, and then the priest pours water three times on his head, in the form of a cross, at the same time pronouncing the words, "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost." After baptism, chrism is put on the top of his head to signify his union with Christ, the head of the Church; he receives a white garment, and a burning candle in his hands, a symbol of the light of faith and charity.

These rites are recommended by their beautiful symbolism and the majestic words which accompany

them as well as by their venerable antiquity.

Basilica — Originally the form of building used for early Christian churches, being an adaptation of a pagan edifice for Christian worship; the ground plan resembles a cross; the roof is supported by pillars with arched windows in the clerestory; the facade faces the East. Today the name basilica is applied to historic and privileged churches, such as those of St. Peter and St. John Lateran.

Beatification — A pontifical declaration that a member of the Church deserves to be regarded as residing in heaven due to a saintly life or heroic death. An examination of the life, virtues and writings is first made in the diocese of the candidate, as well as by the Church officially, before the person is declared blessed.

Beatific Vision — The vision of God enjoyed by the blessed in heaven, called beatific because it is the supreme source of happiness in heaven.

Beatitudes — Eight blessings given in the Sermon on the Mount: blessed are the poor in spirit, the meek, those who mourn, who seek justice, the merciful, peacemakers, the clean of heart and the persecuted.

Bells — Sacramentals used to remind us of God and our duties to Him, introduced toward the close of the fourth century. Tower bells have been rung at the elevation of the principal Mass in a church since the thirteenth century.

The power of calling the faithful to Church is often attributed to the efficacy of the bell; but, of course, this notion is a superstitious one. This power is due only to the blessing and prayer of the Church.

Benediction of the Blessed Sacrament — A religious service which originated in the fourteenth century with the custom of exposing the Blessed Sacrament. A blessing with the Host is given before It is taken from the ostensorium and replaced in the tabernacle.

Benediction with Ciborium — A less solemn form of benediction in which the Host remains in the ciborium and is not visible.

Benefice — Church property or revenue attached to spiritual offices for the support of the clergy.

Benefit of Clergy — The privilege of the clergy to be exempt from the jurisdiction of civil courts, once in effect in the American colonies, now abolished.

Benevolence — A disposition akin to charity, consisting in wishing well for the happiness of others.

Betrothal — A mutual agreement to marry. The contract to marry must be made in writing, signed by the parties and, in addition, by either the pastor or the ordinary of the place, or by at least two witnesses, if neither the pastor nor the ordinary sign. If either or both parties be unable to write, mention of that fact must be made in the document, for the validity of the act, and another witness must be added to sign the document. Promises of marriage made according to the prescribed form will be binding in conscience, but they do not give rise any more to the diriment impediment of public decency, nor to any canonical prohibiting impediment properly so called.

Betting — The backing of an issue with a sum of money, or other valuables, binding in conscience, if the object is honest, if the two parties have the free disposal of their stakes, if the bet is thoroughly understood by both parties, and if the outcome is not known beforehand. Bets are often null and void in the eyes of the law.

Bible, The — This name was given to the sacred books of the Jews and the Christians. The Catholic Bible is composed of a number of inspired books contained in the Vulgate translation and enumerated by the Council of Trent.

Some few Catholic theologians have, indeed, maintained that the Scriptures may err *in minimis* — i. e., in small matters of historical detail which in no way affect faith or morals. But in doing so, they do

not contradict any express definition of Pope or Council, though such an opinion has never obtained any currency in the Church.

Secondly, the Church affirms that all Scripture is the word of God, but at the same time it maintains that there is an unwritten word of God over and above the Scripture. The Catholic view is reasonable. If our Lord had meant His Church to be guided by a book, and by a book alone, He would have taken care that Christians should be at once provided with sacred books. As a matter of fact, He did nothing of the kind. He refers those who were to embrace His doctrine, not to a book, but to the living voice of His apostles and of His Church. "He who heareth you," He said to the apostles, "heareth Me." Scripture is a source, but by no means the only source, of Christian doctrine. We must also appeal to the tradition of the Church. The Church from the beginning taught by word and letter.

Again, it belongs to the Church, and to the Church alone, to determine the true sense of the Scripture; we cannot interpret contrary to the Church's decision, or to "the unanimous consent of the Fathers," without making shipwreck of the Faith. The Catholic is fully justified in believing with perfect confidence that the Church cannot teach any doctrine contrary to the Scriptures, for our Lord has promised that the gates of hell shall not prevail against His Church. On the other hand, Christ has made no promise of infallibility to those who expound Scripture by the light of private judgment.

It is not necessary for all Christians to read the Bible. Many nations, without knowledge of letters, without a Bible in their own tongue, received from the Church teaching which was quite sufficient for the salvation of their souls. Indeed, if the study of the Bible had been an indispensable requisite, a great part of the human race would have been left without the means of grace till the invention of printing. More than this, parts of the Bible are evidently unsuited to the very young or to the ignorant, and hence Clement XI condemned the proposition that "the reading of Scripture is for all."

Bible in Public Schools — The practice of reading the Bible in the public schools has been opposed by non-Christians and Catholics, as generally only Protestant versions are used. Catholic school teachers in the public schools enjoined upon to read the Bible may compare the Catholic with the Protestant versions and read verses common to both.

Bigamy — The contracting of a marriage while a previous one is still binding.

Bigotry — Ignorant adherence to a belief, opinion, or practice, combined with intolerance of others holding different views.

Bination — The celebration of Mass twice in one day by the same priest, permitted when there are not enough priests to satisfy the needs of a community.

Biretta — A stiff square cap with a number of ridges on top worn by clerics when entering the sanctuary and at other times.

Birth Control — The prevention of pregnancy, condemned by the Church as intrinsically evil because it defeats the primary purpose of marriage, i. e., the procreation of children, and lessens the respect of husband and wife, fulfilling only the secondary and baser purpose of allaying concupiscence.

Blasphemy — Evil, contumelious or reproachful language directed at or concerning God.

Bollandists—Belgian Jesuits, editors of the "Acta Sanctorum," an extensive collection of research into the lives of the saints.

Breviary — A book containing an abridgment of psalms, antiphons, responses, hymns, and selected parts of Holy Scripture. It has been in use from the infancy of the Church, though it has been subject to many revisions. In the present breviary we have seven hours

corresponding to Matins with Lauds, Prime, Tierce, Sext, None, Vespers and Compline.

Bribery — An immoral act aiming to defeat justice by influencing those in office to act in a particular manner for a stipulated sum of money or other valuables.

Brief — A letter issued by the Sovereign Pontiff at Rome, written on fine parchment in modern characters, subscribed by the Pope's secretary of briefs, and sealed with the Pope's signet-ring, the Seal of the Fisherman.

Brothers — Members of religious congregations and orders of men who follow a rule of life for the purpose of realizing personal sanctification and who perform works of Christian charity.

Bull — So named from the *bulla* (or round leaden seal, having on one side a representation of SS. Peter and Paul, and on the other the name of the reigning Pope), which is attached to the document (by a silken cord if it be a bull of grace, and by one of hemp if a bull of justice) and which gives authenticity to it.

Bullarium — A collection of papal bulls. That of Cocquelines containing the bulls of all popes from Leo the Great to Benedict XIII is the most famous.

Burial — Interment with ecclesiastical rites and in consecrated ground granted to all baptized, converts and catechumens; denied to apostates, heretics, schismatics, Freemasons, etc., those excommunicated, deliberate suicides, duelists, those who have ordered their bodies cremated, and public sinners.

Burse—A square case into which the priest puts the corporal which is to be used in Mass; a fund for the education of poor students.

Calendar, Ecclesiastical — An arrangement founded on the Julian-Gregorian determinations of the civil year, marking the days set apart for particular celebration.

Calumny — Lying about one's neighbor. Imputing to him faults of which he is not guilty.

Calvary — The hill near Jerusalem where Christ was crucified, so called from the Latin word *calvaria,* meaning skull, from the shape of the eminence.

Candelabrum — Name applied to a chandelier for lamps, now also applied to a candlestick, generally one holding a number of lights.

Candles — When used for liturgical purposes, candles should be made of pure virgin beeswax, typifying the flesh of Christ, Who was born of a virgin Mother. The wick symbolizes the soul of Christ and the flame His divinity absorbing and dominating both body and soul. Candles are blessed and distributed to the faithful for use in the home on Candlemas day, the feast of the Purification of the Blessed Virgin, celebrated on February 2. Blessed candles are a sacramental. Every Catholic home should have at least one, to be lighted when the Blessed Sacrament is brought to the sick.

Candlestick — A symbol of the Eucharist. Six are placed on the main altar, three on either side of the crucifix.

Canonical Hours — Times set apart for the recitation of the Divine Office: Prime, meaning first hour; Tierce, the third; Sext, the sixth; None, the ninth; Vespers, evening, and Compline, the last. Matins and Lauds are recited in the morning.

Canonization — A papal declaration that one already beatified is to be regarded as a saint and to be venerated everywhere. Proof of two miracles through intercession must first be accepted as having occurred after beatification. The celebration of canonization is solemnly held at St. Peter's, Rome.

Canon Law — Canon Law is the assemblage of rules or laws relating to faith, morals and discipline, prescribed or propounded to Christians by ecclesiastical authority. These are binding laws and liable to be enforced by penalties. In the early Church whenever a difficult case was set before a bishop, he had three things to guide him: Scripture, tradition and the holy

canons. The latter were the disciplinary rules which Church synods, beginning with the Council of Jerusalem, had established. A new code came into use in 1918 and contains five books, covering general rules, ecclesiastical persons, sacred things, trials, crimes and punishments.

Canon of Scripture — The list of inspired books accepted by the Church as books of the Bible.

Canopy — A cloth, wood, or metal covering for an altar or throne for dignitaries; also a white cloth carried over the Blessed Sacrament in procession.

Cantata — Originally meant a story set to music for one or two voices; now generally applied to choral music.

Canticle — A sacred scriptural chant or prayer differing from the psalms, used in the Divine Office, such as the Benedictus and Magnificat.

Capital Sins — Grave offenses which give rise to many more sins. They are: pride, covetousness, lust, anger, gluttony, envy, sloth. The opposite virtues are: humility, liberality, chastity, meekness, temperance, brotherly love, diligence.

Cappa Magna — A long garment with a train, lined with silk or fur, worn by bishops and cardinals.

Cardinal — The cardinals are commonly known as the princes of the Church. They owe their appointment solely to the Pope and are chosen usually from among those priests and bishops notable for their learning, piety and prudence.

The duties of the cardinals are twofold. They take an active part in the government of the universal Church; and at a vacancy of the Holy See, their duties are confined to protecting the Church and maintaining all things in their due order, till a conclave can be assembled for the election of a new Pope, who is chosen from among them. According to a regulation made by Sixtus V, their number is not to exceed seventy of whom six are cardinal bishops, residing in Rome and administering the suburbicarian sees (these number seven but two are frequently united), fifty are cardinal priests, charged with the spiritual ministry of the faithful, and fourteen are cardinal deacons who exercise the ministry of material charity: distribution of alms, care of hospitals, orphanages, etc. By Canon Law today all cardinals must be priests and at least twenty-four years of age, and all are made members of one or more of the Roman Congregations.

Cardinal Protector — A cardinal entrusted with the care of a particular religious group.

Cardinal Virtues — The four principal virtues of justice, prudence, temperance and fortitude.

Cases of Conscience — Problems exemplifying the application of the moral and canon law, such as in the case of a thief: in how far he is obliged to make restitution.

Cassock — A gown worn by clerics and priests — usually black for priests, purple for bishops and prelates, red for cardinals, white for the Pope.

Catacombs — In the days of the early Church, the Christians were subject to many and vigorous persecutions. It was necessary, therefore, that they should bury their dead and hold public worship in places far removed from the eyes of their persecutors. Hence the catacombs, which were long subterranean passageways, whose walls were lined on both sides with niches in which the dead were buried. These niches were sealed with a slab set in mortar. There were places where these tunnels widened out so as to make room for a moderate assembly of the faithful, and it was in these chapels that Mass was celebrated upon altars of stone. Sometimes there were three or four stories to these catacombs, each hallowed out underneath the preceding one as a necessity arose.

During the first two centuries the Christians used the catacombs in peace and safety. During this time the underground chambers were decorated with painting and sculpture. With the third century per-

secution became fierce and in numerous cases the Christians were followed to their catacombs and there martyred. After the third century they become a place of pilgrimage. During the seventh and eighth centuries the Lombard invaders desecrated, plundered and partly destroyed them. After this they were for the most part closed and by many forgotten, and it was not until the sixteenth century that interest in them revived.

Catafalque — An erection like a bier during the Masses of the dead, when the corpse itself is not there, covered with black cloth and surrounded by candles.

Catechism—A summary of Christian doctrine usually in the form of question and answer for the instruction of Christian people.

Catechumen—One undergoing instruction before Baptism and reception into the Church.

Cathedra — The chair throne on which the Bishop sits during church functions. The term refers to pronouncements made by the Pope from the Chair of Peter.

Cathedral — Official church of a bishop.

Cathedral Schools — Church schools introduced in the eighth century resembling somewhat the public schools of today and in use up to the eighteenth century.

Cathedraticum — The annual tax paid by all churches and benefices subject to a bishop, for his support.

Catholic — Term meaning universal. It was applied to the early church to distinguish it from heretical sects. It is one of the marks of the true church.

Catholic Action — "The participation of the laity in the apostolate of the hierarchy" (Pope Pius XI), by the pursuit of personal Christian perfection and a union of all classes around those centers of sound doctrine and multiple social activity sustained by the authority of the bishops.

Catholic Church — A divinely instituted society with members in every land believing the same truths, ruled by the successors of St. Peter. The total membership is about 335,000,000.

Catholic Encyclopedia — A work of reference on the constitution, doctrine, discipline and history of the Catholic Church, completed in 1914 and now being revised.

Celibacy — An ecclesiastical law of the Western Church binding all its clerics in major orders, in virtue of the dignity and the duties of the sacred priesthood, to refrain from entering the marriage state.

Censer—A metal vessel in which incense is burned, with a cover suspended by chains; swung before the Blessed Sacrament and used to incense priests and people.

Censorship — Examination before publication of religious writings by a priest especially appointed to the task. Nihil Obstat on a book means that it has been examined and that nothing hinders its publication.

Censure — A spiritual penalty imposed by the Church for the correction and amendment of offenders. This is the case with those who have committed a crime and are contumacious, and are deprived of the use of certain spiritual advantages. Censures are divided according to their nature and the extent of punishment they inflict.

Ceremonies — External acts, gestures or movements that accompany prayers and public worship.

Chained Bibles — Bibles chained to a wall or table in the Middle Ages to save them from stealth. Contrary to a widespread and false opinion among Protestants, they were so secured to afford people the opportunity of reading the Scriptures rather than prevent them from doing so. Protestants themselves chained Bibles.

Chalice — The precious cup used in Mass for the wine which is to be consecrated. The chalice must be consecrated by the bishop and cannot be touched except by persons in Holy Orders.

Chamberlain — The title of several classes of palace officials of the Roman Court.

Chancel — Part of the choir near the altar.

Chancellor—Ecclesiastical notary of a diocese who draws up all written documents in the government of the diocese, takes care of, arranges and indexes diocesan archives, records of dispensations and Church trials.

Chancery — A branch of Church administration that handles all written documents used in the government of a diocese.

Chant is the music proper (but not exclusively so) to the liturgy of the Catholic Church. It is the "vehicle of the sacred text" which the Church uses when she sings her dogmas. It is a unisonous, diatonic, simple or florid melody moving with free rhythm in one or more of the eight modes.

Chapel — An informal church oftentimes attached to a larger edifice. There are many kinds, such as cemetery chapels, lady chapels, wayside chapels.

Chaplain — A priest appointed by the bishop to care for the spiritual welfare of a part of the army, religious communities or institutions.

Chaplet—One-third of the rosary, or fifty-five beads on which are recited fifty Hail Marys and five Our Fathers.

Chapter — A general meeting of delegates of certain religious orders to consider important interests of their communities.

Charity — A supernatural, infused virtue by which God is loved for His own sake. This motive is necessary for charity in the true sense of the word.

Chastity — A moral virtue, opposed to lust, by which is moderated, in the case of the married, and excluded, in the case of the unmarried, the desire to indulge in carnal pleasure. It may also be considered as one of the three Vows of Religion.

Cherubim — The second among the nine choirs of angels.

Children of Mary — Sodalities of our Lady for women and girls; in existence for the past century.

Chrism — A mixture of olive oil and balm, blessed by the bishop and used in the Church in Confirmation, Baptism and other ceremonies. The oil signifies fullness of grace and the balm mixed with it signifies incorruption.

Christ — The Greek word *Christos* meaning "Anointed," is a translation of the Hebrew word *Messiah*, designating the King who, for the Jews, was to come. Thus, when our Lord came, "the Christ" was His official title, while "Jesus" was His ordinary name.

The work and office of Christ: Christ came chiefly to take away sin, to teach, to be the Head of the Church, to hold the supreme kingly, priestly, and judicial power, and, finally, by His vicarious atonement on the cross, to suffer and die for us, thus effecting the remission of our sins, and enabling us once more to become heirs to the Kingdom of Heaven.

Christians—A name first applied about the year 43 to the followers of Christ at Antioch, the capital of Syria. It was used by the pagans as a contemptuous term. The Jews did not use it, but rather chose to call the followers of the new religion "Nazarenes," or "Galileans." Probably the term arose from a mistaken conception of the word "Christus," it being taken as a proper name, whereas it means "The Anointed." The term as used today designates: (1) true imitators of the life of Christ, (2) Catholics, (3) all baptized persons believing in Christ, in counter-distinction to Jews and heathens.

Church — From the Greek *Kuriakon*, meaning "house," used to designate the House of God from the beginning of the fourth century. Private houses were first used for this purpose, but at the beginning of the third century, churches, properly so-called, began to be erected. After the universal toleration granted to the Church by the Emperor Constantine (in the Edict of Milan, 313), these assumed large and magnificent proportions. Churches, particularly the early

ones, ordinarily had the sanctuary in the East end, facing the rising sun, and were divided into respective parts, for the bishops and priests (presbyterium), and for the laity (the nave). This last was again divided into parts for the men and women, and the different classes of the faithful, according to their rank in the Church. The chief church of the diocese is called the cathedral.

Church and State — Where Catholicism is the religion of the majority of the people, as in Italy today, the Church endeavors to work harmoniously with the State, since the two have jurisdiction over the same persons. In the case of a disagreement, the authority of the Church should prevail over the State or some agreement be made between them.

Churching—A pious and laudable custom, reserved for women who have borne children in wedlock. Properly speaking, it is to be performed by the parish priest. Having sprinkled the woman with holy water in the form of a cross, the priest says a prayer of thanksgiving, blesses her, and in these words invites her: "Come into the temple of God. Adore the Son of the Blessed Virgin Mary, who has given thee fruitfulness in childbearing."

Church Militant — The faithful still living on earth as distinct from the **Church Suffering** in purgatory and the **Church Triumphant** in heaven.

Church Unity Octave — Eight days of prayer offered from January 18 to January 25, that all lapsed Catholics return to the Church, and all those outside the Church be converted. This devotion was started by the Friars of the Atonement about 1910.

Ciborium — The vessel in which the Sacred Hosts are kept for distribution at Communion.

Circumcision — A custom observed by the Jews as a sign of the covenant between God and Abraham. The circumcision of the Child Jesus out of reverence for the law is commemorated by the Church on January 1.

Clandestinity — Illegal secrecy, an impediment to valid marriage if the ceremony be performed by any other than the parish priest or bishop of the diocese or delegate of either.

Clergy, Married — Oriental clerics may not licitly, and more probably not validly, marry after the reception of the subdeaconship. If they have been married before that time, they may use marriage rights.

Clergy, Religious — Clergy who take the vows of poverty, chastity and obedience and who are subject to a religious superior. They are also called "regular" clergy because they observe a rule of life.

Clergy, Secular — Clergy immediately subject to a bishop of a diocese, devoted to ordinary parochial work and the administration of the Church throughout the world. They take a vow of chastity and make a promise of obedience to their bishops.

Cleric — One who has been assigned to the Divine ministry by the reception of the clerical tonsure, and thus rendered capable of obtaining the power of orders and jurisdiction, benefices and pensions; loosely used to designate also one who enjoys the clerical privileges of immunity and exemption, such as a religious, a novice, or a member of a society having community life without vows.

Clericalism — Term used by Freethinkers for the application of moral principles to economic, social and political matters and for what is termed the exaggerated claims of the clergy.

Cloister—The enclosure of a convent or monastery, which the enclosed may not freely leave or outsiders enter.

Closed Times — Seasons of the year when the nuptial blessing is not given, except with special permission: during Advent and Lent, on Christmas and Easter Sunday.

Coadjutor Bishop — A Bishop deputed by the Holy See to assist the diocesan bishop in the administration of a diocese or in pontifical functions. Also called Auxiliary.

Code — A digest of rules or regulations such as the Code of Canon Law.

Coeducation — Arguments in favor of the education of both sexes without consideration of sex are: economy, better discipline, and beneficial social intercourse. Objections are that boys can and should be subjected to a stricter regimen than girls and that the lowering of sex tension leads to indifference and grave moral evils. Coeducation is not generally employed in Catholic secondary schools.

College, Sacred — The body of cardinals.

Colors, Liturgical — The colors approved by the Church for use in public worship. Certain colors are prescribed for certain feasts. Draperies of the altar and vestments of the clergy are white, red, green, violet or black, according to the Office of the day.

Commandments of God — The "Decalogue" or "ten words" written by the finger of God on two tablets of stone, and given to Moses on Mt. Sinai. As defined by the Council of Trent, they bind the conscience of all mankind, manifesting to us God's will in our behalf, and, by their observance, enable us to attain to everlasting salvation. They are:

1. I am the Lord thy God. Thou shalt not have strange gods before Me.
2. Thou shalt not take the name of the Lord, thy God, in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

Commandments of the Church — The Church, being our mother, and having the deposit of faith to preserve and make known to us, therefore has the power to make rules for us. Thus she commands us:

1. To hear Mass on Sundays and holy days of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during the Easter time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

Commissariat of the Holy Land— A territory assigned to the Friars Minor for the purpose of collecting alms for the holy places in Palestine. There are some forty throughout the world, one being located at Mt. St. Sepulchre, Washington, D. C.

Communion — It is a tenet of the Catholic faith that the Body and Blood, Soul and Divinity of Jesus Christ are given in the Communion, and that Christ is received whole and entire under either species, i. e., under the form of bread alone, or wine alone.

Communion, Frequent — The Church exhorts the faithful to receive daily, if possible. It is recommended to keep free from venial sin in order to receive more worthily. The practice of frequent Communion was introduced by Pius X.

Communion of Saints—The union of the faithful in heaven, on earth and in purgatory. Belief in the Communion of Saints is expressed in the ninth article of the Apostles' Creed. According to the teaching of the Church, it is added as an explanation of the preceding article, "I believe in the Holy Catholic Church." It embraces the Church Triumphant, the Church Militant, and the Church Suffering. The faithful here upon earth are in communication with each other by their good works, charity and prayers. Our communication with the poor souls consists in our praying for their liberation from the cleansing fires of purgatory. We are in

communion with the elect in heaven when we ask them to intercede to God in our behalf, by honoring and imitating them and by obtaining their help and prayers.

Communism — A social or economic system founded on the community of goods. In political practice it involves absolute control by the community in all matters pertaining to labor, religion and social relations. It embodies the principles of Karl Marx. Actually it has become a philosophy of life directing men to merely material ends, and militantly combats religion; as in Russia today. Pope Pius XI on March 19, 1937, issued the encyclical, "Divini Redemptoris," on Atheistic Communism.

Concelebration — In the Western Church this rite is now used only at the ordination of priests and the consecration of bishops when several priests say Mass together, all consecrating the same bread and wine. In all Eastern Churches concelebration is common.

Conclave — This term is applied to the place where the cardinals assemble for the election of a new pope, and to the assembly itself. In a General Council held at the Lateran in 1179, it was decreed that the election should henceforth rest with the cardinals alone, and that, in order to be canonical, it must be supported by two-thirds of their number. After the death of a pope, the cardinals who are absent are immediately to be summoned to the conclave by one of the secretaries of the Sacred College; the election is to begin on the fifteenth or the eighteenth day after the death. Originally this period was for ten days, but, to allow those at a great distance to arrive on time, the period was lengthened to fifteen or eighteen days at the most. On the day on which the conclave officially begins a solemn Mass of the Holy Ghost is said in the Pauline Chapel, and after it the cardinals form a procession and proceed to the Sistine Chapel where the voting takes place. During the conclave the cardinals occupy apartments in the Vatican Palace. After three days the amount of food sent in is restricted; if five more days elapse without an election being made, the rule used to be that the cardinals should from that time subsist on nothing but bread, wine, and water; but this rigor has been modified. Morning and evening, the cardinals meet in the chapel, and a secret scrutiny is usually instituted, in order to ascertain whether any candidate has the required majority of two-thirds. A cardinal coming from a distance can enter the conclave after the closure, but only if he claims the right of doing so within three days of his arrival in the city. There are three valid modes of election: by scrutiny, by compromise, and by what is called quasi-inspiration. Compromise occurs when all the cardinals agree to entrust the election to a small committee of two or three members of the body. Scrutiny is the ordinary mode; elections have usually been made by this mode with reasonable dispatch. However, owing to the disturbances of the times, the conclave of 1799, at which Pius VII was elected, lasted six months.

Concordat — From Lat. *concordata,* "things agreed upon." A treaty between the Holy See and a secular state touching the conservation and promotion of the interests of religion in that state.

Concubinage — Unlawful intercourse between a man and woman living together more or less permanently.

Concupiscence — A desire of the lower appetite contrary to reason: "the flesh lusteth against the spirit." According to the Catholic view, if the rational will resists such inordinate desires there is no sin. The Protestant view holds concupiscence is of itself sinful, identifying it with original sin.

Confession — Sacramental Confession consists of accusing ourselves of our sins to a priest who has received authority to give absolution. Confession must be: (1) entire, (2) vocal, (3) accompanied by supernatural sorrow and firm purpose of amendment, (4) humble

and sincere. The form of Confession is as follows: The penitent, kneeling at the confessor's feet, says: "Pray, Father, bless me, for I have sinned." The priest gives the blessing prescribed in the Roman ritual, "The Lord be in thy heart and on thy lips, that thou mayest truly and humbly confess thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." The penitent then enumerates the sins of which he has been guilty since his last confession, and adds, "For these and all other sins which I cannot now remember I am heartily sorry; I purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my Spiritual Father."

Confessional — This is the seat which the priest uses when hearing confessions. According to the Roman ritual, it ought to be placed in an open and conspicuous part of the church, and to have a grating between the priest and the penitent. The division of the confessional into compartments does not appear to go back further than the sixteenth century. This arrangement became general in the following century.

Confessor — In modern Church usage, this term refers to a male saint who did not die for the Faith. It also refers to a priest who has the necessary jurisdiction to hear confessions and absolve.

Confirmation — A sacrament of the new law by which grace is conferred on baptized persons which strengthens them for the profession of the Christian faith. It is conferred by the bishop, who lays his hand on the recipients, making the sign of the cross with chrism on their foreheads, saying, "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." Besides conferring a special grace to profess the faith, it sets a seal or character on the soul, so that this sacrament cannot be repeated without sacrilege.

Confraternity — An association, generally of laymen, having some work of devotion, charity, or instruction for its object, undertaken for the glory of God. When a confraternity reaches the stage of which affiliations, similar to itself, are formed in other places, and adopt its rules, it takes the name of archconfraternity, and acquires certain particular privileges.

Congregation, Religious — A community bound together by a common rule, either without vows (as the Oratorians, the Oblates of St. Charles, etc.) or with vows (as the Passionists, the Redemptorists, etc.).

Congregational Singing—Strongly recommended by Pope Pius X in 1903 and Pope Pius XI in 1929 as a means of aiding the piety of the faithful and increasing the solemnity of the service.

Conscience — A knowledge of one's self which dictates what is morally right or wrong. When in doubt, certainty should be acquired before acting, or at least moral certainty.

Consent — The essence of matrimony: it must be voluntary, mutual, unconditional.

Consistory—A meeting of official persons to transact business, and also the place where they meet. Before the Reformation every English bishop had his consistory, composed of some of the leading clergy of the diocese. In the Catholic Church the term is now seldom used except with reference to the papal consistory, the ecclesiastical senate in which the Pope, presiding over the College of Cardinals, deliberates upon grave ecclesiastical affairs.

Consubstantiation — The error of those who hold that the Body and Blood of Christ exist with the substance of the bread and wine in the Eucharist.

Continence — The state of one who controls the sex instinct.

Contrition — Sorrow and detestation for past sins and determination to sin no more.

Cope — A long cape-like vestment worn by the priest at Benediction and at other liturgical functions.

Cornerstone — A stone prominent in the corner of the foundation of a building inscribed with the date and having a cavity containing coins and other mementoes of the time and circumstances.

Corporal Works of Mercy, The — To feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor the harborless, to visit the sick, to ransom the captive, to bury the dead.

Cotta — Another name for surplice.

Council — An assemblage of churchmen, called to settle ecclesiastical affairs. Councils may be: General or Ecumenical, presided over by the Pope; provincial, presided over by an archbishop; diocesan, presided over by a bishop.

Counsels, Evangelical — While keeping the commandments is sufficient for salvation, the counsels of more complete renunciation promise greater rewards. They are: poverty, chastity and obedience, made permanent by vows.

Counter-Reformation — The Catholic reform from 1522 to 1648 to restore genuine Catholic life and stem the tide of Protestantism. The Council of Trent gave the reform official direction.

Court, Diocesan — Officials assisting a bishop of a diocese: vicar, chancellor, examiners, consultors, auditors, notaries, etc.

Creation — The production by God of something out of nothing, before the existence of anything.

Creator — A title belonging in a strict sense to God alone, since He is the supreme self-existing being, the absolute and infinite first cause of all things.

Creature — That which has been made out of nothing by God.

Credence — The table on the Epistle side of the altar on which the water, wine, and other articles used at Mass are placed.

Creed — A summary of the chief articles of faith, used by Christians to make a profession of their faith. Four creeds are at present used in the Catholic Church: the Apostles', the Nicene, the Athanasian and that of Pope Pius IV. The Apostles' Creed is in common use.

Cremation — A violent and unnatural destruction of the human body by fire, looked upon as an abomination before God. Catholics may not carry out the order of one who desired his body cremated, nor may they be buried in consecrated ground if they order their own bodies cremated.

Crib — A representation of the manger which held the Christ Child in Bethlehem. The custom of erecting Cribs dates back to 1223, when St. Francis of Assisi obtained from Pope Honorius III permission to represent the mystery of Christmas in the form of a Crib.

Crosier — The bishop's staff.

Crucifix — A sacramental bearing the image of Christ on a cross placed over an altar where Mass is to be offered, also used with devotion by the faithful.

Cruets — Small vessels for wine and water for the celebration of Mass, made of glass, gold or silver.

Crypt — A secret vault to which the bodies of martyrs were brought before burial. The term is now applied to a burial place for dignitaries under the altar of a church, or the basement of a church used for worship or burial.

Cult — The veneration of a person or thing. Private veneration may be paid to anyone of whose holiness we are certain, but public devotion may be paid only to the Saints of God.

Curia — The Sacred Congregations.

Custos — In the Franciscan Order, a superior presiding over a number of convents called collectively a custody.

Dark Ages — Term erroneously applied to the Middle Ages to give the impression that there was no progress during the Ages of Faith. The term, "dark," is now applied only to the first half of the period.

Deacon — The word means minister. Such an order has existed

from the earliest times. Today, deacons merely assist the priest in the celebration of Solemn Mass and on certain occasions may preach and baptize.

Deaconess — A woman who performed certain functions, notably at baptism, for the female sex in the early Church, particularly in the East. The office disappeared in the Church by the twelfth century. The office was not an order, as the Sacrament of Orders can be received only by a man. Some Protestant sects still have deaconesses.

Dean — An ecclesiastical official; the head of a cathedral or collegiate chapter; a vicar forane or episcopal assistant. A Dean of Peculiars is one in charge of a church or district, exempt from the jurisdiction of the bishop of the diocese in which it is situated.

Dean of the Sacred College—The president of the College of Cardinals, who calls the College together, conducts its deliberations and represents it abroad.

Death — The cessation of mortal life; an experience common to all men. Death is an effect of sin.

Decalogue — The Ten Commandments of God. (See Commandments.)

Decorations, Papal — Given to laymen of exemplary character who have promoted the welfare of society, the Church or the papacy. The titles are: prince, baron and count. The papal orders of knighthood are: Supreme Order of Christ, Order of Pius IX, Order of Gregory the Great, Order of St. Sylvester, Order of the Golden Spur, Order of the Holy Sepulchre. Other decorations are the medals Pro Ecclesia et Pontifice, Benemerenti, Holy Land.

Dedication of Churches — This means the act whereby a church is solemnly set apart for the worship of God. It is a custom carried over from the Jewish religion and imposed as a law by Pope Evaristus. Having once been consecrated, a church cannot be transferred to common use. The act of consecration must be done by a bishop.

Definitors — Members of the governing council of an order, each one having a decisive vote equal with the general or provincial superior.

Despair — A deliberate yielding to the conviction that one's sins are unpardonable; a grievous offense against God's goodness and mercy.

Detachment—The withholding of affection from creatures and all earthly things to give it to God alone.

Detraction — The destruction of a good name by the revelation of a fault or crime, whether or not the fact be true. Restitution must be made according to the damage done. The only time when faults may be revealed is to prevent evil by informing prudent persons.

Devil — The fallen angel, Lucifer, who sinned by pride but who still possesses the knowledge he had and may exercise influence over living and inanimate things, as in a case of diabolical possession.

Devil's Advocate — Popular name for the Promoter of the Faith who raises all possible objections in the cause of beatification.

Devotion — A pious practice in honor of Our Lord, the Blessed Virgin, the angels or saints.

Dies Irae — Hymn used as the Sequence in Requiem Masses, written in the thirteenth century by the Franciscan, Thomas of Celano.

Diocese — A section of a country and its population which is governed by a bishop. The word originally meant administration and was used under the Roman law.

Discalced — Applied to religious who go barefoot or wear sandals. The practice of so doing was introduced in the Western Church by St. Francis of Assisi.

Disciple — A follower of our Lord or the apostles. Our Lord had some seventy disciples.

Disciplina arcani — Lat. "discipline of secret" — in the Ancient Church the knowledge of the Trinity and of some of the sacraments was kept from catechumens in order to shield these teachings from ridicule or misinterpretation.

Discipline — Systematic training under authority; also punishment given with a view to correction.

Dismissio Ipso Facto — Lat. *ipso facto*, by the fact itself — referring to acts which by their very performance carry the dismissal of a religious from his or her community, such as flight with a person of the opposite sex even without the intention to marry.

Dispensation — This is the relaxation of a law in a particular case. A law made for the general good may not be beneficial in a special instance wherefore a dispensation from one in authority may be obtained. Pastors, bishops, and religious superiors may dispense. A dispensation is granted from fasting, abstinence, certain vows, reading the office, etc.

Dissolution of Marriage—If there is no intercourse after a valid marriage, it may be dissolved by an act of the Pope at the request of one or both parties, providing there is just cause of a private or public nature.

Divination — Seeking to know future or hidden things by unlawful means such as dreams, necromancy, spiritism, examination of entrails, astrology, augury, omens, palmistry, drawing straws, dice, cards, etc.

Divine Office—The official prayer by which the Church through her clergy, daily offers adoration and supplication to God. It is sometimes recited publicly for the laity, and the daily recitation is observed by some orders of nuns, and as a devotional practice by some of the laity. It consists of psalms, hymns, prayers, and readings from the Bible, patristic homilies and lives of the saints. It is also called Canonical Hours.

Divine Right of Kings — A claim to absolute authority by civil rulers, regardless of how they rule, approved by Luther and Melanchthon but never by the Church. Authority originates in God, and resides in the people who entrust it to reliable agents.

Divorce — A legal separation of married persons. There are three types: absolute, separating from the bond of matrimony, which is what is commonly understood by the term today; from the bed, making the denial of the marriage debt lawful; from the bed and board, by which the rights of cohabitation are denied. The matrimonial bond is indissoluble but an annulment may be decreed. The State has no right to grant divorces since it has no authority to annul a valid marriage.

Doctor of the Church — Title given to one who is ascribed as possessing learning to such an eminent degree that he is fitted to be a doctor not only in the Church but of the Church. Great sanctity must also be present and finally the title must be conferred by the Pope or a General Council.

Dogma — A truth contained in the word of God, written or unwritten (Scripture or Tradition), and proposed by the Church for universal belief.

Dogmas, Principal— Outstanding defined teachings of the Church are: The Church has the authority to interpret the Scriptures upon which the Catholic rule of faith is based; the Pope is infallible when speaking ex cathedra; there are three Persons in God — the Father, Son and Holy Ghost; through an act of disobedience Adam and Eve fell from grace and lost immunity from disorderly affections of the body and also the immortality of the body which punishments were passed on to the human race; Christ redeemed the human race from original sin; Christ was God as well as man; salvation is accomplished through co-operation with divine grace; grace is distributed by means of the Sacraments; man's present life will end in heaven, hell or purgatory.

Douay Bible—The name given to the English translation of the Vulgate version of the Bible, which was begun at Douay, France, and continued at Rheims; hence called also, the Douay-Rheims version. It was revised by Bishop Challoner in 1750. This Challoner-Rheims version has in turn been revised by Catholic scholars under the patron-

age of the Episcopal Committee of the Confraternity of Christian Doctrine. The New Testament was completed in 1941, and published in the United States.

Dowry — Property which a wife brings to her husband in marriage or that which a religious woman brings to her community to be invested for her support until death, when it becomes the property of the community. Should the religious leave, the property is returned without interest.

Doxology—The Doxology, or "ascription of glory to the Trinity," is usually called, from its initial words, the "Glory be to the Father." The first part of the Gloria dates back to the third or fourth century, and arose, no doubt, from the form of Baptism. The concluding words, "As it was in the beginning," are of later origin. The Gloria is recited after each psalm in the Divine Office said by the priests, and is also said after the "Judica," at the beginning of Mass.

The Glory be to the Father is called the lesser Doxology. The greater Doxology is the Gloria in Excelsis Deo, which is very often recited at Mass. It is believed to be of Eastern origin and is to be found in the Apostolic Constitutions in a form substantially the same as that now used. The common belief is that St. Hilary, Bishop of Poitiers (A. D. 366), translated it into Latin.

Dulia — Veneration or homage paid to the saints.

Duty — A moral obligation determined by conscience or right reason. The law of God prevails over that of men.

Easter Duty — The obligation of Catholics to approach the sacrament of Penance and receive the Eucharist during the Easter time: in the United States from the first Sunday in Lent to Trinity Sunday.

Easter Water — Holy water blessed with special ceremonies and distributed on Holy Saturday.

Ecstasy—A state of supernatural contemplation in which the senses are suspended; conferred by God upon certain saints.

Edification — The giving of good example to one another by Christians.

Ejaculations — Short prayers, many of which are indulgenced.

Elevation — The Elevation of the Host and chalice immediately after consecration was introduced in detestation of the denial of transubstantiation by Berengarius. The practice started about the year 1100. The further custom of ringing a bell at the Elevation began in France during the twelfth century.

Emancipation — The abolition of penal laws against Catholics in England and Ireland.

Ember Days — Wednesday, Friday and Saturday following December 13th, the first Sunday in Lent, Pentecost, and September 14th. They are days of fast and abstinence instituted for the purpose of doing penance and thus purifying the soul at the beginning of each quarter of the year.

Emblem — An object or device in Christian art, denoting the virtues or actions of the saints, as, for example, keys for St. Peter, to whom Christ said: "I will give to thee the keys of the kingdom of heaven."

Encyclical — A letter addressed by the Pope to all the bishops in communion with him, in which he condemns prevalent errors, or explains the line of conduct which Christians ought to take in reference to urgent practical questions, such as education and the relation between the Church and State.

End Justifies the Means — This principle has frequently but falsely been attributed to members of the Society of Jesus. Father Roh, S. J., in the year 1852 publicly offered 1,000 guineas to anyone who in the judgment of the law faculty of Heidelberg University could prove that any Jesuit had ever taught this doctrine, or any equivalent. The money has never been claimed.

Epikei — Greek, "reasonable" — a reasonable interpretation of the law. For instance, a mother may reasonably be excused from Mass on Sunday if there be no one pres-

ent to care for her infant or sick child.

Episcopate — The dignity and sacramental powers bestowed upon a bishop at his consecration; the body of bishops collectively.

Epistle — A selection from one of the letters of the apostles, read at Mass after the Collects; also called a lesson.

Equivocation—The use of phrases or words having more than one meaning in order to conceal information which the questioner has no right to seek. It is permissible to equivocate in answering impertinent and unjust questions.

Eternity — The perennial interminable, perfect possession of life in its fullest totality without beginning or end — attributed to God, Who has no past or future. Also applied to man's destined state of eternal happiness or damnation, in so far as it is endless.

Ethics — The science of the morality of human acts in the light of human reason. Ethics comprises personal, social, economic, political and international activities.

Eucharist — The Church regards the Eucharist as a sacrament and as a sacrifice. Considered as a sacrament, the Eucharist is the true Body and Blood of Christ under the appearance of bread and wine. Like other sacraments, it was instituted by Christ. Considered as a sacrifice, it is the Mass, in which Christ offers Himself in an unbloody manner, as He once offered Himself in a bloody manner on the cross.

Eucharistic Congress — An international or national assemblage of Catholics to honor the Blessed Sacrament. The first owed its inspiration to Bishop Gaston de Segur and was held in Lille, France, in 1881.

Eugenics — The study of heredity and environment for the physical and mental improvement of future generations. Extreme eugenics is untenable since it uses immoral means to a good end, such as compulsory breeding of the select, birth control among the poor and sterilization of the unfit. Moderate eugenists recommend the segregation of the unfit and are to be commended for that.

Evangelists — The authors of the four gospels, Matthew, Mark, Luke and John.

Evil — A condition resulting from imperfection of constitution or action; an absence, defect or perversion of action called also, sin.

Evolution — The development from rudimentary conditions to more highly organized results. Widespread evolution has been accepted as a fact but has not been proven. Catholics may be friendly to hypotheses but should refuse to accept appearances as proofs. There is no proof that the human organism was generated from lower animals, nor that the soul is generated by human parents.

Examination of Conscience—Self-examination as a preparation for confession of sins.

Ex Cathedra — Lat. "from the chair" — referring to infallible decrees of the Pope on questions of faith or morals when he speaks with supreme authority from the chair of St. Peter.

Excommunication — An ecclesiastical censure by which a Christian is separated from the Church. It is a power included in the binding and loosing, given by Christ to Peter and the Apostles: "If he will not hear the Church, let him be to thee as the heathen and publican" (Matt. xviii, 17). Major excommunication deprives one of all Church communication, is equal to anathema and is publicly pronounced. Minor excommunication deprives one of participation in the sacraments.

The effects of excommunication are summed up: As a man by Baptism is made a member of the Church in which there is a communication with all spiritual goods, so by excommunication he is deprived of the same spiritual goods — until he makes amends and satisfies the Church. The censure may be removed in the Sacrament of Penance.

Exorcism — The ceremony of driving out demons from persons, places or things; based on the teachings of the Bible.

Exposition of the Blessed Sacrament — The Church has always adored Christ in the Eucharist but it is only in times comparatively modern that the Holy Sacrament has been publicly exposed for the adoration of the faithful. As early as 1373 we read of the bishop carrying the Host in procession, the monstrance in which it was borne having sides of glass. Before that time the Host was generally carried in vessels which hid the Host from view. Later in the sixteenth century the Host was exposed more frequently, especially in times of public distress, generally for forty continuous hours. There are various rules with regard to the public exposition which cannot take place without the permission of the bishop or by apostolic indult. Twelve candles of wax must burn before the Host.

Extreme Unction — Extreme Unction may be defined as a sacrament in which the sick, in danger of death, are anointed by the priest for the health of soul and body. St. James describes the nature and effects of this sacrament: "Is any man sick among you? Let him bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord" (v, 14).

Faculties—Powers granted by an ecclesiastical superior to his priests, to hear confessions, etc.

Faculties of the Soul — Imagination, memory, understanding, and will.

Faith — A firm, unshaken belief based on the word of God.

Faith, Act of — Belief in the truth of a thing, not because it is proven but because God says it is true.

Faith, Rule of—For Catholics the Bible and tradition on the authority of the Church; for Protestants, the Bible alone.

Faith and Reason — The Church teaches that reason may know certainly God's existence, His attributes, and the existence of revelation. Reason cannot understand however, mysteries such as the Blessed Trinity. Faith and reason, therefore, are of mutual assistance to each other.

Family — The foundation of society, consisting of husband, wife and children. The perfect example of family life is the Holy Family. Divorce, birth control, and outside interests injure the family and threaten both Church and State.

Fanaticism — Extreme unreasonable speech or conduct. Since religion deeply affects the mind, religious fanatics often perpetrate monstrous acts.

Fascism — A political system which makes the good of the state paramount and places control in the hands of a dictator. Fascism was established in 1922 in Italy under the dictatorship of Mussolini.

Fast — Abstinence from food or drink before receiving the Eucharist; the taking of only one complete meal a day, with small quantities in the morning and evening on appointed days. The Communion fast begins at midnight of the accepted time in a region.

Fast Days—Ember days, the vigils of Pentecost, Assumption, All Saints, and Christmas, and all days of Lent up to noon Holy Saturday.

Fathers of the Church — Eminent teachers or writers who instructed the early Church in the teachings of the Apostles.

Fear is a mental agitation or trepidation because of present or future danger. Grave fear should not be allowed to deter us from duty. Full responsibility, however, is not attached to evil done out of fear. Marriage contracted through fear of death or injury is invalid.

Field Mass — Mass celebrated in the open in time of war, or on special occasions with the bishop's permission.

First Communion — First reception of the Host, generally by children, who should be carefully prepared beforehand.

Fisherman's Ring — A signet ring

engraved with the effigy of St. Peter fishing from a boat and encircled with the name of the reigning Pope. It is used to seal briefs. It is broken up after each pope's death.

Five Scapulars — Any five of the eighteen scapulars approved by the Church may be worn together.

Fixed Festivals — Feasts that occur the same date every year, such as Christmas, December 25; Circumcision, January 1; Purification, February 2; Annunciation, March 25.

Flectamus Genua — Lat. "Let us bend the knee" — one of the prayers of the Mass on Ember days, and certain days of Lent.

Flowers on the Altar — Plants, cut or artificial flowers may be used excepting during Advent, when they are allowed only on the third Sunday, and during Lent, when they are allowed only on the fourth.

Forgiveness of Sin — Catholics believe that forgiven sins are removed from the soul. God can forgive sin either immediately, in answer to an act of perfect contrition, or mediately through the Sacrament of Baptism or Penance.

Fortune Telling — If indulged in for the purpose of seriously obtaining information it is a grievous sin against the first commandment. It should not even be indulged in for sport because of the danger to faith.

Forty Hours' Devotion — Solemn exposition of the Blessed Sacrament for forty hours, commemorating the forty hours during which the body of Christ rested in the tomb. These hours are interrupted in the United States for the convenience of the faithful. A plenary indulgence is granted to all contrite persons who have approached the Sacraments of Penance and the Eucharist, visited the church and prayed for the intentions of the Holy Father.

Freedom of Thought — There is no freedom in error. One is not free, for instance, to believe that the Church has erred in its beliefs or teachings.

Freedom of Worship — A mixture of religion and politics often destroys the freedom of worshiping God according to the dictates of one's conscience.

Freemasonry — A religious sect diametrically opposed to Christianity. It has its own altars, temples, priesthood, worship, ritual, ceremonies, festivals; its own creed; its own morality. The chief reason why Freemasonry was first condemned by Pope Clement XII was that it professed to represent a primitive religion in which all men agree. This is in marked contrast to the Catholic idea of revelation. This still remains one of the chief Catholic objections, since it is evident that apostasy frequently follows entrance into a Masonic lodge. The Masonic oath was likewise condemned in 1738 as immoral in principle since it imposes blind obedience. Another reason for the Catholic attitude is found in the injuries inflicted on the Church by organized Masonry. In regard to foreign countries this is very evident. In the United States, Masonry, especially the Supreme Council of the Scottish Rite 33rd degree through its official organ, "The New Age," has shown itself as hostile and bent upon the destruction of Catholicism. "The American Freemason" through its editorial pages has emphasized that there can be no peace, nor even truce, between Freemasonry and the official Roman Church. Many of the leaders of Freemasonry, Pike, Richardson, Buck and Stewart, have shown open and unmistakable antagonism to the Catholic Church.

Eight different Popes in seventeen different pronouncements, and at least six different local Councils have condemned Masonry.

The majority of American Masons go no further than the Third Degree or Blue Lodge system and have no antagonism toward the Church. Many indeed are not even cognizant of the real aims and purposes of the organization. They have joined the Masons for social

and business reasons. To these many and benevolent Masons, not interested in the history or fundamental principles of Masonry, the attitude and position of the Catholic Church as regards Masonry is bewildering. They can see no justification for such condemnation. However, a study of the question pro and con will show any fair mind the reasons for the action of the Catholic Church. A thorough and accurate Catholic view of Masonry is contained in "The Catholic Encyclopedia" where the subject is discussed at length.

Freethinker — One who bases his beliefs on the findings of his reason and refuses to accept the Revelation.

Free Will — The faculty of making a reasonable choice among motives. The Council of Trent solemnly condemned those who taught that from the sin of Adam man lost his free will.

Friar — A term originally applied to members of mendicant orders, now to monastic and military orders also: Dominicans, Franciscans, Carmelites, Augustinians, Servites, Minims, Third Order Regulars of St. Francis, Capuchins, etc.

Fruits of the Holy Ghost — Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity.

Funeral Pall — Black cloth with a white cross spread over a coffin during the last rites.

Funeral Rites — Mass for the deceased, absolution and interment by the priest. Black is the color used, except in the case of infants, when white is employed.

Gallicanism — A body of doctrines which found particular favor in the French or Gallican Church, and limited the power and authority of the Pope in favor of the Bishops, and extended unduly the power of the State over ecclesiastical affairs; condemned by Pope Alexander VIII in 1693.

Gambling — Staking large sums of money in pure chance is often the occasion of staking beyond means, risking other people's money or property, or losing what rightfully belongs to one's family.

Gaudete Sunday — Third Sunday in Advent; named from the first word of the Introit of the day, *Gaudete,* meaning "Rejoice."

Gehenna — A Jewish name of a valley invariably used by Christ to designate hell.

Genuflection — Genuflection is a natural sign of adoration or reverence frequently used in the Church. The faithful genuflect when passing the tabernacle; the priest genuflects many times during the Mass. A double genuflection, i. e., one on both knees, is made on entering or leaving a church where the Blessed Sacrament is exposed.

Gethsemane — Name in Hebrew meaning "oil press" — a plot of ground on the Mount of Olives where the Saviour spent much time with His disciples. The hours He spent there in prayer the night before He died are known as the Agony in the Garden.

Gifts of the Holy Ghost — Wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord.

Gluttony — Eating too often, too much, too costly food, or living to eat instead of eating to live.

God — In the Apostles' and Nicene Creeds we begin by professing our belief in the one God, creator of heaven and earth. The Fourth Lateran Council and the Vatican Council define God as "The one absolutely and infinitely perfect spirit who is the Creator of all." The latter Council also adds that we can, by the natural light of reason and from the consideration of created things, attain to a "sure" knowledge of God. Taking the above definition for granted, we proceed to state the following propositions of St. Thomas proving from reason the existence of God. In brief, his argument from design is as follows: There are plain marks in the mechanism of created things which show that they are the work of an intelligent being. They display a high degree of wis-

dom united to immense power. Plainly this intelligence does not reside in the things themselves. Therefore, the world was created and is governed by an intelligent being whom we call God.

Godparents — Godfather and godmother, sponsors at Baptism, who assume guardianship over the baptized, instruct them and see that they carry out their baptismal vows. Godparents contract spiritual relationship with the persons for whom they act as Godparents.

Golden Rose — An ornament blessed by the Pope on Laetare Sunday and sent to outstanding Catholics annually since the year 1050. The office of Bearer of the Golden Rose, abolished during the pontificate of Leo XIII, was re-established by Pius XII in 1941.

Good Friday — Friday in Holy Week. The day on which Christ died.

Gospel — The practice of reading the Gospels in the Christian assemblies is mentioned by Justin, Martyr, and prescribed in all the liturgies. The first Council of Orange, 441, and that of Valencia in Spain ordered the Gospel to be read after the Epistle and before the Offertory, in order that the catechumens might listen to the words of Christ and hear them explained by the bishop.

Grace — A supernatural gift of God bestowed upon angels or men for the purpose of fitting them for eternal life. Since the fall of Adam we receive grace only through Christ. Without it eternal life cannot be obtained.

Grace at Meals — Prayers said before meals, asking a blessing, and after meals, giving thanks.

Gregorian Chant — Church music.

Gregorian Masses — A series of thirty Masses celebrated on thirty consecutive days for the soul of one specified deceased person.

Gremial — A cloth placed over the knees of the bishop during various ceremonies.

Guardian Angels are angels appointed to protect and guide each individual soul through life.

Habit — The disposition to do things easily by repetition. Also the dress worn by religious.

Hagiography — Writings or documents about saints, holy persons, holiness.

Happiness — St. Thomas taught that happiness is unattainable in this life since it consists in the contemplation of God. Incomplete happiness may be obtained by self-restraint, detachment and sacrifice of transitory enjoyment for future happiness.

Heart of Jesus (Sacred Heart) — The special and formal devotion to the heart of Jesus owes its origin to a French Visitation nun, St. Margaret Mary Alacoque, who lived in the latter part of the seventeenth century. Our Lord Himself appeared to her and declared that this worship was most acceptable to Him. Permission to celebrate the Feast of the Sacred Heart on the Friday after the octave of Corpus Christi was extended to the whole Church in 1856.

Heart of Mary, Immaculate — The principles on which this devotion rests are the same as those which are the foundation of the Catholic devotion to the Sacred Heart. The devotion to the Immaculate Heart was first propagated by John Eudes, who died in 1680. In 1855, Pope Pius IX extended the feast — which is kept either on the Sunday within the octave of the Assumption or on the third Sunday after Pentecost — to the whole Church.

Heaven — The place and state where God will give virtue its due reward, since vice often triumphs and virtue goes unrewarded here on earth. There we will see God face to face, be like unto Him in glory, and enjoy eternal happiness.

Hell — The place and state of eternal punishment demanded by God's justice as the lot of the damned.

Heresy — Heresy is defined in many places in the Old Testament. The accurate meaning of the term heretic is given by Tertullian. The name, he says, applies to

those who of their own will choose false doctrine, either instituting sects themselves, or receiving the false doctrine of sects already founded. Formal heresy is a most grievous sin, for it involves rebellion against God, Who requires us to submit our understandings to the doctrines of His Church.

Hermits — A hermit or an anchorite is a dweller in the desert. St. Paul was the first hermit. After ninety years spent in solitude he died in the year 342.

Heroic Act of Charity — The offering to God for the souls in purgatory all the satisfactory works performed during life and all suffrages accruing to one after death. It is revocable at will.

Hierarchy — According to its ordinary signification, the word applies to the clergy only with varieties of meaning: 1. There is hierarchy of divine right, consisting, under the primacy of St. Peter and his successors, of bishops, priests, and deacons. 2. In the hierarchy of Orders we have by divine institution the diaconate, the priesthood and the episcopate; by ecclesiastical institution the subdiaconate and the four minor orders of porter, reader, exorcist and acolyte. 3. There is also the hierarchy of jurisdiction. This is of ecclesiastical institution and consists of the administrative and judicial authorities which, under the supreme pastorate of the Holy See, are charged with the maintenance of the purity of the faith and of union among Christians, with the conservation of discipline, etc.

Holy Ghost — The Third Person of the Blessed Trinity Who proceeds from the Father and the Son and is, in every respect, equal to Them.

Holy Hour — Form of devotion taught to St. Margaret Mary Alacoque by our Lord. The hour may be divided into parts for prayer, reflection, meditation and congregational singing.

Holy Orders — A sacrament instituted by Christ, by which spiritual power is given and grace is conferred for the performance of the sacred duties of the priesthood.

Holy Saturday — Vigil of Easter. Lent ends at noon on this day.

Holy See — The papal power, referring to the Pope personally or the various papal congregations and tribunals; Rome, the official seat of the Church.

Holy Spirit — The Third Person of the Holy Trinity. Name in modern usage preferred to Holy Ghost.

Holy Thursday — Thursday in Holy Week. The day on which Our Lord instituted the Holy Eucharist and the priesthood.

Holy Water — Water blessed by the Church is a sacramental, and has been in constant use among Catholics since the time of the Apostles. Washing with water is a natural symbol of spiritual purification. "I will pour out upon you clean water and you shall be clean." (Ezechiel, xxvi, 25). On Holy Saturday water and salt are exorcised by the priest and so withdrawn from the power of Satan, who since the fall has corrupted and abused even inanimate things. Prayers are said that the water and salt may promote the spiritual and temporal health of those to whom they are applied and drive away the devil with his rebel angels. Finally the water and salt are mingled in the name of the Trinity. The water thus blessed becomes a means of grace.

Holy Week — The week preceding Easter in which the Church commemorates Christ's death and burial. In the East, Holy Week was distinguished from the rest of Lent by extreme strictness of the fast.

Hosanna — Hebrew word meaning "O Lord, save, we pray."

Host, The — Christ present on the altar under the appearances both of bread and wine; Christ present under the form of bread alone; the bread before it is consecrated. It is in this meaning that the word is employed in the ordinary language of Catholics at the present day, and the word in this sense occurs in the Offertory of the Roman missal, when the priest

prays, "Receive, O Holy Father, this unspotted Host, etc.," taking the bread, not for what it is, but for what it is to become at the consecration of the Mass.

Humeral Veil, The — An oblong scarf of the same material as the vestments worn by the subdeacon at High Mass, when he holds the paten between the Offertory and Pater Noster; worn by the priest when he raises the monstrance to give benediction with the Blessed Sacrament, and by priests and deacons when they remove the Blessed Sacrament from one place to another, or carry it in procession. It is worn around the shoulders, and the paten, pyx or monstrance is wrapped in it.

Humility — A virtue which restrains the appetite for high things, recognizes natural weakness and checks presumption. Through it we realize our dependence on God without Whom we are nothing.

Hypnotism — A profound artificial sleep in which the mind is awake and does the bidding of the hypnotist. Hypnotism should not be practised except by reliable medical men because of the danger to body and soul.

Hypostatic Union — Two natures united in one person in Christ.

Idolatry — Worship of any but the true God. Catholic veneration of images is not directed towards the images themselves, but only as they represent the original.

I H S — The first three letters of the name of Jesus in Greek.

Illegitimacy — Condition of one born out of wedlock.

Immaculate Conception — Theologians distinguish between active and passive conception. The former consists in the act of the parents which causes the body of the child to be formed and organized, and so prepared for the reception of the rational soul which is infused by God. The latter takes place at the moment when the rational soul is actually infused into the body by God. It is the passive, not the active conception which Catholics have in view when they speak of the Immaculate Conception. For there was nothing miraculous in Mary's generation. She was begotten like other children. The body, while still inanimate or without the soul, could not be sanctified or preserved from original sin, for it is the soul, not the body, which is capable of receiving either the gifts of grace or the stain of sin. And although the Blessed Virgin sprang from the fallen race of Adam, and thereby incurred the "debt" or liability to contract original sin, still in Mary's case God's mercy did interpose. For the sake of Him Who was to be born of her and for "His merits foreseen," grace was poured into her soul at the first instant of its being. The best summary of the Church's doctrine is very nicely contained in these few words: "Thou art innocent," says Bossuet, addressing Christ, "by nature, Mary only by grace; Thou by excellence, she only by privilege; Thou as Redeemer, she as the first of those whom Thy precious blood has purified."

This doctrine was defended by the heroic Franciscan philosopher and theologian, Blessed John Scotus, and it was finally defined as an article of faith and a truth contained in the original teachings of the apostles, by Pope Pius IX, on December 8, 1854, in the presence of more than 200 bishops.

Immersion—Though valid, plunging the subject in water for Baptism is no longer used by the Latin Church.

Immortality—The survival of the soul after death, reasonably proven from the spirituality of the soul and man's desire for perfect happiness.

Immunity of the Clergy — Exemption from military duty and civil office outside the clerical state, such as judge, juror or magistrate. This exemption is generally recognized by governments.

Impediment — Condition that makes marriages unlawful or invalid. There are two kinds of impediments: hindering and diriment.

Impotency — Physical incurable unfitness for matrimony which existed before marriage. Impotency is a diriment impediment; sterility is not an impediment.

Imprimatur — Lat. "it may be printed" — placed at the beginning of a publication to show it has complied with the church law, and been examined by the censor.

Impurity — Unlawful indulgence in sex pleasures by those married or unmarried.

Incarnation — The union of the divine and human natures in Jesus Christ.

Incense — Incense was introduced into the Church services when the persecution by the heathen ceased, and the splendor of churches and ritual began. The use of incense carries with it many mystical significations. It symbolizes the zeal with which the faithful should be consumed; the good odor of Christian virtue; the ascent of prayer to God. It is used before the Introit, at the Gospel, Offertory and Elevation in High Mass; at the Magnificat in vespers; at funerals, etc.

Incest — Carnal intercourse with relatives; doubly sinful because of the irreverence to a relative.

Index of Prohibited Books — Books Catholics are not permitted to read without special permission.

Indifference — Carelessness in practicing the faith one believes.

Indissolubility of Marriage — A valid marriage ratified by cohabitation cannot be dissolved except by death. While divorce is not permissible, a separation may be obtained for grave reasons.

Indulgence — The remission of punishment still due to sin after sacramental absolution. An indulgence cannot be obtained for unforgiven sin. The guilt of sin is forgiven in the Sacrament of Penance. However, this still leaves a debt of temporal punishment, which is cleared by the granting of an indulgence. A plenary indulgence remits all the temporal punishment due to sin. A partial indulgence remits a portion of the temporal punishment due to sin. To gain a plenary indulgence it is necessary to detest all sin and have the purpose of avoiding even the least venial sin. Confession, Communion and prayers for the Pope's intention also are prescribed.

Indult — A temporary or personal favor granted for a period of time by an ecclesiastical authority such as a dispensation from fasting.

Infallibility — The Church is preserved from error in teaching faith or morals due to the assistance of the Holy Ghost, the spirit of truth. The Pope must speak "ex cathedra" before his teachings are to be accepted as infallible.

Infidel — One who is not among the faithful of Christ. Popularly, the term is applied to all who reject Christianity as a divine revelation. Those who have never heard of Christianity are not in popular language called infidels, but heathens.

Infused Virtues — Supernatural virtues like faith, hope and charity not acquired by repeated acts of our own. Natural virtues such as prudence and temperance are also considered infused when sanctifing grace is given in order to practice them more easily.

In Memoriam — Lat. "in memory of" — inscription generally found on tombstones.

In Partibus Infidelium — Lat. "in heathen parts" — referring to titular sees.

In petto — Italian "in the breast," or "secretly" — refers to the creation of a cardinal whose name the Pope withholds from publication.

Inquisition, Spanish — This must not be identified and confused with the ecclesiastical Inquisition. The Spanish Inquisition was a mixed tribunal with the civil element predominating. Ferdinand and Isabella of Spain established it in 1481. The principal purpose of this tribunal was to seek out the convert Mohammedans and the convert Jews to Christianity who were suspected of wishing to return to their old religion. The former were called Moriscos and the latter, Maranos.

Many of these Mohammedan and Jewish converts while openly professing Christianity, and some even having become priests and bishops, secretly had returned to their old beliefs, and thus made a mockery of the Christianity they professed. It must be clearly understood that the purpose of this Inquisition was not the persecution of the Jews as such, or of those Jews who had not been converted to Christianity. It was directed primarily against those known as the *conversos.* At a later date the scope of the Inquisition was broadened to include crimes of murder, immorality, smuggling, usury and other offenses.

The king appointed the Grand Inquisitor and the other officials, and also signed the decrees, and the penalties were inflicted in his name. Pope Sixtus IV had approved of this Spanish Inquisition because he was left under the impression that it was to be an ecclesiastical tribunal. When the true state of affairs was made known it was too late to do anything except to protest against the excesses of the Inquisition.

This institution must not be viewed from a twentieth-century standpoint, but rather from the point of view of the times in which it existed. Heresy was a state offense, a crime against both Church and State and punished as such. Even during the Protestant Reformation the same view was held. The Rev. John Laux in his "Church History" makes the following comment with regard to the Protestant position as to the punishment of heretics: "The Protestant Reformation did nothing to change the traditional views in regard to the persecution of heretics. In Protestant as well as in Catholic countries heretics were imprisoned, tortured, and put to death by fire or otherwise. It was not until 1677 that the death penalty against heretics was removed from the statute books in England. Philip of Spain considered heresy to be no less dangerous to the state than Elizabeth of England considered Catholicism to be; and Philip's prisons were no more unsavory and noisome than the English prisons of the time. Luther, Melanchthon, Calvin and Theodore of Beza explicitly approved of capital punishment for obstinate heretics. Calvin even wrote a special work in defense of the principle that 'Heretics are to be coerced by the sword,' after he had burned Michael Servetus at the stake."

I. N. R. I.—The inscription placed atop the cross at Christ's crucifixion meaning "Jesus of Nazareth, King of the Jews."

Insanity — Insane suicides are given Christian burial since they are not responsible for their acts. Baptism and Confirmation may be administered to the insane and Communion given in saner moments or at death when Extreme Unction may also be given. The Church opposes the sterilization but approves the segregation of the insane.

Inspiration — Pope Leo XIII in his encyclical, "Providentissimus Deus," speaking on the subject of inspiration has the following to say with regard to the Holy Ghost and the writers of the Scriptures inspired by Him: "For, by supernatural power, He so moved and impelled them to write — He was so present to them — that the things which He ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture." (See section on Bible.)

Interdict — A penalty imposed upon a group of the faithful for serious violations of Church laws. During an interdict the faithful are debarred from receiving certain sacraments, from liturgical services and Christian burial. Holy Communion, however, is given, marriages may be celebrated and the sacraments given to the dying.

Internuncio — A papal legate to countries of lesser importance;

equivalent to ministers of the second class.

Intolerance — We should have no patience with error but out of charity should be tolerant with the erring.

Irregularity — An impediment to the clerical state such as illegitimacy, bigamy, bodily defect, apostasy, heresy, homicide, attempted suicide.

Itinerary — Prayers, including the Benedictus, and four Collects recited when clerics set out upon a journey.

Joys of the Blessed Virgin Mary — Annunciation, Visitation, Nativity of Christ, Adoration of the Magi, Finding in the Temple, Resurrection and Assumption.

Judgment, Last — Final judgment by Christ after the general Resurrection, when every good deed and every sin of every human being will be known to all, without embarrassment however to those who die in the state of grace.

Judgment, Particular — Judgment immediately after death followed by entrance into heaven, hell or purgatory.

Justice — A virtue by which every man is given his due. God owes nothing to His creatures, but since He loves good and hates evil, He punishes evil and rewards good.

Justification — The remission of sin and the infusion of sanctifying grace at Baptism; or its recovery in the Sacrament of Penance when lost through mortal sin.

Keys, Power of the — The spiritual jurisdiction of the Church, centered in the hands of the Pope.

Ku Klux Klan — The order of the Ku Klux Klan existed from 1866 to 1869 without any semblance of its later lawlessness and bigotry. Some historians claim that in its early stages it was a social fraternity. However, the Klan soon after the Civil War, realizing the terror which it struck in the mind of the Negro began a crusade of violence to "protect the constitutional rights of the whites" by oppression of the freed Negro slaves. It claimed mercy and patriotism as its tenets and it gained a free hand during the days of Reconstruction in the South. President Grant was forced to suppress it.

As a secret fraternal organization, the Ku Klux Klan was reborn at Atlanta, Georgia, in 1915, as a political, religious body. This was pledged to uphold the Constitution by opposing Catholics, Jews, Negroes and the foreign born. Scandals and lawlessness caused its decline in 1926. It sprang up again in 1928 and has been recruiting members in the North as well as the South since that time. However, it is now definitely marked as un-American and must take its place beside Communism, Nazism and other subversive groups inimical to true Americanism.

Labarum — The banner of the cross, used by Constantine in his campaigns.

Laetare Sunday — Fourth Sunday in Lent, also called Rose Sunday; named from the first word of the Introit of the day, *Laetare*, meaning "Rejoice."

Laicism — Church administration by laymen in the fields of education, marriage, hospitals, charity, maintenance of churches, convents, and institutions.

Lamps — Used in the Christian churches from earliest times for practical and symbolic purposes.

Language of the Church — The Church requires some of her clergy to use Greek, Syriac, Coptic, Armenian, Slavonic, in Mass, according to their rite just as strictly as she requires others to employ Latin.

Last Things, Four — Death, judgment, heaven, hell.

Latria — The honor and worship due to God alone.

Law as Influenced by the Church — From the beginning of Christianity, churchmen have influenced law by framing constitutions and opposing evils, such as usury.

Lay Brothers — Religious occupied with the secular affairs of a monastery, such as taking care of the sacristy, buildings, farms, household, and visitors. Very often they are artists and craftsmen.

Legate, Papal — An envoy of the Pope sent as his representative to a sovereign or government or on some special mission. Papal Legates are termed: legates a latere, nuncios, internuncios or apostolic delegates. Legates a latere are the highest form of legation and are sent on matters of international importance. The representative of the Pope on some special occasion, such as a Eucharistic Congress, is simply designated as papal legate.

Legitimation — Illegitimacy is removed if the parents marry. The Pope may legitimize children and remove irregularity for entrance into the clerical state.

Lent — The forty days fast beginning on Ash Wednesday and ending on Holy Saturday in memory of the forty days fast of our Lord in the desert. Sundays in Lent are not days of fast or abstinence. The name "Lent" is derived from the Anglo-Saxon *lencten*, meaning spring, referring to the season in which the fast occurs.

Limbo — The place where the souls of the just were detained until the ascent of Christ into heaven; a place of rest and natural happiness in which unbaptized infants and others who die in original, but not in actual sin, are detained.

Litany — A prayer for private devotions or public liturgical services in the form of responsive petition. There are five litanies approved for public devotions: Litanies of Loreto, the Holy Name, All Saints, the Sacred Heart, and St. Joseph. Others may be used privately.

Little Office of the Blessed Virgin — Consists of psalms, lessons, and hymns in honor of the Blessed Virgin, arranged in seven hours like the Breviary Office, but much shorter. It is not influenced by the course of the Church year, except that the Alleluia is omitted in Lent, and that a change is made in the Office from Advent to the Purification. Its origin is shrouded in mystery, but it is believed to have been written about the middle of the eighth century.

Liturgical Movement — A movement within the Church to restore the full glory of the liturgy. Inaugurated at the Council of Trent, it was given great impetus by the Motu Proprio of Pope Pius X, 1903, ordering universal use of the Gregorian Chant, and of recent years has been generally activated by clergy and laity.

Liturgy — The public official service of the Church. It is used broadly to indicate all the public rites, ceremonies and prayers of the church; also the arrangement of those services in set forms, as the Roman Liturgy, in which sense it has the same meaning as rite. Thus, liturgical services are those contained in any official book of a rite; for example, Vespers is a liturgical service. Specifically, liturgy signifies the chief liturgical service, the Sacrifice of the Mass.

Lourdes — A French town in the Pyrenees famous for the shrine built where the Immaculate Virgin appeared to St. Bernadette Soubirous.

Lunula or Lunette — A crescent-shaped instrument for holding the Sacred Host when inserted in the monstrance.

Magi — Wise men who visited the Christ Child at Bethlehem. Their traditional names are Melchior, Gaspar and Baltasar.

Magic—Marvelous manifestations through the real or pretended intervention of spirits. Magic which invokes evil spirits has always been regarded as sinful.

Magnificat — Canticle recited by the Blessed Virgin when she visited her cousin, Elizabeth.

Mariology — A branch of theology treating of the life and prerogatives of the Blessed Virgin and the part she played in our redemption and sanctification.

Marks of the Church — The Council of Trent declared the four marks of the church to be: One, Holy, Catholic and Apostolic.

Marriage without a Priest — When a priest will not be available for a period of time such as a month, a Catholic couple may marry by expressing mutual consent before two witnesses. Such a marriage also may be transacted when there is danger of death.

Martyr — A martyr is a witness for Christ. In early times the title was generally given to those who were distinguished witnesses for Christ; then to those who suffered for Him, and eventually, it became restricted to those who died for Him. Martyrdom is the voluntary endurance of death for the faith or some other act of virtue relating to God. Nowadays for anyone to be deemed a martyr, he must have either actually died of his sufferings or endured pains which would have caused his death were it not for miraculous intervention.

Martyrology — A catalogue of martyrs and other saints according to the calendar.

Mass — The Mass is the unbloody renewal of the Sacrifice of Our Lord upon the Cross. In it the priest, as the representative of Christ, offers to God the bread and wine, which he changes into the Body and Blood of Our Lord at the Consecration, and then consummates the sacrifice by consuming the Host and drinking the chalice at the Communion.

The Church has prescribed certain prayers and ceremonies for this Sacrifice, and these are universally followed throughout the entire Church, varying only in Rite. The name is derived from Lat., *missa,* as used in the phrase, "Ite missa est," spoken by the priest before the Last Gospel; this is the dismissal of the faithful, the Sacrifice being concluded, and gradually the term came to be applied to the entire Eucharistic Sacrifice.

Low Mass is read or recited by the priest. High Mass is sung by the celebrant. In Solemn High Mass there are three celebrants: the priest, deacon and subdeacon. Pontifical Mass is said by the Pope or according to the rites of such a Mass. Mass of the Presanctified is said on Good Friday, with the Host consecrated on Holy Thursday. Nuptial Mass is said at a marriage ceremony, to ask a special blessing upon the married couple. Mass of the Dead is said at a funeral or in commemoration of the departed.

Master of Ceremonies — He who directs the proceedings of a rite or observance, such as assisting the celebrant of a Mass.

Master of Novices — He who trains novices of a religious order or congregation. He must be at least thirty-five years of age, have been a religious for ten years, be eminent for prudence, charity, piety, and the observance of the rules of the society.

Matrimony — The conjugal union of man and woman, contracted between two qualified persons, obliging them to live together throughout life. The word matrimony means motherhood; hers is the thought of conceiving, of bringing forth, and of training her offspring. Marriage is a natural contract but Christ has raised it to the dignity of a sacrament. It is a union which gives to each party power over the other, forging an indissoluble bond of partnership. Marriage is not a mere donation but a mutual agreement, and hence the voluntary consent of both contracting parties is essential. This consent must be mutual, voluntary, deliberate, and manifested by external signs; this consent must be given to actual marriage then and there, and not at some future time.

Maundy Thursday — Name given to Holy Thursday from the Antiphon "Mandatum" said at the ceremony of the washing of the feet.

May Laws — Laws of the Prussian diet, May, 1873, known as the Kulturkampf, which abolished the

Catholic department of public worship, persecuted the clergy, expelled the religious, and took over control of education. The May Laws were modified in 1886, when several Religious Orders were allowed to return, and again in 1887 when greater concessions were made by the Prussian government; the last remnant of the May Laws disappeared in 1915, when the Jesuits were allowed to return.

Meditation — Methodical mental prayer, or the application of memory, understanding and will to some spiritual principle, event or mystery in order to arouse proper spiritual emotions and sanctify one's soul. Exchanges of sentiment and thought, or colloquies, with God or the saints are made especially at the end of the meditation, which closes with a formal prayer.

Mercy, Divine — Love and goodness of God, particularly in the time of need, as when a soul is clouded with sin.

Metropolitan — In each ecclesiastical province a certain episcopal see is constituted by the Roman Pontiff, the superior see, and the one who presides over this see is metropolitan of the province. He is also called an archbishop, though the two titles are not exactly synonymous.

Millennium — The belief based upon a false interpretation of the Apocalypse that Christ and His saints will rule upon earth for a thousand years before the end of the world.

Minor Orders — Orders in advancement to the priesthood: porter, reader, exorcist, acolyte.

Miracles — St. Thomas says that a miracle "is beyond the order (or laws) of the whole of created nature." This definition makes it unreasonable to deny the possibility of miracles, unless we also deny the existence of God. Nor does God in working miracles contradict Himself, for He need not be restricted by the laws of nature which He Himself made.

It is also clear from this definition that God alone can work miracles. In all cases a miracle is a sign of God's will, and cannot, except through our own perversity, lead us into error. True miracles, then, are practically distinguished from false ones by their moral character.

Miracles did not cease with the Apostolic Age. The Catholic Church, by her constant practice in the canonization of saints and through the teaching of her theologians, declares that the gift of miracles is an abiding one, manifested from time to time in her midst. This belief is logical and consistent because heathen nations have still to be converted and the fervor of the Christians must necessarily be renewed from time to time. The only reasonable course is to examine the evidence for modern miracles, when it presents itself, and to give or withhold belief accordingly. This is just what the Church does.

Missal — The book which contains the complete service for Mass throughout the year. The Roman missal was carefully revised and printed under Pius V.

Mission — A course of sermons and spiritual exercises, conducted in parishes by missionary priests for the purpose of renewing spiritual fervor and good resolutions.

Mitre — A head-dress worn by bishops, abbots, and in certain cases by other distinguished ecclesiastics. The bishop always uses the mitre if he carries the pastoral staff. Inferior prelates who are allowed a mitre must confine themselves only to the mitre, unless in case of an express concession by the Pope.

Mixed Marriages — Marriages between persons of different religions. Unless a dispensation has been obtained from the chancellor of the diocese, a marriage between a baptized and an unbaptized person is invalid; one between a Catholic and a person of another communion, e. g., a Protestant, is valid, but unlawful.

Monastery — A dwelling of religious, who live in seclusion and who recite the office in common.

Monstrance — The sacred vessel in which the Blessed Sacrament is exposed for adoration or Benediction.

Morality — Conformity to right conduct. Conditions necessary for the growth of morality are: proper education of the young at home and at school, healthy public opinion, sound legislation.

Mortal Sin — Called mortal because it brings death to the soul. Conditions necessary for mortal sin are: gravity of matter, sufficient reflection, full consent of the will.

Mortification — Hardships, austerities, and penances undergone for progress in virtue.

Mosaic — The Christian art of glass mosaic rose in the fourth century. The pontifical works for mosaic were established in 1727. Modern mosaics have been used in St. Paul's and Westminster Cathedral, England.

Motu Proprio — Lat. "own accord" — applied to an informal decree of the Pope.

Mysteries — Since there are countless mysteries in nature it is not surprising to find them in God. The three great mysteries of the Catholic Church are: the Trinity, Incarnation, and Eucharist.

Necromancy — Supposed communication with the dead. It is a form of black magic or sorcerous divination.

Neophyte — A term used in the early Church to designate newly baptized converts.

Novena — Nine days of public or private devotion in imitation of the apostles who gathered for prayer for nine days between Ascension Thursday and Pentecost.

Novice — One who having entered a religious order, undergoes a period of probation in preparation for the religious life.

Nuncio — The Pope's representative at a foreign government, handling affairs between the Holy See and that government.

Nuptial Mass and Blessing — A special Mass for marriages offered except during proscribed times (Lent and Advent). A nuptial blessing is given after the Pater Noster and before the last blessing at the end of Mass.

Oath — The calling upon God to witness the truth of a statement. There must be a reason for taking an oath as when required by lawful authority.

Obedience — Submission to one in authority; one of the chief counsels, made the subject of a vow.

Obligation — The necessity of doing what is good and avoiding what is evil. It is the essence of the natural, ecclesiastical and civil law.

Occasions of Sin—Circumstances which lead to sin. There is an obligation to avoid voluntary proximate occasions of sin.

Octave — A period of eight days given over to the celebration of a major feast, such as Easter.

Odium Theologicum — Lat. "theological hatred" — a hatred due to differences in religious beliefs.

Oils, Holy — There are three holy oils consecrated by bishops on Holy Thursday, and sent to parish priests. 1. The oil of catechumens used in Baptism, at the ordination of priests and at the blessing and coronation of kings and queens. 2. Chrism, used after Baptism, in Confirmation, at the consecration of a bishop, in the consecration of churches, altars, altar stones, chalices, patens and in the blessing of bells and baptismal water. 3. Oil of the sick, used in Extreme Unction. The Roman Ritual requires these oils to be kept in vessels of silver or alloyed metals, in a decent place and under lock and key. The Sacred Congregation of Rites strictly forbids the pastor to keep them in his house except in cases of necessity. The holy oils are all

olive oil, except the chrism which is oil mixed with balsam. The oils of the past year must not be used, but common oil, in lesser quantity, may be added to the blessed oils if necessary.

Old Catholics — Swiss and German heretics who refused to acknowledge the authority of the Pope as defined in the Vatican Council of 1870.

Orders, Religious — Orders of monks did not arise so long as every monastery was an independent entity managing its own affairs without reference to any other authority but the general law of the Church. It was only when, commencing in the tenth century, separate communities such as those of Cluny, Citeaux and the Chartreuse were formed within the great Benedictine brotherhood, that the term "order" came into use. Early in the thirteenth century the mendicant orders — Franciscan, Dominican and Carmelite Friars — were either founded or came into distinct prominence; in the second half of the century they were joined by the Augustinian hermits. These four orders, having no landed property, but subsisting on alms, began in all parts of Europe, but especially in cities, where luxury and civic pride were beginning to show themselves, to preach the humbling and fortifying doctrines of Christ.

Ordinary — One who has the jurisdiction of an office: The Pope, diocesan bishops, vicars general, prelates nullius, vicars apostolic, prefects apostolic, vicars capitular during the vacancy of a see, superiors general, abbots primate, and provincials.

Ordination — The creation of sacred ministers in the Church for divine worship and to rule the faithful. Minor and major orders precede the priesthood which is increased by the episcopacy.

Original Sin — The consequences of Adam's sin transmitted to the entire human race with the loss of immortality, control of the baser appetites, and the supernatural state, entailing death and concupiscence.

Orthodoxy — Conformity with the standards of truth, i. e., belief in and agreement with the true doctrine of the Catholic Church. Though the schismatic Eastern orthodox Church claims this title, they do so wrongly, as they are at variance with the true doctrine.

Paganism — A natural religion without true knowledge of God but rather a belief in false gods and a degraded morality. Two-thirds of the world is still pagan.

Pallium — A band of white wool worn on the shoulders. It has two strings of the same material, and four purple crosses worked on it. It is worn by the Pope and sent by him to patriarchs, primates, archbishops and sometimes, though rarely, to bishops as a token that they possess the "fullness of the episcopal office." The pallia are made from the wool of two lambs.

Palms — Blessed palms are a sacramental. They are distributed on Palm Sunday in commemoration of the triumphant entrance of Christ into Jerusalem.

Parable — The fictitious narrative composed to illustrate a truth of comparison of religious nature such as the parable of the cockle.

Paraclete — A Greek word meaning advocate or consoler, applied to the Holy Ghost.

Parental Duties — It is the duty of parents to educate their children for God and for salvation, to direct them toward good and bring them under the guidance of the Church, provide for their temporal welfare by nourishing them and developing their faculties.

Paschal Candle — A large candle symbolic of the Risen Christ, blessed and lighted on Holy Saturday and placed at the Gospel side of the altar until Ascension Day.

Paschal Precept — The Church law that the faithful must receive Holy Communion at least once a year. See Easter Duty.

Passion of Christ — Sufferings of Christ recorded in the four Gospels. Passion plays were developed in the fifteenth century, particularly in Germany, and there revived in the nineteenth and twentieth centuries.

Pater Noster — The Our Father, or Lord's Prayer.

Patriarch — The highest office in the hierarchy. In the order of dignity they are as follows: major, Constantinople, Alexandria, Antioch and Jerusalem: minor, Babylon Cilicia, Venice, Lisbon, West Indies. The last four are merely titular. There are patriarchs of various rites in certain patriarchates as the Syrian, Maronite and Melchite Patriarchs of Antioch.

Patron Saint — A saint to whom special devotion is paid by certain peoples in certain places; one whose aid is sought in special needs; one whose name is received at Baptism, Confirmation or in religion.

Pax — The kiss of peace, given in the Mass.

Pectoral Cross — A small cross worn on the breast by bishops and abbots as a mark of their office.

Pelican—An emblem of Christ in the Blessed Sacrament, from the ancient idea that a pelican fed her young with blood from her own breast.

Penance — Penance is a sacrament instituted by Christ for the remission of sin committed after Baptism. The penitent confesses his sins to a priest, and thereby receives forgiveness from God, if he is truly sorry, sincerely intends to sin no more, and performs the penance the priest gives him.

Pentateuch — The first five books of the Old Testament, which are the work of Moses.

Perjury — The taking of a false oath which is always a grievous sin.

Persecutions—The ten great persecutions extended from about the year 54 to 313. The Christians were looked upon by the Roman officials as treasonable men who refused to honor the gods of the empire, who dealt in magic and, lastly, practiced an unlawful religion. If anything went adverse with the empire the cry was always: The Christians to the lions! The first persecution started under Nero. Domitian continued it, and Trajan followed in their footsteps. The persecutions continued up to Constantine's Edict of Toleration at Milan in 313.

Peter's Pence — A voluntary contribution raised among Catholics and sent to Rome for the maintenance of the Sovereign Pontiff. It was originally a tax of a penny on each house, and was collected on St. Peter's day, whence the name. It originated in England in the eighth century.

Pilgrimage — Pilgrimages to the holy places at Palestine have been customary since early times. Similar journeys to celebrated shrines are still made to worship, ask special favors, or discharge obligations.

Polyglot Bible — The Bible in a number of languages arranged generally in parallel columns in Hebrew, Greek, Latin, etc.

Poor Box — The alms-box has been found in churches from the earliest days of Christianity.

Pope — Name derived from the Greek word *Παπας*, meaning Father. The Pope is elected by the College of Cardinals, a two-thirds vote being necessary. There have been 261 popes.

Portiuncula — The little Church near Assisi, Italy, repaired by St. Francis; the annual indulgence attached to this church and later extended to all Franciscan churches. It may be gained between noon of August 1 and midnight of August 2 or on the Sunday following.

Possession, Diabolical—The state of a person inhabited by the devil.

Poverty — One of the evangelical counsels, a voluntary giving up of the right of ownership and the using of goods in the manner of the poor.

Precious Blood — The Blood of Christ.

Predella — The platform immediately in front of the altar.

Prelate — A churchman preferred above others in papal honor or ecclesiastical jurisdiction.

Priest — A sacred minister with the power to celebrate Mass, administer the sacraments, preach and bless.

Promoter of the Faith — One whose duty is to insure the sanctity of those whose cause for canonization is considered. Popularly called "Devil's Advocate."

Prothonotary Apostolic — A member of the chief order of prelates in the Roman Curia.

Province — A territory comprising several dioceses and one archdiocese; a territory in which the members of a religious order are under the jurisdiction of a provincial superior.

Pulpit — Originally, preaching was done from the altar. But apparently even in St. Augustine's time the ambo, originally meant for singing from, was raised and narrowed into our present form of pulpit. It should be on the Gospel side, unless otherwise hindered, e. g., by the bishop's throne.

Purgatory — A place and state where departed souls, having died in the state of grace, suffer for a time in order to be cleansed from venial sin, or have still to pay the temporal punishment due to mortal sins, the guilt and the eternal punishment of which have been remitted. The idea that purgatory is a place of probation, or a time of trial, is absolutely wrong; the period during which the soul has to choose between heaven or hell ends with death.

Pyx — A vessel of metal, gold, or silver in which the Host is preserved or carried.

Quarantines — A strict fast of forty days with only water, bread and salt allowed once a day. The indulgence of quarantines remits as much temporal punishment due to sin as would equal forty days of such penance.

Quasi-domicile — Residence which is not permanent but nevertheless lasts for a considerable time.

Quinquagesima—The last Sunday before Lent, marking a period of fifty days before Easter.

Rashness — A vice opposed to prudence and counsel by which one acts without consideration of actual conditions, without foresight or advice.

Relics — The remains of holy persons, either parts of their bodies or possessions, entitled to veneration.

Relics of the Passion — There are various relics of the true cross to be found principally in European cities: Brussels, Ghent, Rome, Venice, Ragusa, Paris, Limbourg, and Mt. Athos. The inscription placed above the cross is preserved in the Basilica of the Holy Cross of Jerusalem at Rome. The crown of thorns is kept at Paris. One of the nails was supposedly thrown into the Adriatic to calm a storm; another was made into the famous iron crown of Lombardy; another is in the Church of Notre Dame, Paris. The sponge is in Rome at the Basilica of St. John Lateran. The point of the lance is in Paris, the rest is in Rome. The robe is in the Church of Treves. The tunic is in the Church of Argenteuil near Paris. A part of the winding sheet is in Turin. The linen with which Veronica wiped Christ's face is in Rome. Part of the Pillar of the Scourging is in Rome, part in Jerusalem.

Religion and Science — There is no contradiction between religion and science since one deals with

material things and the other with supernatural. Conflict arises only when the scientist tries to turn theologian or the theologian, scientist.

Reliquary — A vessel for the preservation and exposition of a relic.

Reparation—The making amends to God for evil done by men, such as rendering homage to Him in reparation for the irreverence done to the Blessed Sacrament.

Reserved Case — A sin which cannot be absolved except by a bishop or the Pope.

Restitution — The returning of something unjustly taken from another or its equivalent. In serious cases the penitent cannot obtain pardon for his sin unless he makes restitution.

Resurrection — The rising from the dead, the resumption of life. Christ rose from the dead by His own power three days after His Crucifixion. This great miracle is commemorated by the Church in the glorious feast of Easter. On the last day all men will rise from the dead, and their souls will be reunited to their bodies for all eternity. The resurrection of the body is a dogma, our belief in which we attest in the Apostles' Creed.

Retreat — A few days withdrawal from worldly affairs for solitude, meditation, self-examination and amendment of life.

Ring — A circular band of metal worn as an emblem of fidelity. A wedding ring, worn by the wife on the fourth finger, is blessed at the marriage ceremony. Nuns also wear a ring symbolic of their betrothal to their heavenly bridegroom. The pontifical ring bestowed on a bishop at his consecration, or on an abbot, symbolizes their betrothal to the Church.

Ritual — A book used by priests with forms to be observed by them in the administration of the Sacraments, and in such functions as churching, burials, and in most of the blessings which they can give.

Rogation Days — April 25, and the three days before Ascension Day, when special prayers are offered to appease God's anger at man's transgressions, to ask His protection in calamities and for the blessing of the harvest.

Rosary — A set form of prayer recited on beads in which fifteen decades of Hail Marys are preceded by an Our Father and followed by a Glory Be to the Father. In saying each decade (ten beads) a mys tery is contemplated. There are five glorious, five joyful and five sorrowful mysteries. The joyful mysteries are: Annunciation, Visitation, Nativity, Presentation of the Child Jesus in the Temple, and Finding of the Child Jesus in the Temple. The sorrowful mysteries are: Agony in the Garden, Scourging at the Pillar, Crowning with Thorns, Carrying of the Cross, and Crucifixion. The glorious mysteries are: Resurrection, Ascension, Descent of the Holy Ghost, Assumption, and Coronation of the Blessed Virgin in Heaven.

Rota — A tribunal of the Roman Curia where cases relating to marriage, ordination and religious professions are heard.

Rubrics — Directions printed in red in liturgical books for the proper execution of liturgical functions.

Sabbath — The Jewish day of rest. Under the Christian law the day of rest was changed to Sunday in honor of the Resurrection.

Sacramentals — Rites, actions, prayers and objects instituted and blessed by the Church, through which we obtain special grace or favor with God. They do not produce grace of themselves but by virtue of the blessing and prayers of the Church, and since they were not instituted by Christ but by the Church their number may be added to. Their proper use can drive away evil spirits, bring victory over temptation, remit venial sins, and obtain an increase of piety and temporal favors.

The sacramentals most generally in use are: holy water; holy oils; blessed candles, palms and ashes; blessed crucifixes, scapulars, medals, rosaries, prayer-books and statues; the blessings of these objects; blessings of houses and fields; the Confiteor recited at Mass, at Communion, in the Divine Office; grace before and after meals; public or private prayer in a church; papal and episcopal blessing; Benediction of the Blessed Sacrament; almsgiving.

Sacramentary — A book containing the rites for the Mass and the Sacraments generally.

Sacraments — Sacraments are visible signs of invisible grace, instituted by Christ for our justification.

The Sacraments are seven in number. In Baptism we are born again; in Confirmation we grow up to be perfect men in Christ; the Holy Eucharist is the daily bread by which the life of the soul is maintained; in Penance God heals the soul which has sinned against Him. When death is near Extreme Unction comes to remove the last remnant of infirmity and prepare the soul for final victory. Matrimony was instituted that the natural impulses, which have often proved a source of corruption and crime, might become a source of blessing, and that children might be brought up in the fear and love of God. Holy Orders was instituted that the Church might be ruled by those whom God has set over her, and be guided by the Word of Life and be blessed with the Sacraments.

The Sacraments are meant for all mankind; but in order that they may be received with profit by adults especially, certain dispositions are indispensable. To the Sacraments of the dead, i. e., Baptism and Penance, the recipient must come at least with faith, hope, sorrow for sin, and purpose of amendment. The Sacraments of the living, i. e., the other five, must be received by those who are already in the grace and love of God. Otherwise the Sacraments only add to the condemnation of those who receive them.

Sacred Heart — The corporal heart of Christ united to the fullness of His divinity and symbolic of His love, accorded supreme adoration in the Church. (See Heart of Jesus.)

Sacrilege — Irreverent treatment of sacred persons, places or things; a grave sin.

Sacristy — A room where vestments, church furnishings and sacred vessels are kept and where the clergy vest for sacred functions.

Saints — All inhabitants of heaven. In the strict sense, those who have received the official approval of the Church for public veneration, this approval being given because of the holy and virtuous lives which these persons lived on earth.

Sanctifying Grace — A supernatural gift infused into the soul at Baptism rendering it capable of acting in a way to merit eternal happiness. Sanctifying grace is lost by mortal sin; recovered by repentance.

Sanctuary — Space reserved for the high altar and the use of the clergy in a church; generally enclosed by a rail.

Sanctuary Lamp — One lamp must continually burn before the Blessed Sacrament. This lamp should be fed with olive oil or beeswax.

Sanhedrin — The Jewish supreme Council of Seventy at the time of Christ.

Scandal — Words or actions having at least the appearance of evil and leading others to sin.

Scapular — A sacramental consisting of two small squares of woolen cloth attached to a cord so that one is worn on the breast and the other on the back denoting that the wearer is spiritually associated with a religious order. There

are eighteen kinds of scapulars approved by the Church as follows:

White — scapular of the hearts of Jesus and Mary, originated by the Daughters of the Sacred Heart; scapular of the Holy Face, originated by the Archconfraternity of the Holy Face; scapular of the Immaculate Heart of Mary, badge of the Sons of the Immaculate Heart of Mary; scapular of the Mother of Good Counsel, promoted by the Augustinian Fathers; scapular of Our Lady of Ransom, badge of a confraternity of the Order of Our Lady of Mercy; scapular of the Sacred Heart of Jesus, approved by Pope Leo XIII; scapular of St. Dominic, fostered by the Dominican Order; scapular of the Most Blessed Trinity, badge of the Confraternity of the Most Blessed Trinity.

Black — scapular of the Help of the Sick associated with the Society of St. Camillus; scapular of the Passion, badge of a confraternity associated with the Passionist Fathers; scapular of St. Benedict, badge of a confraternity affiliated with the Benedictine Order; scapular of the Seven Dolors, badge of a confraternity established by the Servites of Mary.

Red — scapular of the Passion, promoted by Priests of the Mission; scapular of the Precious Blood, badge of the Confraternity of the Precious Blood.

Blue — scapular of the Immaculate Conception introduced by the Theatine Nuns; scapular of St. Joseph, promoted by the Capuchin Fathers; scapular of St. Michael the Archangel, part blue, part black, badge of the Archconfraternity of St. Michael.

Brown — scapular of Mount Carmel, badge of the Confraternity of Our Lady of Mt. Carmel, originated by the Carmelites.

Scapular Medal — Introduced by missionaries in Africa to replace the cloth scapular which became soiled and dirty in a very short time; later extended to the whole world. The change from wearing the cloth scapular to the use of scapular medal may be made after one has been received into the cloth scapular but the medal must be blessed.

Schism — Term applied by the Fathers and theologians to a formal separation from the unity of the Church. St. Matthew and St. Mark call it, "a tear or rent"; St. John, "a division of opinion," and again, "a party spirit in the Christian Church."

School — The Catholic School is an institution having for its aim the development of the mind, and, above all, the perfection of the soul. The earliest Christian school (of which a distinct account has come down to us) was established by Pantaenus at Alexandria in 180 A. D. Later cathedrals and monasteries became education centers. Modern universities and secondary schools were founded in the twelfth century. The primary or elementary schools had their origin in the seventeenth century.

Scruple — An unreasonable fear and anxiety that one's actions are sinful.

Seal of Confession — A priest's obligation to keep sacred the secrets of the confessional even at the cost of his life.

Secret Societies — The Catholic Church condemns and forbids Catholics to enter societies formed against the Church or the State, those that require undue secrecy and absolute obedience and which employ a ceremonial equivalent to religious sects. A Catholic who joins the Freemasons is excommunicated from the Church. The Catholic who joins the Odd Fellows, Knights of Pythias, etc., commits grievous sin. Those who join these latter groups in good faith, may with permission retain nominal membership if scandal can be removed and there is no danger to faith. The general rule to be followed is that one cannot sacrifice the demands of faith for the social advantages accruing from membership in these societies. The same rule applies to secret societies of

women such as the Eastern Star and the Ladies of Pythias.

Secular Clergy — Clergy not affiliated with religious orders, under the allegiance and direction of a bishop.

Septuagesima — The ninth Sunday before Easter and the third Sunday before Lent.

Septuagint — The chief Greek translation of the Old Testament.

Servile Work — Bodily as contrasted with mental labor.

Seven Last Words of Christ — After being nailed to the cross: "Father, forgive them for they know not what they do"; to the penitent thief: "Amen, Amen, I say to thee, this day thou shalt be with Me in Paradise"; to the Blessed Virgin and St. John: "Woman, behold thy son: son, behold thy mother"; in an agony of loneliness: "My God, My God, why hast Thou forsaken Me?"; parched with thirst: "I thirst"; when every prophecy foretold of Him had been fulfilled: "It is consummated"; lastly: "Father, into Thy hands I commend My Spirit."

Sexagesima — The eighth Sunday before Easter and the second Sunday before Lent.

Sign of the Cross — Sacred symbol used by Catholics to signify belief in the mystery of Redemption wrought by Christ on the Cross.

Simony — The sacrilegious vice of purchasing or selling ecclesiastical offices, benefices, and sacred objects.

Sins against the Holy Ghost — Despair of salvation, presumption of God's mercy, impugning the known truths of faith, envy at another's spiritual good, obstinacy in sin, final impenitence. Those guilty of such sins stubbornly resist the influence of grace and as long as they do so cannot be forgiven.

Sins That Cry to Heaven for Vengeance — Wilful murder; sins against nature; oppression of the poor, widows, and orphans; defrauding laborers of their wages.

Slander — Attributing to another a fault that one knows him to be innocent of; doubly sinful since it destroys a good name and is based on a lie.

Socialism — A system based on common ownership of the means of production.

Sodality — An association of lay persons, meeting under certain rules for pious purposes.

Sorcery — A species of magic by which evil is brought on men or beasts with the aid of the devil.

Sorrows of the Blessed Virgin Mary — Prophecy of Simeon, flight into Egypt, loss of Jesus at Jerusalem, meeting Jesus on the way to Calvary, standing at the foot of the Cross, descent of Jesus from the Cross, burial of Jesus.

Species, Sacred — The appearances of bread and wine which remain after the consecration.

Spiritism — Condemned by the Church as dangerous to faith and morals. Attempted communication with spirits, whether good or bad by means of seances, table tapping, the ouija board, etc., is strictly forbidden.

Spiritual Bouquet — An offering to God of religious practices and devotions for someone living or dead.

Spiritualism — A philosophical doctrine that there is a spiritual order of things as well as a material order and that the soul is a spiritual substance.

Spiritual Works of Mercy, The — To counsel the doubtful; to instruct the ignorant; to admonish sinners; to comfort the afflicted; to forgive offences; to bear wrongs patiently; to pray for the living and the dead.

Sponsor — The godparent at Baptism or Confirmation who promises to safeguard the spiritual welfare of the person baptized or confirmed.

State of Grace — Freedom from mortal sin, whether actual or original.

Station (from the ancient military term, *statio,* that post where a guard kept constant watch) signifies the congregation of the faithful in a designated church where special Lenten services are held on a certain day. Thus according to

ancient usage various churches in Rome have a Station Day; high Mass is celebrated, usually by the Cardinal Titular of the church, relics are exposed for veneration, and in the afternoon a procession takes place.

Stations of the Cross — A devotion commemorating the fourteen stages of Christ's passage from Pilate's House to Mount Calvary, first adopted by the Franciscans in 1350. The fourteen stations are: (1) Jesus is condemned to death; (2) Jesus takes up His Cross; (3) Jesus falls the first time; (4) Jesus meets His afflicted Mother; (5) Simon the Cyrene helps Jesus to carry His Cross; (6) Veronica wipes the Face of Jesus; (7) Jesus falls the second time; (8) Jesus comforts the women of Jerusalem; (9) Jesus falls the third time; (10) Jesus is stripped of His garments; (11) Jesus is nailed to the Cross; (12) Jesus dies on the Cross; (13) Jesus is taken down from the Cross; (14) Jesus is laid in the tomb.

Stigmata — The miraculous impress of the five wounds of our Saviour on the body of a person. St. Francis of Assisi received this divine favor in 1224, two years before his death. On September 17, the Feast of the Stigmata is yearly kept by the whole Church to commemorate this fact. Other saints in the history of the Church have been known to have received the stigmata.

Stole — A long narrow vestment worn around the neck indicative of the priestly power. Bishops, priests and deacons must wear it when exercising their orders, administering the sacraments, blessing persons and things, as well as at Mass.

Stole Fees — Offerings made to priests who administer the sacraments.

Stoup — A vessel used to contain holy water.

Stylites — Religious men of early centuries who lived atop pillars, there performing acts of heroic penance.

Superstition — Worship of false divinity, or worship unfit for the true God.

Surplice — A white linen garment worn over the cassock. It is a vestment proper to priests and clerics assisting in the sanctuary and in performing their sacred duties. Altar-boys wear it while serving Mass and at other Church ceremonies.

Suspension — A penalty by which a cleric is prohibited from exercising some or all sacred functions.

Tabernacle — The receptacle in which vessels containing the Blessed Sacrament are reserved above the altar. The tabernacle should be solidly built, gold plated within or lined with silk and be kept locked. The sacred vessels within should rest on a corporal. Flowers should not be placed on the altar before the tabernacle, and nothing should be put over it but the crucifix.

Te Deum — A hymn of praise and thanksgiving sung on solemn occasions. It is also recited daily in the Divine Office at the conclusion of Matins.

Temperance — One of the four cardinal virtues which imposes moderation and self control in the use of food, drink and sexual gratification.

Temporal Power — The right of the Pope to hold and govern territry, such as Vatican City, and to be recognized by the nations of the world.

Tenebrae — The Matins and Lauds of the following day which are usually sung on the afternoon or evening of Wednesday, Thursday and Friday in Holy Week. The extinction of the candles during this ceremony represents the growing darkness of the time when Christ, the Light of the World, was taken. The last candle is hidden, not extinguished, to signify that death could not really obtain dominion over Christ, though it appeared to do so. The clapping made at the end of the office symbolizes the confusion consequent on Christ's death.

Tertiary — A member of a Third Order.

Theological Virtues — Those virtues which have God directly for their object: faith, or belief in God; hope; charity, or love of God.

Theology — The knowledge which we have, or can have, of God and divine things.

Third Orders — Religious associations affiliated with the Franciscans, Dominicans, Augustinians, Servites, Carmelites, Premonstratensians, Benedictines and Salesians, for the laity and those who while desiring to embrace the religious life do not desire to enter first or second orders. Members share in the prayers and privileges of the order and are buried in the habit of the order.

Three Hours — A devotion originated by the Jesuits to be practised on Good Friday from noon to three o'clock in remembrance of the three hours our Lord hung upon the cross.

Thurible — The vessel in which incense is burned during sacred ceremonies.

Tiara — A cylindrical head-dress pointed at the top and surrounded with three crowns, which the Pope wears as a symbol of sovereignty. It is made up from the princely crown joined with the bishop's mitre. It has been used as far back as the seventh century. At the coronation ceremonies it is placed on the head of the Pope with these words, "Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ."

Tithes — Offerings of the faithful for the support of their pastors, originally the tenth part of one's income.

Titular Sees — Catholic bishops without residential sees are given titular sees or ancient bishoprics now destroyed, of which there are some 900.

Tonsure — A crown made by shaving the upper part of the head, distinctive of clerics and religious.

Toties Quoties — Lat. "as often as" — applied to indulgences signifying they may be obtained as often as one wishes by fulfilling the obligations.

Tradition — The oral handing down of information, doctrines and practices. Tradition is part of the deposit of faith, handed down by the apostles. It supplies certain information which the Bible does not give, such as concerning the Baptism of infants.

Transubstantiation — The process by which the bread and wine of the Mass is changed into the substance of the Body and Blood of Christ in the act of consecration.

Treasury of the Church — The merits of Christ and the saints from which the Church may draw to confer spiritual benefits such as the granting of indulgences.

Triduum — A three days' prayer or celebration.

Twilight Sleep — A sleep induced in obstetrical cases by certain drugs to lull the sense of pain and diminish the power of recollection, without completely taking away consciousness. From medical testimony, if drugs are administered a competent nurse should be in attendance, and a doctor within easy call. The use of this aid to difficult parturition is to be decided by a physician.

Urbi et Orbi — Lat. "for the city and for the world" — applied to the blessing given by the Pope after his election, also several times during the year.

Usury — A species of theft by which interest is unjustly exacted, or an unjust rate of interest is charged for a loan.

Vatican City — Property owned and ruled by the Holy See, with extra-territorial possessions, mostly churches and palaces, amounting to about 160 acres.

Veils — There are two common veils used in the liturgy of the Church. The one is a small veil used to cover the chalice before the Offertory, the other is the humeral veil used by the sub-deacon at High Mass and by the priest

at Benediction of the Blessed Sacrament.

Venerable — Title given to persons found by the Sacred Congregation of Rites to have led a life of heroic virtue.

Veneration — The reverence paid to saints, relics, etc. It is of a different kind and degree than that given to God which is properly called worship.

Venial Sin — An offense against God deserving only temporal punishment. Nevertheless, venial sin dims the intellect, weakens the will and leads to mortal sin.

Veronica's Veil — The cloth with which Veronica wiped the face of Jesus and on which the imprint of Christ's features remained, preserved at St. Peter's in Rome.

Vestments—Distinctive garments — now known as vestments — have ever been used by the Church in her divine worship; however, originally these garments did not differ in form from the ordinary garb. Those worn by the priest at Mass are the amice, alb, girdle, maniple, stole, chasuble. At High Mass the deacon wears a dalmatic and the subdeacon a tunic. At Benediction, the priest wears a surplice, stole and cape, and when giving the Benediction, the humeral veil.

Viaticum — The word Viaticum means provision for a journey, and it is now used exclusively to denote Holy Communion, given to those in danger of death.

Vicar Apostolic — Formerly this title was given to bishops, archbishops, and sometimes to ecclesiastics, not necessarily bishops, who were commissioned by the Roman Pontiff to exercise episcopal jurisdiction (except in certain special cases) in a diocese where the ordinary, for some reason, was unable to discharge his office fully. At present the term is generally used to denote titular bishops or priests appointed by the Holy See who are stationed in regions where episcopal sees have not yet been established.

Vigil — The day before a prominent feast set aside for preparation, watching, prayer and fasting.

Vigil Light—The oil light kept in the sanctuary to denote the presence of the Blessed Sacrament.

Virgin Birth of Christ—The doctrine that Christ, conceived by the Holy Ghost, was born of the Virgin Mother. The fact that St. Luke refers to Mary's first-born does not imply that she had more children, but rather to the law by which she was to offer her first-born to God in the Temple.

Virtue — Some stable or habitual element developing the human character. The ideals of human perfection vary. To a group of moral philosophies the western world owes its ideal of humanist virtue: prudence, justice, fortitude, temperance. Christian virtue begins with God, and the theological virtues are: faith, hope, charity.

Visitation of the Blessed Virgin Mary — The visit of the Blessed Virgin to her cousin Elizabeth before the birth of Christ. To her Mary expressed her great joy. This canticle is known as the Magnificat.

Vocation — The disposition of Divine Providence in diverse ways whereby persons are called to serve God in a particular state of life.

Votive Candles and Offerings — Candles burned before a statue or shrine in honor of our Lord or the saints and out of devotion to them. Offerings are presented in thanksgiving for favors received, either in virtue of previous promises or as free will offerings.

Vows — A vow is a deliberate promise made to God of a possible and greater good with the intention of binding oneself under pain of sin. The promise must be free; it must be made to God — to vow to a saint means to vow to God in honor of a saint. The matter of the vow cannot be illicit, altogether indifferent, imperfect or impossible. Vows are temporal or perpetual, dependent upon the time of their duration; conditional or absolute, according as they are recognized as simple or solemn by the Church.

Vulgate — The Latin version of the Bible founded on the translation of St. Jerome and authorized by the Church.

Wine — Pure fermented grape juice, unsoured, is used in the Mass and changed at the consecration into the blood of Christ.

Witchcraft — Dealing with the devil, either directly or through someone who has a compact with him.

Worldling — One who prefers the ambition and show of the world with its distractions and dissipations to the serious and better things of life.

Worship — Homage paid to God. This is the highest form of reverence, and is paid to God alone. Veneration, or reverence in lesser degree is paid to saints and relics.

Zeal — Love in action manifested in propagating the faith, sanctifying souls and making God better known.

Zelator — An active member or officer of a confraternity.

Zuchetto — A skull cap worn by clerics over the tonsure.

PRINCIPAL HERESIES

Schismatics, according to the definition of Canon Law, are those baptized persons who "refuse to be subject to the Supreme Pontiff, or to have communication with the members of the Church subject to the Pope" (Canon 1325). Many heresies, e. g., Anglicanism, began as schisms. But separation from the Pope, the Vicar of Christ on earth and the custodian of Revelation, inevitably leads to errors concerning dogmatic truths.

Heretics are defined in Canon Law as "baptized persons who, while retaining the name of Christian, obstinately deny or doubt any of the truths proposed for belief by the divine and Catholic faith" (Canon 1325). The underlying idea of heresy is the selection of some truths and the rejection of others. Heretics arbitrarily assume the right to choose their beliefs, whereas only the infallible Church alone has the right to define dogmas and to propose to men the truths they are to believe.

Adoptionism (700-1177) — Leaders: Elipandus of Toledo; Felix of Urgel. Adoptionism taught that Christ in His divinity was the natural Son of God, but that in His humanity, He was only the Son of God by adoption, through grace. Pope Adrian I condemned these teachings in 785. They were again condemned in the decrees of the Council of Frankfort in 794. Abelard (1079-1142) revived Adoptionism and denied the substantial reality of the Man Christ. This Neo-Adoptionism was condemned by Pope Alexander III in 1177.

Albigensianism (1175-1400) is a revival of Manichaean dualism. The Albigenses asserted the co-existence of two mutually opposed principles: a good spirit who created the spiritual world; and an evil spirit who created the material world. Because the evil spirit created the body, Christ the Redeemer could not have taken a genuine human body. Suicide was recommended; marriage condemned; and the sacraments denied. The Fourth Lateran Council in 1215 condemned this heresy. The devotion of the rosary, popularized particularly by St. Dominic, aided in repelling this heresy.

Anabaptism (1521-1553) — Anabaptists proposed to reestablish "primitive" Christianity, using Scripture as the sole rule of faith. The State was to be reconstructed along the lines of early Christian community life. Infant baptism was rejected because non-scriptural.

Anglicanism (1534-) — Leaders: Henry VIII (1491-1547); Cranmer (1489-1556). The Henrician Period of Anglicanism (1534-1547) set up an independent national church and transferred the supreme authority from the Pope to the Crown. The Elizabethan Period (1558-1603) carried the work of separation much further. With logical sequence, doctrinal and liturgical changes quickly followed the denial of papal supremacy. Scripture was declared the sole rule of faith. The Real Presence was denied, and the Mass was replaced by a communion service. The rite of ordination was changed, all mention of the sacrificial office of the priesthood being rigorously excluded. Invocation of the Blessed Virgin Mary and the saints was rejected as idolatry. The Anglican Church in the United States became known as the Protestant Episcopal Church, taking its name from the fact that it is governed by bishops. The tenets of Episcopalianism are the same as those of Anglicanism.

Arianism (320-380) — Leader: Arius (280?-336). This first great heresy that rocked the infant Church was an attempt to rationalize the Trinity. Concerned principally with the relations between the Father and the Son, Arius found it necessary to subject one to the other in order to formulate a rational explanation. He assigned Christ a unique place in creation — the only one made by the Father — yet he made Christ a mere creature. St. Athanasius was the great champion of orthodoxy against Arius. The heresy was condemned at the Council of Nicea in 325.

Baptists (1600-) — Leaders: John Smythe, in England (d. 1612); Roger Williams, in America (1600-1683). Baptists reject infant baptism, and consider only baptism by immersion as valid. Baptism and the Eucharist, the only two sacraments they admit, they consider as mere symbols. Scripture is their sole rule of faith. They allow private interpretation of Scripture. All non-scriptural doctrines and duties are rejected as without authority.

Berengarius, Heresy of (999-1080) — The first heresy touching the Eucharist. Berengarius taught that the body and blood of Christ were not really present in the Holy Eucharist, but only figuratively. He was condemned at Rome in 1079.

Calvinism (1541-1648) — Leader: John Calvin (1509-1564). The dogma of absolute predestination constitutes the essence of Calvinism. God wills the salvation of some and the damnation of others by a direct act of His will. Original sin has so completely vitiated human nature that man is deprived of free will, and justification must come from an extrinsic principle. Calvinism also denied the Real Presence. Presbyterians today profess Calvinistic doctrines, their name being derived from the *presbyteres* who, according to Calvin, held equal rank with the *episcopus* or bishop. Calvinism was condemned at the Council of Trent (1545-1563).

Catharism (1100-1500) was the forerunner of Albigensianism in the revival of Manichaean dualism. The Cathari are divided into two groups: the absolute dualists, who believed in the existence of two eternal principles; and the mitigated dualists, who considered the evil principle a mere fallen spirit. The Cathari believed in the migration of souls, rejected matrimony and sexual intercourse, denied the authority of the State, and approved suicide. Catharism was condemned by the Third Lateran Council in 1179.

Christian Science (1879-) — Leader: Mary Baker Eddy (1821-1910). Christian Science rejects doctrine as the foundation of religion. It claims to heal ailments through the scientific application of faith. After Mrs. Eddy declared herself cured of hysterical fits through mental cure she became interested in faith healing. In 1879 she founded the Third Church of

Christ Scientist with 26 members and herself as pastor.

Congregationalism (1600-) — Leader: Robert Brown. Congregationalism teaches the freedom of the individual soul and the independence of the local church. The name was adopted by the Pilgrim Fathers.

Episcopalianism. See Anglicanism.

Eutychianism. See Monophysitism.

Gnosticism (117-400) — A name given to early attempts to create a purely rational Christianity. Gnostics denied everything they could not understand. They attempted to find in Christianity a deeper meaning than the Gospels allow. Gnosticism pretended to be a high science replacing ordinary faith. Gnostics claimed they perfectly understood their belief and completely penetrated every mystery they held.

Greek Heresy and Schism (850-) — Leaders: Photius (c. 816-869) and Cerularius. Photius, by taking unjust possession of the See of Constantinople set the stage for the Greek Schism. It was, however, Cerularius who was responsible for the break with Rome (1054). He it was who rejected the supremacy of the Pope and established the Greek Church. The Greek Church teaches that the Holy Ghost proceeds from the Father alone, in opposition to the Catholic teaching. This error was condemned by the Fourth Council of Constantinople in 870.

Hus, Heresy of (1400-). See Wycliff.

Iconoclasm (726-787) — Leader: Leo the Isaurian (717-741). The Iconoclasts rejected all veneration of images of Christ, and the Blessed Mother; also the veneration of all relics. St. John Damascene wrote against them. The Iconoclasts became fanatical, going about destroying pictures, statues and relics wherever they found them. The heresy was condemned at the Second Council of Nicea in 787.

Jansenism (1636-) — Leaders: Jansenius (1585-1638); Arnauld (1612-1694). Jansenism is a rigoristic doctrine garnered from "Augustinus," a posthumous work of Jansenius. Its basic error is disregard for the supernatural order. Man is not free; it is impossible to keep some of the commandments; good works of unbelievers are sinful; God will punish man for practising virtues not in his power to accomplish; Christ died not for mankind in general but for a privileged few. Arnauld proposed the insidious doctrine that for the worthy reception of Holy Communion severe penance for past sins and most pure love of God are required. It was only with the inauguration of the devotion to the Sacred Heart and the decrees of Pius X that the rigoristic tendencies of Jansenism were counteracted.

Judaizers (33-200) — Convert Jews who adhered to the observance of the Old Law. They held that pagans must first observe the Old Law before becoming Christians. They would make Christianity a mere branch on the parent tree of Judaism. The heresy split into several factions over the question of Christ's nature. Sts. Peter and Paul condemned this heresy.

Lutheranism (1517-) — Leaders: Martin Luther (1483-1546) and Melanchthon, Luther's "theologian." The twofold principle of invincible concupiscence, and justification by faith alone constitutes the fundamental error of Lutheranism. Luther formulated the principle of private interpretation of Scripture; cast aside the Sacrifice of the Mass; ridiculed the doctrine of indulgences; taught that confession, fasting and mortification were not necessary; denied the supremacy of the Pope; and repudiated celibacy of the clergy. He wrote, in fact, against almost every article of Christian belief. The Council of Trent (1545-1563) condemned Lutheranism.

Macedonianism (342-381) — Leader: Macedonius (d. 362). The Macedonians denied the divinity of the Holy Ghost. They erred in saying that the Holy Ghost is a

creature; a ministering spirit who differs from the angels only in degree. The First Council of Constantinople in 381 condemned this doctrine.

Manichaenism (241-1600) — Leader: Mani (216-276). Manichaenism is essentially a dualistic theory teaching that in the beginning there existed two sharply opposed principles; one good, the other evil. The creation of the world was the result of the struggle for supremacy between these two principles. Christ came clothed in an ethereal body to teach men the distinction between the kingdom of light and that of darkness. To facilitate the victory of the kingdom of light, marriage, use of meat and wine, ordinary work and evil speech were forbidden the elect. Manichaenism was refuted by St. Augustine.

Methodism (1739-)—Leader: John Wesley (1703-1791). Methodism, a movement to infuse a higher life into the Anglican Church, drifted away from the Established Church and split into many denominations. The distinctive doctrines of Methodism are the "witness of the Spirit" to the individual soul and the consequent assurance of salvation, or the certainty of present pardon. Methodists admit two sacraments, Baptism and the Eucharist. They hold that Baptism does not produce sanctifying grace in the soul but merely increases faith. They regard the Eucharist only as a memorial of the Passion and death of Christ.

Monophysitism (400-700) — Leaders: Eutyches and Dioscorus. The Monophysites (or Eutychians) denied the doctrine of two natures in Christ, stressing only His unity. They seem to have confused the notions of person and nature. In his "Epistola Dogmatica ad Flavianum," Pope Leo I set forth the Catholic teaching on the two natures in Christ. The heresy was condemned at the Council of Chalcedon in 451.

Monothelitism (625-681) — Leader: Sergius (d. 638). Monothelites taught that Christ had only one will and one energy, at the same time both human and divine. By destroying the human will and activity which is necessary for the complete human nature, the Monothelites implicitly denied the humanity of Christ. The Third Council of Constantinople in 681 condemned the heresy.

Montanism (156-400) — Leader: Montanus. The basic error of Montanism consists in the inauguration of the reign of the Holy Ghost succeeding the time of Christ's revelation which had passed. As prophet of the new revelation, Montanus denied the divinity of the Church, declared that only Montanists could forgive sins. Montanism would have had few followers had not Tertullian, a leading light of the early Church, joined its ranks.

Mormonism (1830-) — Leader: Joseph Smith (1805-1844). He claimed to have received from an angel the records of the prophet Mormon which were later proven fictitious. Established at Salt Lake City, the new church came to resemble closely Mohammedanism and adopted polygamy which was forbidden by the United States courts in 1871.

Nestorianism (400-) — Leader: Nestorius (d. 451). The Church teaches that there is but one Person in Christ. Nestorius implicitly denied this doctrine by denying the divine motherhood of Mary. He held that Mary is only the Mother of the Man Christ, not the Mother of God. The Council of Ephesus in 431 and that of Chalcedon in 451 condemned Nestorianism.

Pelagianism (405-529)—Leaders: Pelagius, Caelestius, and Julian. Beginning with the idea that God's help was unnecessary to man (actual grace), Pelagius came to the conclusion that sanctifying grace was not necessary either. To be logical, he then denied the fact of original sin. Pelagius overstressed the free will of man in the problem of grace. He forgot to distin-

guish between the natural and supernatural end of man, holding that Adam was born to enjoy supernatural life as a natural reward. St. Augustine refuted Pelagianism. It was finally condemned at the Council of Ephesus in 431.

Presbyterianism. See Calvinism.

Quakerism (1648-) — Leader: George Fox (1624-1691). Quakerism, founded on isolated texts of Scripture, is a sect at variance with every existing form of Christianity. Its central doctrine is that of the "inner light" communicated to the individual soul by Christ. It rejects the priesthood, exterior ceremony, and authority.

Rosicrucianism (1600-) — Leader: John Andrea (1586-1654). The Rosicrucians are a secret society conceived by Andrea and spread by means of the fictitious writings of an imaginary author, Christian Rosenkreuz. Rosicrucians teach a pantheistic theosophy; have their own ideas of God, nature, morality, and the soul.

Semipelagianism (420-529) — Leaders: Sts. Cassian, Victor of Marseilles, Gennadius, and Faustus. In refuting the Pelagians St. Augustine did in several instances overstress the divine element in grace. His theory of predestination was taken strictly by some monks of Marseilles. Fighting this state of affairs, St. Cassian and others again brought the factor of free will to the fore, and went just a bit too far. They were in perfectly good faith, and would have corrected their mistake had attention been brought to it. What they taught, however, viz., that the beginnings of faith could be merited by man, was wrong and was accordingly condemned.

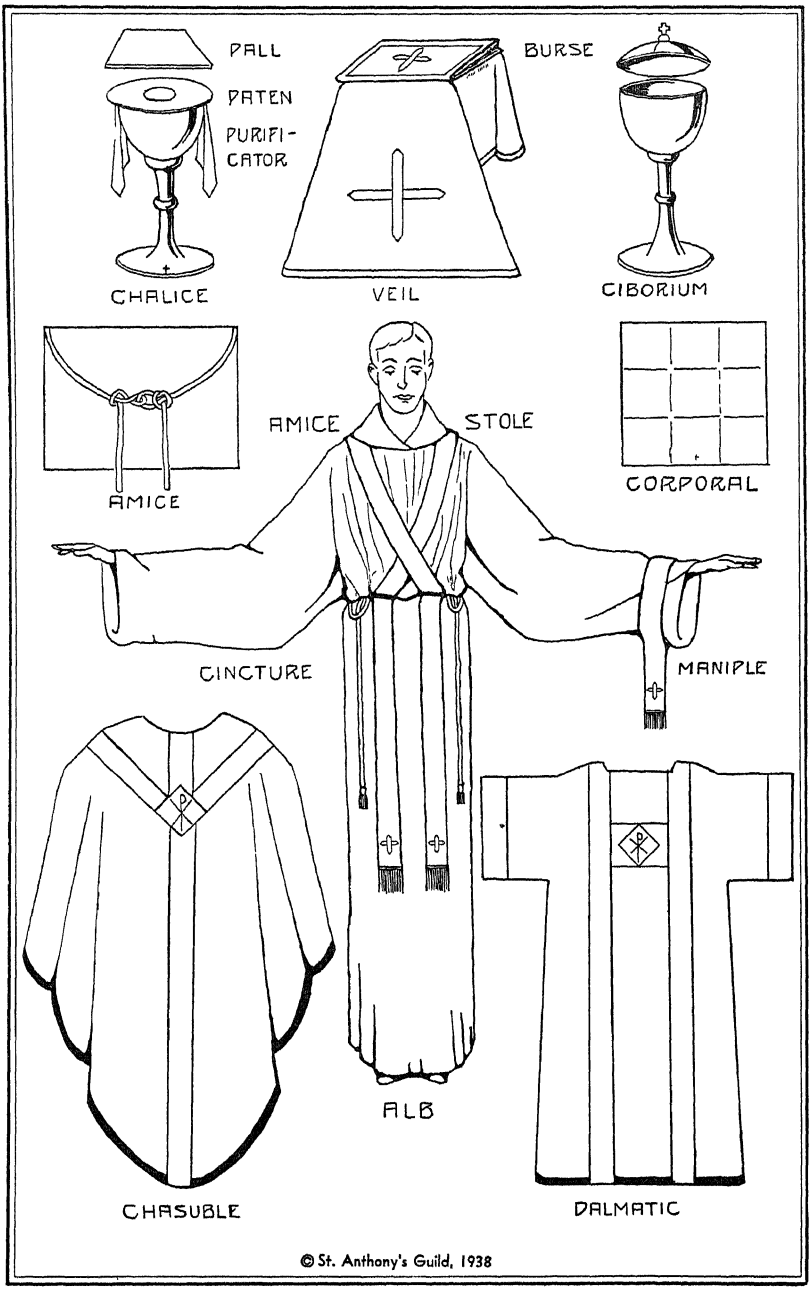
Swedenborgianism (1787-) — Leader: Emmanuel Swedenborg. He professed to have received revelations, and rejected the Trinity, original sin, the resurrection and all sacraments except Baptism and the Eucharist. He taught that after death souls pass into an intermediate state preparatory to entering heaven.

Unitarianism (1570-) — A heterogeneous sect whose bond of unity consists more in its antidogmatic tendency than in its uniformity of belief. Its distinctive tenet is belief in a uni-personal God. Unitarians hold to private interpretation of Scripture. The local church is autonomous.

Universalism (1750-) — The distinctive tenet of this sect is the final salvation of all souls. Present-day Universalists reject the doctrine of the Trinity. The reception of the sacraments is not enjoined, but Baptism and the Lord's Supper are administered.

Waldensianism (1180-) — Leader: Waldes. The Waldenses were an heretical sect claiming to practise Christianity in its pristine purity. Among the doctrinal errors are the denial of purgatory, of indulgences, and of prayers for the dead. Waldensians denounced all lying as a grievous sin, refused to take oaths, and considered the shedding of human blood unlawful. The Third Lateran Council in 1179 condemned this heresy.

Wycliff, Heresy of (1350-) — Leader: John Wycliff (1324-1384). Wycliff claimed the Bible to be the sole truth of faith. He defended predestination, maintained that all power depends on one's state of grace; denied the freedom of the will and the doctrine of transubstantiation. He rejected the divine institution of the hierarchy and taught that the Pope is not the head of the Church; that the bishops have no pre-eminence over other priests. He held that all ecclesiastical powers are forfeited or are in abeyance when the subject is in mortal sin. He taught that confession is useless, for man cannot help but sin, and that God approves sin. He thought that ecclesiastics who sin should be punished with the death penalty. After the death of Wycliff, John Hus spread his doctrines throughout Bohemia. The Council of Constance in 1414 condemned these doctrines as heretical.



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THE CHURCH EDIFICE AND LITURGICAL APPURTENANCES

The church is a sacred building dedicated to divine worship and open to all the faithful who assemble there to offer up the Holy Sacrifice of the Mass and there take part in other services. What distinguishes a Catholic church from all other sacred edifices is the fact that every Catholic church becomes, through the Mass, the dwelling place of God.

During the first three centuries of Christianity there were no special buildings consecrated to Eucharistic worship. Services were held in private homes (Acts ii, 46; Rom. xvi, 5; 1 Cor. xvi, 15; Col. iv, 15). The persecutions of those early days made it impossible to have public places of worship. But when the Church came up from the catacombs, when she was no longer persecuted, then began the building of churches. Through the centuries men have used the very best that architecture can offer in order to make their churches fit dwelling places for God.

The aisle of the church from the main door to the Communion railing is called the **nave**. If another aisle cuts across the nave, forming a cross, the two arms of this aisle are called **transepts**. The part inside the communion railing is called the **sanctuary**. The back portion of the sanctuary, which is often arched, is called the **apse**.

Stained glass windows, paintings and **statues** are the ordinary ornaments of the church. Their purpose is to depict the main events in the life of Christ and the Saints. When the Blessed Sacrament is kept in the church a **sanctuary lamp** burns before the tabernacle day and night. At the entrance there are **fonts** containing holy water with which the faithful bless themselves when entering and leaving the church. In the rear or along the sides are **confessionals** used in the administration of the Sacrament of Penance. Generally on the Gospel side of the church there is a **pulpit** from which the priest announces to the people the word of God. Inside the sanctuary are the **sedilia**, the seats used by the priest and ministers when they sit down for any part of the ceremonies. Attached to the wall of the sanctuary is a locked box called the **ambry** which contains the holy oils used in the various sacraments. In the sanctuary on the epistle side is a table or shelf called the **credence** table which is used to hold the cruets, basin and finger towel which are needed in the sacrifice of the Mass.

The **altar** is the most important part of the church. It is in fact the very reason why we have churches. The Mass is the center of Catholic worship and the altar is the table on which the Mass is offered up.

At the Last Supper the Mass was offered, very probably, on a plain wooden table covered with linens according to the Jewish rite of the Paschal supper. In the early Church the Sacrifice of the Mass was offered on ordinary wooden tables. During the Roman persecutions Mass was celebrated in the catacombs, on the tombs of martyrs. Because of this practice in the catacombs every altar-stone today must contain the relics of martyrs. Today our altar still retains the form of the table and the tomb. It is in reality a combination of the two: the table on which Christ offered the first Mass, and the coffin of the catacombs.

Because of the use of stone in the catacombs, and because stone is far more permanent than wood, it became customary to erect stone altars. Only stone altars may be consecrated today. Altars of other material are in use, but it is required that the **altar-stone** placed in the center of the table, containing the relics of martyrs, and on which the consecration takes place, be of stone. Stone is durable, and according to St. Paul (1 Cor. x, 4) symbolizes Christ.

In order to stress the importance of the altar and to increase reverence for it, it was covered by a canopy called the **baldakin**. Though

not universally used, baldakins are found in many of our large churches. Gradually ornamental screens containing paintings, sculptures and niches for statues were placed back of the altar. These ornamented backs of altars are called **reredos** or **retables.**

The **tabernacle** is a box-like enclosure set in the center of the altar containing sacred vessels in which the Blessed Sacrament is reserved. It should be solidly built and gold-plated within or at least lined with white silk.

A **crucifix** must be placed in the middle of the altar where it can easily be seen by all. It should be an outstanding feature of the altar because its purpose is to remind the priest and the faithful of the Sacrifice of Calvary, of which the Mass is the unbloody renewal.

Steps were placed before the altar as soon as it became fixed in the church. The obvious and practical reason of a raised altar is that those who assist at Mass may see the priest. The raised altar also reminds us of the hill of Calvary. Every altar must have at least one step.

Ledges were not used in the back of the altar table in the early church. They were introduced later for the purpose of holding the crucifix, candles and flowers.

Candles are a reminder of the Church of the catacombs, when candle light was a necessity. The Church prescribes that the candles used at Mass be made of beeswax. The pure wax symbolizes the pure flesh of Christ received from His Virgin Mother, the wick signifies the Soul of Christ, and the flame represents His divinity.

The **missal** is the book containing the Mass prayers for the entire year.

Three **altar cards** are placed upon the altar. They contain certain prayers which the priest says during the Mass.

A **bell** is rung by the server to draw the attention of the faithful to the important parts of the Mass.

Altar Linens and Draperies

Three **altar-cloths** of white linen or hemp must be placed on every altar. The two lower ones must cover the whole table of the altar. The top one should extend to the platform. Three cloths are prescribed out of reverence for the Precious Blood, which, if it were accidentally spilled, would be absorbed by these cloths. Under the three altar-cloths is placed another linen cloth, waxed on the side next to the altar and called the **cere-cloth.** The altar-cloths symbolize the winding sheets in which the Body of Christ was laid in the tomb.

Veils — The tabernacle should be covered by a veil when the Blessed Sacrament is reserved there. It should strictly cover the entire tabernacle but is often merely a small veil hung before the door of the tabernacle. The tabernacle veil may be white or the color of the feast. A veil of white silk always covers the ciborium when it is in the tabernacle. The monstrance, when it stands upon the altar before or after Benediction, is also covered with a white silk cloth. The missal stand may be covered with a veil of the color of the feast. The chalice veil (see illustration) is a piece of silk fabric of the same color and quality as the vestments. It is ornamented with a cross and is used to cover the chalice on the way to and from the altar, and during the earlier and later parts of the Mass. The **antependium** is a sort of veil covering the front of the altar. It is usually of the same material as the vestments.

The **burse** (see illustration) is a sort of purse open at one end in which the corporal is placed. The top of the burse is covered with silk of the same material and color as the vestments. It is placed on top of the covered chalice.

The **corporal** (see illustration) which is carried to the altar in the burse is a square piece of fine linen or hemp. At the Offertory it is spread out on the altar over the altar-stone and should be large

enough to contain the chalice, the Host and the ciborium at the celebration of Mass.

The **pall** consists of two pieces of linen or hemp, between which cardboard is inserted for the sake of stiffening it (see illustration). The upper side of the pall may be ornamented but the lower side must be plain. It must be large enough to cover the paten completely.

The **purificator** (see illustration) is a linen or hemp cloth from twelve to eighteen inches long and nine or ten inches wide. It is folded over twice and placed between the chalice and paten. It is used for cleansing the chalice before the wine is put into it at the Offertory, for cleaning the paten after the Our Father before the Host is placed on it, and for drying the priest's lips and the chalice after the priest's communion.

A **finger towel** is used by the priest when he washes his hands at the Offertory. Finger towels are of varying sizes and may be of any suitable material, preferably linen or hemp.

Sacred Vessels

The **chalice** (see illustration) is the cup which the priest uses at the Mass in which to consecrate and from which to receive the Precious Blood of Our Lord. Chalices of glass, ivory, wood and even clay have been used at different times. Today only metal may be used. They should be of gold or silver; if an inferior metal is used, then the inside of the cup must be heavily plated with gold. The Church insists upon this use of gold because the Precious Blood comes into direct contact with the inside of the cup. There is a very special blessing for the chalice by which it is dedicated to the service of God. Lay persons may not touch the chalice.

The **paten** (see illustration) is the plate upon which the priest puts the Host which he offers and consecrates in the Mass. It must be of the same metal as the chalice. Like the chalice it is consecrated with a special blessing and may not be handled by lay persons.

The **ciborium** (see illustration) is a sacred vessel used to contain the consecrated Hosts for the Communion of the faithful. Like the chalice it must be at least gold-plated.

The **pyx** is a small vessel of gold or silver used in carrying the Holy Eucharist to the sick. Its shape resembles that of the case of a watch. It is kept in a silk-lined leather case, called a burse, with a small purificator and corporal.

The **monstrance or ostensorium** is a kind of portable tabernacle made in such a way that the Blessed Sacrament may be distinctly seen by the faithful. It is used at Benediction and for Exposition.

The **luna** or **lunnette** is a receptacle which holds the Sacred Host in an upright position in the monstrance. It is removed from the monstrance after Benediction and placed in the tabernacle.

Vestments

In the early Church the liturgical vestments were the same as the ordinary civil dress. The Church continued to use the same style of clothing for sacred functions so that as the styles of civil attire changed there emerged a distinctive type of liturgical attire. There have been minor changes in some of the vestments but in general they have kept their distinctively Roman appearance.

Many symbolical meanings have been attached to the different vestments by various writers. The prayers the priest says as he puts on each vestment signify the meaning the Church attaches to them.

The **amice** (see illustration) serves the practical purpose of protecting the rich fabric of the chasuble from perspiration. When he puts it on the priest says: "Place, O Lord, on my head the helmet of salvation, that I may overcome the attacks of Satan."

The **alb** (see illustration) is a survival of the long inner tunic

worn by men in the early centuries. The vesting prayer reads: "Purify me, O Lord, from all stain and cleanse my heart, that washed in the blood of the Lamb I may enjoy eternal delights."

The **cincture** (see illustration) holds the alb in place close to the body, allowing freedom of movement for the feet. As he puts it on the priest says: "Gird me, O Lord, with the girdle of purity, and extinguish in me all concupiscence that the virtue of continence and chastity may remain in me."

The **maniple** (see illustration) was originally an ornamental handkerchief held in the right hand by Roman officials. It is worn only in the Mass. It is the special badge of the order of subdeaconship and may not be worn by those in lower orders. The prayer: "Let me merit, O Lord, to bear the maniple of tears and sorrow so that one day I may come with joy into the reward of my labors."

The **stole** (see illustration) was probably worn by Roman court officials as a sign of their authority. At any rate it is the symbol of authority in the Church. Today only the Pope has the right to wear the stole everywhere as a sign of his universal authority. As a sign of the plenitude of the priestly power which he has, the bishop does not cross the stole in front. The deacon wears the stole diagonally from his left shoulder to his right side. It was once the distinguishing mark of the priesthood but is now worn only when performing a religious function. The vesting prayer says: "Return to me, O Lord, that stole of immortality which was lost to me by my first parents, and though unworthy I approach Thy great Mystery, nevertheless, grant me to merit joy eternal."

The **chasuble** (see illustration) was originally a large round mantle or cloak covering the whole body. In the Middle Ages the chasuble was considerably shortened and cut away at the sides to secure freedom of movement. The vesting prayer: "O Lord, Who has said, 'My yoke is sweet, My burden light,' grant that I may carry this yoke and burden in such a manner as to obtain Thy grace. Amen."

The **dalmatic** (see illustration) is the outward vestment worn by the deacon at High Mass. It was part of the clothing of the higher classes adapted for ecclesiastical use. When putting it on the deacon says: "Clothe me, O Lord, with the garment of salvation, and cover me with the vestment of joy and the dalmatic of justice."

The **tunic** is the outward garment worn by the subdeacon of the Mass. It differs only slightly, in ornamentation, from the dalmatic of the deacon. The prayer: "May the Lord clothe me with the tunic of delight and the garments of joy."

Color of the vestments varies with the feast that is being celebrated.

White, the color of light, is a symbol of joy, purity and innocence; it is used on feasts of the Holy Trinity, Our Lord, the Blessed Virgin, the angels, confessors, holy women not martyrs, and on Sundays after Easter.

Red, the language of fire and blood, is a symbol of love and of the sacrifice of the martyrs. It is also a reminder of Christ's Passion. It is used on Pentecost Sunday, the feasts of Our Lord's Passion, and the feasts of the Apostles and martyrs.

Green, the symbol of hope, is used on the Sundays after Epiphany and the Sundays after Pentecost.

Violet, the color of penance, mortification and sorrow, is used during Advent and Lent, on the three Sundays preceding the first Sunday of Lent, on vigils except those occurring during Paschal time, and on Rogation Days.

Rose, less penitential than violet, is used on the Third Sunday of Advent and the Fourth Sunday of Lent, because these Sundays are joyful in the midst of the penitential season.

Black, the symbol of mourning and death, is used in Masses for the Dead and on Good Friday.

Cloth of gold may take the place of white, red or green, but not of purple or black.

The Council of Trent summarizes and defines the Church's teaching in reference to the Sacrifice of the Mass as follows:

(1) There is in the Catholic Church a true Sacrifice, the Mass, instituted by Jesus Christ; the sacrifice of His Body and Blood under the appearances of bread and wine.

(2) This Sacrifice is identical with the Sacrifice of the Cross, inasmuch as Jesus Christ is Priest and Victim in both; the only difference lies in the manner of offering, which is bloody upon the Cross and bloodless on our altars.

(3) It is a propitiatory Sacrifice, atoning for our sins, and the sins of the living and of the dead in Christ, for whom it is offered.

(4) Its efficacy is derived from the Sacrifice of the Cross, whose superabundant merits it applies to us.

(5) Although offered to God, alone, it may be celebrated in honor and memory of the saints.

(6) The Mass was instituted at the Last Supper when Christ about to offer Himself on the altar of the Cross by His death (Heb. x, 10) for our redemption (Heb. ix, 12), wished to endow His Church with a visible Sacrifice, commemorative of His Bloody Sacrifice of the Cross. As High Priest, according to the order of Melchisedech (Ps. cix, 4), He offered to His Father His own Body and Blood under the appearances of bread and wine, and constituted His Apostles priests of the New Testament to renew this same offering until He came again (1 Cor. xi, 26) by the words, "Do this for a commemoration of me" (Lk. xxii, 19; 1 Cor. xi, 24).

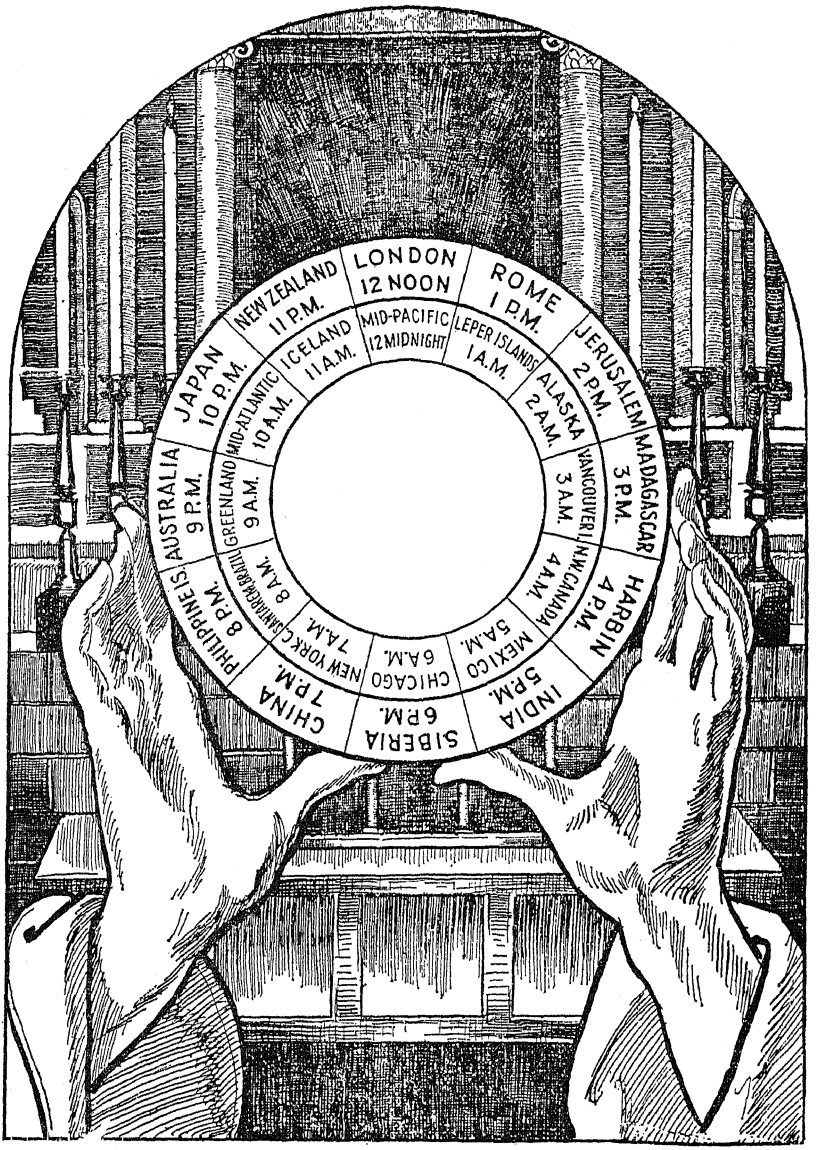
Instituted by Jesus Christ, the Mass is the most perfect offering that man can make to God, his Creator and Redeemer. By the Mass we call to mind particularly the Passion and death of Christ But around this central thought of Calvary is built up also the other events of Our Saviour's life. In the "Sunday Cycle" which begins with the first Sunday of Advent we follow the earthly life of Our Saviour through its every stage until we come finally to the last Sunday after Pentecost which describes the Last Judgment and the coming of Christ in power and majesty. The "Festal Cycle," i. e., the Masses in honor of the Saints, is interwoven with the story of Christ's earthly life in the liturgy of the Mass. But in the very center and heart of it all stands the hill of Calvary with its Cross of Sacrifice.

The Mass is the unbloody renewal of this Sacrifice of Calvary. Through the Mass men of every generation have been brought to the very scene of Redemption and every land has become in reality a Holy Land. The Mass, then, is the perpetuation of the great Sacrifice.

One of the essential characteristics of any sacrifice is immolation, or destruction of the thing sacrificed. In the Mass this immolation of the Victim takes place at the Communion.

Briefly, the Mass is the remembrance and re-enactment of the life of Christ; the perpetuation of the Sacrifice of Calvary; and the banquet by which Our Crucified Saviour comes to our souls to make us part of Himself.

Jesus Christ Himself instituted the Mass at the Last Supper the night before His death. "Jesus took bread, and blessed, and broke: and gave to His disciples, and said: Take ye and eat. This is My Body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this. For this is My Blood of the new testament, which shall be shed for many unto the remission of sins" (Matt. xxvi, 26-28). In these words of institution we find the three essential elements of the Mass, viz., Offertory, Consecration, and Communion. Through the course of centuries the Church has added various prayers and ceremonies, but the essence of the Mass must ever be those sacred words of Him Who gave the Mass to us as a loving memorial of His death on Calvary.



EUCHARISTIC DIAL

Where Mass is celebrated every hour of the day.

PRAYERS AND CEREMONIES OF THE MASS

1. From the Beginning of Mass to the Epistle

Words of the Liturgy

Priest: In the name of the Father, and of the Son and of the Holy Ghost. Amen.

Priest: I will go unto the altar of God.

Server: To God, Who giveth joy to my youth.

Psalm xlii (said by priest and server): Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and the deceitful man.

For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and unto Thy tabernacles. And I will go unto the altar of God; to God, Who giveth joy to my youth.

I will praise Thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me,

Hope in God, for I will still give praise to Him; Who is the salvation of my countenance, and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

I will go unto the altar of God. To God, Who giveth joy to my youth.

Our help is in the name of the Lord.

Who made heaven and earth.

Priest: I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John theBaptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through

Significance of the Ritual

The sign of the Cross is a fitting introduction for the renewal of the Sacrifice of the Cross.

The very thought of the great untold benefits derived from every Mass fills us with the joy of youth as we begin Mass with the priest.

To understand Psalm xlii it must be considered in connection with Psalm xli because both Psalms form a unit and were written by the same author. The writer of these psalms is an exile from Jerusalem: his ardent desire is to revisit the Sanctuary; he looks forward to the day when he will be once more with the pilgrims worshiping at Jerusalem.

It should be the earnest wish of all Catholics to "go unto the altar of God" (verse 4) because the altar on which the Sacrifice of the Mass is offered far surpasses the Tabernacle of the Jews which was but a shadow and a figure. If the Jews found joy and hope in the symbolic sacrifices of the Old Law, how much more should Catholics rejoice in the Mass which is the fulfilment of those symbols.

The addition of the "Glory be to the Father" etc., which the Church adds to the Psalms when using them in the liturgy shows that she wishes to interpret these Psalms in a Christian sense.

The antiphon is repeated. Its very repetition serves as a reminder that joy is the keynote of the Christian preparing to assist at Mass.

Making the sign of the Cross the priest calls upon God for assistance.

The priest's joy at the thought of the great Sacrifice which is about to begin is suddenly clouded by the remembrance that he is a sinful man. Bowed down with eyes cast to the ground he acknowledges his guilt to God and the whole court of heaven. He blames himself for his sins, confessing three

my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you brethren, to pray to the Lord our God for me.

Server: May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

Priest: Amen.

Server: I confess to almighty God, etc. (as above). Where the priest said "brethren" the server says "father" because the priest confesses to the people, and they confess to him.

Priest: May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

Server: Amen.

Priest: Thou shalt turn again, O God, and quicken us.

Server: And Thy people shall rejoice in Thee.

Priest: Show us, O Lord, Thy mercy.

Server: And grant us Thy salvation.

Priest: O Lord, hear my prayer.

Server: And let my cry come unto Thee.

Priest: The Lord be with you.

Server: And with thy spirit.

Priest: Let us pray: Take away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

Priest: We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Introit. (The Introit differs for each Mass. It is composed as a rule of an antiphon, a verse of a Psalm, the Glory be to the Father, and repetition of the antiphon. Originally the entire Psalm was sung by the choir and people as the celebrant ascended the steps of the altar. Now only a few verses are sung.)

The prayers at the foot of the altar were preparatory. The Introit begins the Mass itself. Signing himself with the sign of the Cross, the priest recites this "overture of the Mass." In the Introit we find the theme of the Mass, the thought of the feast or season. Sometimes as he strikes his breast, that they were committed "through my fault" etc. But immediately he takes heart and begs the Blessed Mother, the angels and saints of heaven, and the people assisting at Mass to ask God to pardon him.

The server expresses the hope that God will deal mercifully with the priest.

So be it. In other words: May your prayers for me be heard.

The server in his turn says the Confiteor. All those assisting at Mass should join the altar-boy in his confession of guilt, saying it with the same sentiments with which the celebrant has just recited it.

The priest asks God to have mercy on the server just as the server asked God to pardon the sins of the priest.

So be it.

Confident in God's forgiveness and mercy the priest and server recite these ejaculations. The thought of God's mercy brings back the joy of heaven to their hearts. In the Mass God will answer the prayer, "Grant us Thy salvation," by sending down from heaven the Saviour Himself. The prayer, "The Lord be with you, and with thy spirit," finds its best possible fulfilment when, in the Mass, Christ comes down from heaven upon the altar.

As he ascends the steps of the altar the priest once more begs God to take away his sins so that he may offer the Sacrifice with a pure mind and heart.

Kissing the altar containing the relics of martyrs the priest makes a final plea for the forgiveness of his sins, calling upon all the saints in heaven to obtain God's pardon for him.

brant went from the sacristy to the altar. Today the choir chants the Introit when the priest begins the prayers at the foot of the altar.)

Kyrie (recited by priest and server alternately):
Lord have mercy on us.
Lord have mercy on us.
Lord have mercy on us.
Christ have mercy on us.
Christ have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Lord have mercy on us.
Lord have mercy on us.

key to the mystery of the feast being celebrated. Its purpose is to arouse in us fitting thoughts and sentiments; to place us, as it were, in the atmosphere of the feast we are commemorating.

Fervently we cry to God: "Have mercy on us." Three times we address our plea to God the Father, three times to God the Son, three times to God the Holy Ghost. With the simplicity of children we repeat the selfsame phrase, insisting that God have mercy upon us. God, surely, cannot turn a deaf ear to such earnest pleading. In fact, the prayer's very simplicity — its childishness almost — must delight the heart of Him Who allows us to address Him as "Our Father."

Gloria: Glory to God in the highest, and on earth peace to men of good-will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy upon us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy upon us. For Thou only art holy, Thou only art Lord. Thou only, O Jesus Christ, art most high, together with the Holy Ghost in the glory of God the Father.
Amen.

The Gloria is the answer to the Kyrie. In the Kyrie we asked God the Father to have mercy on us; we now "praise, bless, worship and glorify" Him; we address Him as "God the Father Almighty," thus reminding Him that it is within His power to hear our prayer. In the *Christe eleison* we begged God the Son also to have mercy on us; and now, as adopted children of the Redeemer Who came down upon earth to save us we address Him with those titles so dear to His heart: "Only begotten Son," "Lamb of God." He too can grant our request for He sits "at the right hand of the Father." Finally in the last *Kyrie* we implored the Holy Ghost to have mercy on us; now we address Him as God, equal to the Father and the Son. Realizing the grandeur and power of the Most Blessed Trinity we feel confident that our plea for mercy will be heard.

Priest: The Lord be with you.
Server: And with thy spirit.

After kissing the altar, which is the symbol of Christ, the priest turns to the congregation with hands extended and says, "The Lord be with you." He transmits to the people the graces he has received from the altar. This same greeting occurs eight times during the Mass and each time it is a reminder to those assisting at Mass that they are to take an active part in what follows.

Collect. (The Collect or Oration as it is often called, is different for each Mass. It is a prayer of petition. It begins with the words, "Let us pray," followed by a form of address to God, the reason for our petition, and the petition itself; it closes with a formula something like the following: "Through our Lord Jesus Christ Who lives and reigns with the Holy Ghost, world without end. Amen.")

By the words, "Let us pray," the celebrant indicates that this prayer is not his alone but the prayer of all those present. The priest is the representative of the people and when he prays he beseeches God to hearken to the common petition of the congregation. The prayer ends with an invocation to Christ. Confidently we invoke His aid Who said: "Whatsoever you shall ask the Father in My Name, that will I do" (Jn. xiv, 13).

Summary. This first part of the Mass is called by some "the service of prayer." By the confession of sins (Confiteor) we have told God how sorry we are for having offended Him, how unworthy we feel to assist at the sublime Sacrifice; but with the thought of God's kindness and goodness before us we cry to heaven for mercy (Kyrie); almost instinctively we burst into the praises of the Most Blessed Trinity (Gloria) and the thought of the power and majesty of the Triune God fills us with the assurance that our plea for mercy will be heard; and finally we lay before God our special petitions (Collect).

Thus by our prayers we have gradually ascended toward God — it is our preparation and introduction to the Mystery of Calvary. God, Who is never outdone in generosity, now responds to our prayers through the words of Sacred Scripture. We are entering the second part of the drama of the Mass.

II. From the Epistle to the Creed

Words of the Liturgy

Epistle. (The Epistles of Sundays are always taken from the letters of the Apostles. In many of the ferial Masses of Lent, Ember Days, and many of the old Masses of the Saints the Lesson is taken from some Book of the Old Testament.)

Server: Thanks be to God.

Gradual. (The Gradual is made up generally of two verses from one of the psalms. It is found in all Masses except those during the Easter season.)

Alleluia. (Two Alleluias, a verse, and another Alleluia follow the Gradual in Masses between Trinity Sunday and Septuagesima Sunday. The so-called greater Alleluia is the only chant between the Epistle and Gospel in the Masses from Easter Saturday until Trinity Sunday.)

Tract. (The Tract replaces the Alleluia on days of penance and in Requiem Masses. It is made up of several verses from one of the psalms.)

Significance of the Ritual

The Epistle is chosen with a view to the development of the feast being celebrated. It is taken from the inspired books. Through the Epistle God speaks to those assisting at Mass, and man shows his gratitude by answering with the server: "Thanks be to God."

The Gradual affords a pause for reflection on the Lesson that has been read. It may be considered as the echo of the reading from Sacred Scripture.

The Alleluia is the prelude to the Gospel. It is the joyful anticipation of the great privilege that is ours: namely, that the sublime, the life-giving words of Christ Himself are about to be read to us.

The Tract presents thoughts conducive to quiet meditation and intensive reflection, the theme being always sorrowful in accordance with the penitential seasons in which it is used in the Mass.

Sequence. (The Sequence developed by adding words to the notes of the "a" of the Alleluia. These words were later put into metrical form. Sequences occur in Masses of Easter, Pentecost, Corpus Christi and Seven Dolors, and Requiem Masses.)

The purpose of the Sequence is to form a sort of meditation on the Alleluia verse. This purpose is admirably carried out in the Sequences for Easter and Pentecost Sundays.

Priest: Cleanse my heart and my lips, O almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal: vouchsafe through Thy gracious mercy so to cleanse me that I may worthily proclaim Thy holy Gospel Through Christ Our Lord. Amen.

Raising his eyes to the crucifix the priest indicates that he wishes the Crucified Saviour to commission him to announce the sublime words of the Gospel; bowing profoundly he asks God to cleanse him, because only the pure may presume to speak the holy words of the Gospel.

Gospel. (The Gospel is a reading selected from one of the Evangelists. The particular part which is read has been chosen by the Church to fit the particular feast or occasion which is being celebrated.)

Priest: The Lord be with you.

Server: And with thy spirit.

Priest: The continuation of the holy Gospel according to St. N. (here he mentions the name of the Evangelist from whose account the Gospel of the Mass is taken and then reads the Gospel)....

Server: Praise be to Jesus Christ.

Priest (having finished the Gospel, kisses the book and says): By the words of the Gospel may our sins be blotted out.

The holy Gospel is worthy of the highest respect. This reverence is manifested by the congregation in arising to hear the sacred word. By the greeting, "The Lord be with you," the priest reminds the people that they are to take an active part in the Gospel. The priest makes the sign of the Cross on the Gospel. Then to indicate that they wish to apply the blessing of God's words to themselves, both the priest and people make a small sign of the Cross on the forehead, lips and breast. "Praise be to Jesus Christ" is the server's expression of gratitude, which all experience at the privilege of being allowed to hear the very words of God Himself. Finally the priest's prayer that "our sins be blotted out" shows what value we attach to the Gospel.

Summary. This second part of the Mass from the Epistle to the Creed is made up entirely of passages from Holy Scripture. It is the word of God spoken to us in answer to our prayers of preparation that preceded. Both parts taken together form the Mass of the Catechumens or the Ante-Mass. So far the real Sacrifice has not begun, but everything is preparatory. We have come to God's holy altar, away from the noise of the world, to lay our cares and worries, our hopes and petitions before the Lord. Then God spoke to us through the words of the inspired writers. We listened to His teaching; and now, before we enter upon the first essential part of the Mass, i. e., the Offertory, we assure God that our faith in Him is strong. We do this by reciting the Creed:

Creed: I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before

In the words of this profession of faith we join the host of adorers who have paid homage to the Almighty through the ages. The very same words have been used by Catholics since the fourth century.

all ages; God of God, light of light, true God of true God; begotten not made; consubstantial with the Father; by Whom all things were made. Who for us men, and for our salvation, came down from heaven (the celebrant genuflects and adores the Word made flesh); *and was Incarnate by the Holy Ghost, of the Virgin Mary; and was made man.* He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose again according to the Scriptures; and ascended into heaven. He sitteth at the right hand of the Father; and He shall come again with glory to judge the living and the dead; and His kingdom shall have no end. And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son is adored and glorified; who spoke by the Prophets. And one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I await the resurrection of the dead, and the life of the world to come. Amen.

They serve to unite us intimately to Catholics of all times and all places professing our belief in the essential doctrines that Our Blessed Saviour came to earth to teach us.

We begin by professing our belief in God the Father. We dwell at length on the truths that center around Christ, for in Him the eyes of men have seen as much of the Divinity of God as it is permitted mortals to behold. Then comes our profession of faith in the Holy Ghost. Our faith in the three Divine Persons we confirm by our belief in the Catholic Church, for the Father commissioned the Son to establish that Church, and the Son sent the Holy Ghost to guide and guard it. Belief in the Church demands faith in baptism by which men enter it; demands also belief in the resurrection and in the life to come which is the reward or punishment of man's life while a member of it.

The Creed is thus seen to be a concise statement of the chief dogmas of our holy faith.

III. From the Offertory to the Canon

Words of the Liturgy

Priest: The Lord be with you.
Server: And with thy spirit.
Priest: Let us pray.

Significance of the Ritual

Once again the priest reminds the people of their active part in the Sacrifice. The words, "Let us pray," are an exhortation to those present to join in all the prayers of the Offertory.

Offertory. (The Offertory prayer is proper to each Mass, and like the other proper parts it changes with each Mass. Formerly it was a long prayer chanted during the procession of the people as they brought their gifts to the altar. Today it is a short form of this processional chant.)

Receive, O holy Father, almighty and eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, offenses and negligences, and for all here present; as also for all faithful Christians living and dead, that it may avail both me and them

By bringing gifts to the altar at this part of the Mass the early Christians showed their eagerness to take part in the Sacrifice. Though that early custom no longer obtains, we can and we should offer to God at this point the gift He most desires — the gift of our very selves.

Raising the host the priest offers it in the name of all those present to God; he offers it "for mine own countless sins ... and for all here present"; then, as it were, he looks beyond the present and visualizes this same host after it has been consecrated and he prays that He Who is to come down from heaven

unto salvation for life everlasting. Amen.

O God, who in a marvellous manner didst create and ennoble human nature, and still more marvellously has renewed it, grant that, by the mystical union of this water and wine, we may be made partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ Thy Son, our Lord: Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency; that it may rise up in the sight of Thy divine majesty as a sweet savour, for our own salvation and for that of the whole world. Amen.

In a humble spirit and a contrite heart may we be received by Thee, O Lord, and may our sacrifice so be offered up in Thy sight this day that it may be pleasing to Thee, O Lord God.

Come, Thou who makest holy, almighty and eternal God, and bless this sacrifice prepared for Thy holy name.

Psalm xv, 6-12: I will wash my hands among the innocent: and will compass Thy altar, O Lord:

That I may hear the voice of Thy praise, and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with bloody men:

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

Glory be to the Father, etc.

at the moment of Consecration may grant salvation to those who now offer it with him to the Eternal Father.

The priest, after he has poured the wine into the chalice, says this prayer while blessing the water. As can be seen from the prayer, the Church attaches a deep symbolical meaning to the mingling of the wine and water. The wine represents Christ (hence the wine is not blessed), the water represents man. As the water is merged in the wine, so do we desire to be assumed into the nature and the very being of Our Lord.

Once more the priest looks beyond the present moment: as he raises the chalice to offer it to God he is thinking not of the wine it contains but of the Blood that is to be. The salvation of the world is what he asks from heaven.

The very posture of the priest who bows profoundly as he says this prayer conveys the idea of humility and contrition which gives the keynote of the prayer. Humble and contrite we ask God to accept not only the bread and wine which we have offered, but to receive us also.

The priest raises his hands as though he would compel the Holy Ghost to come down from heaven to bless the offering.

This psalm is said by the priest while he washes his hands. Besides the very practical purpose of washing of the hands, there is also a symbolic purpose and meaning attached to the ceremony. Cleanliness and innocence go hand in hand, and the priest who is about to offer the most sublime of sacrifices needs to be cleansed from even the slightest speck of imperfection.

The psalm itself is a mixture of praise and petition: praise of God in the glory and beauty of His house, petition for mercy from the realization that man is ever too sinful to offer fitting sacrifice to his Maker.

The request to be numbered among the innocent has a very defi-

Receive, O Holy Trinity, this offering which we make to Thee in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the saints: that it may avail to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we keep on earth. Through the same Christ our Lord. Amen.

Priest: Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

Server: May the Lord receive the sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church. Amen.

Secret. (This is another prayer which varies with each Mass. The best explanation of the term "secret" seems to be that this prayer was the Offertory prayer of the "secret" or "select" congregation which remained after the catechumens had been dismissed.)

Priest: ... world without end.
Server: Amen.
Priest: The Lord be with you.
Server: And with thy spirit.
Priest: Lift up your hearts.
Server: We have lifted them up unto the Lord.
Priest: Let us give thanks to the Lord our God.
Server: It is meet and right.

Preface. It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God, through Christ our Lord. Through whom the angels praise Thy majesty, the dominations worship it, the powers stand in awe. The heavens, and the heavenly hosts and the blessed seraphim join together in celebrating

nite objective in view, viz., to be able to offer God the most perfect sacrifice possible to sinful man.

Man's preparation for the sacrifice of the Mass needs the approbation of heaven if it is to be a worthy sacrifice. Bowing down the priest addresses his prayer to the Most Blessed Trinity (a very rare thing in the Liturgy), and calls upon the saints of heaven to help make the sacrifice a fitting one. With the saints interceding for us we feel more certain that our offering will be pleasing to the Most High.

All are called upon to petition heaven to receive the sacrifice which the priest is about to offer in the name of all.

The glory of God, our own salvation, and the salvation of the whole Church — these form the basis of our claim upon the Lord for the acceptance of our sacrifice.

The thoughts contained in these secret prayers are always linked up with the sacrificial act which is soon to take place. Our offerings, unimportant in themselves, become tremendous in the light of what they are soon to become — Christ Himself.

These are the last words of the Secret which the priest says aloud. The responsories that follow form the introduction to the Preface. They were originally acclamations used by the people when meeting each other (see Book of Ruth ii, 4). Their function here is to remind us once again that all who assist at the Sacrifice of the Mass should take an active part in it.

This is the Common Preface used throughout the year on feasts and ferias which have no Proper Preface. There are fifteen Prefaces in the Roman Missal of today.

The main thought of the Preface is praise and adoration of God. This praise of God is the spontaneous cry of our souls as we draw ever closer to the central point in the great drama of the Mass.

their joy. With whom we pray Thee join our voices also, while we say with lowly praise:

Sanctus. Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest.

Benedictus. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

We repeat the words of the angelic hosts who worship at the throne of God singing continually their Holy, Holy, Holy.

He who came to Bethlehem is now about to come down upon our altar.

Summary. The Offertory is the first of the three principal parts of the Mass. It is the preparation for the Sacrifice. Together with the priest we offer to God our gifts of bread and wine; by the mingling of water and wine we indicate that we wish to become one with Christ so that we may be offered with Him at the moment of Consecration; we beg God's blessing upon our offerings so that they may become a pleasing sacrifice; we wash our hands in spirit with the priest because only the pure can presume to offer sacrifice to the Lord; we call upon the angels and saints and upon God Himself to supply what is wanting to make our offering a worthy sacrifice; and finally we sing a hymn of praise and adoration as we join that everlasting chant of the angelic choirs: "Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest."

IV. From the Beginning of the Canon to the Our Father

Words of the Liturgy

We therefore humbly pray and beseech Thee, O most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these gifts, these offerings, and these holy and unblemished sacrifices, which in the first place, we offer up to Thee for Thy holy Catholic Church, that it may please Thee to grant her peace, to protect, unite and govern her throughout the world, together with Thy servant Pius XII our Pope, (name of) our Bishop, and all true believers and professors of the Catholic and Apostolic faith.

Be mindful, O Lord, of Thy servants and handmaids NN. (here are mentioned the names of the living) and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves and all those dear to them, for the redemption of their souls, the hope of their safety and salvation: who now pay their vows to Thee, the eternal, living and true God.

In communion with, and venerating the memory in the first place

Significance of the Ritual

The priest bows low, kisses the altar, and silently prays to God, asking Him to receive our offerings through Jesus Christ. He makes three signs of the Cross over the oblation to show that Christ obtained for us the blessing of the Trinity by His death on Calvary. The offering is made in the name of the Pope and the Bishop, and of "all true believers and professors of the Catholic and Apostolic Faith." The entire Church thus participates in every Mass that is offered up to God.

Here, in the Memento for the living, the priest mentions those living persons in particular for whom he wishes to pray. He likewise prays for all those present at the Mass. He recommends their friends to God also. Notice that throughout the Canon the priest prays in the plural to indicate that the sacrifice being offered is the sacrifice of all.

The two prayers above were concerned with the Church militant.

of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ; and also of Thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas, and Damian, and of all Thy saints; by whose merits and prayers grant that we may be defended in all things by the help of Thy protection. Through the same Christ our Lord. Amen.

In this prayer the supplications of earth are joined with those of the Church triumphant in heaven. Our Blessed Lady, the Apostles, a number of Popes, and a few of the martyrs specially venerated in Rome are mentioned by name. They are the representatives of the whole celestial court upon whom we call. Here we see quite clearly the intimate connection between the faithful on earth and the saints in heaven.

This oblation, therefore, of our service and that of Thy whole family, we beseech Thee, O Lord, graciously to accept, and to order our days in Thy peace and bid us to be delivered from eternal damnation and numbered among the flock of Thy elect. Through Christ our Lord. Amen.

Spreading his hands over the chalice and host, a sign of vicarious atonement, the priest now enters upon the most solemn part of the Mass. He begs God to accept our sacrifice. Once accepted, that sacrifice will bring us peace and salvation and "number us among the flock of the elect."

Which oblation do Thou, O God, vouchsafe in all things to bless, approve, ratify, make worthy and acceptable: that it may become for us the Body and Blood of Thy most beloved Son our Lord Jesus Christ.

The priest repeats the plea for the acceptance of the sacrifice and adds a new petition: "That it may become for us the Body and Blood of Thy most beloved Son."

Who the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up to heaven, unto Thee, God, His almighty Father, giving thanks to Thee He blessed, broke, and gave it to His disciples saying: Take and eat ye all of this, *for this is my Body.*

The Consecration is enclosed in the simple Gospel narrative. Man fades into the background and Christ, the great Celebrant of the Sacrifice, repeats those solemn words which change bread and wine into His Body and Blood. The stupendous miracle of miracles takes place before our very eyes.

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee, He blessed and gave it to His disciples, saying: Take and drink ye all of this, *for this is the Chalice of my Blood, of the new testament: the mystery of faith: which shall be shed for you and for many unto the remission of sins.*

The very simplicity of the Consecration is a stumbling block to many. But the Church adheres strictly to this simple form because she wishes to perform this most solemn and sacred of human acts in exactly the same manner as our Divine Saviour performed it on that night before He died.

As often as ye shall do these things, ye shall do them in remembrance of Me.

This loving command of Our Lord is obeyed every time Holy Mass is celebrated.

Wherefore, O Lord, we Thy servants, and likewise Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our

The living memorial which the Mass is, recalls not only Christ's Passion but His Resurrection and Ascension as well. The shadows of

Lord, His Resurrection from hell and also His glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and presents, a pure Victim, a holy Victim, a spotless Victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance and to accept them as Thou wert pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy priest Melchisedech offered to Thee, a holy sacrifice, a spotless Victim.

We most humbly beseech Thee, almighty God, command these things to be carried up by the hands of Thy holy angel to Thine altar on high, in the sight of Thy divine majesty, that as many of us who, by participation at this altar, shall receive the most sacred Body and Blood of Thy Son may be filled with every heavenly blessing and grace. Through the same Christ our Lord. Amen.

Be mindful also, O Lord, of Thy servants and handmaids (here are mentioned the names of the dead) who are gone before us with the sign of faith and repose in the sleep of peace. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

And to us sinners also, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints, into whose company admit us, we beseech Thee, not considering our merits but pardoning our offenses. Through Christ our Lord.

Through whom, O Lord, Thou dost always create, sanctify, quick-

Calvary are dispersed by the glory of Easter morn and Ascension Thursday. More than a memorial is the Mass, it is a true sacrifice — the holiest sacrifice ever known to man. Further, it is the "Bread of eternal life," the Bread which sustains us here on earth and which will bring us ultimately to heaven.

The sacrifices of Abel, Abraham, and Melchisedech (Gen. iv, 4; xxii, 10; xiv, 18) were types of the sacrifice of the Mass. We ask God that as He was pleased to accept the sacrifices of these holy men so also to receive our sacrifice — our sacrifice which is a "holy sacrifice, a spotless Victim."

But Abel, Abraham, and Melchisedech were holy men, whereas we are sinners. Lest our faults stand in the way the priest begs God to send down an angel from heaven. Carried to heaven by the pure hands of a spirit our sacrifice must surely find favor with the Most High.

Before the Consecration we prayed for the Church militant and we called to mind the Church triumphant. Now we turn our thoughts to the Church suffering. We remember our own loved ones and also the entire army of souls that have gone "before us with the sign of faith."

Finally, we pray for ourselves. In Christian modesty we have remembered the Church, the living, the saints, and the dead. To this gathering we now join ourselves. Once again we become conscious of the communion of saints because our union with Christ in the Sacrifice has rekindled our hope of a share in their happiness. In the list of saints before the Consecration Our Lady was mentioned first. Here we give the first place to St. John the Baptist, the great saint of the Old Testament.

In this prayer we summarize all that has gone before. We repeat

en, bless, and bestow upon us all these Thy gifts.

Through Him, and with Him, and in Him, be unto Thee, O God the Father almighty, in the unity of the Holy Ghost, all honor and glory, world without end.

Server: Amen.

our belief in Christ as the Mediator of all gifts, both natural and supernatural.

The Canon comes to a close with the most solemn Doxology in all the Liturgy. It is eminently fitting to pay our respects to the three Divine Persons at so solemn a moment.

By this response, the server in the name of the people, ratifies all the prayers of the Canon that have gone before.

Summary. We have seen the very heart of the Mass. Christ has come down upon the altar. Around the central act of the Consecration the Church has entwined a wreath of prayers. We pray for the entire Church and all her members, and especially for the Pope, the Bishop of the diocese, and all the promoters of our holy faith; then for the Church in miniature which is assembled before the altar; we gaze heavenward and call to mind the Church triumphant; then after the Consecration we are mindful of the Church suffering; then finally we pray for ourselves. All creation has gathered together at the altar of God in fulfilment of those prophetic words of Our Blessed Saviour: "And I, if I be lifted up from the earth, will draw all things to myself" (Jn. xii, 32).

V. From the Our Father to the End of the Mass

Words of the Liturgy

Our Father. Let us pray: Taught by Thy saving precepts and guided by the divine institution, we make bold to say: Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come, and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days: that through the bounteous help of Thy mercy we may be always free from sin and secure from all disturbance. Through the same Jesus Christ Thy Son our Lord who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

Significance of the Ritual

The Our Father is the most perfect prayer known to man. Christ Himself gave it to us. The first three petitions are directed to God's honor and glory, the last four deal with the needs of man. The Our Father is primarily the prayer of the multitude and not that of the individual (*Our* Father; give *us;* etc.). In the Mass the petitions of the Our Father are realized: God's kingdom is firmly established, and sin is vanquished.

This prayer is a continuation of the last petition of the Our Father: "deliver us from evil." The thought of our wickedness overwhelms us and we insist that God come to our assistance. But we go farther than that merely negative request for deliverance from evil — we ask for peace. Peace is the keynote of Christianity. Confidently we ask for this gift of peace knowing that Christ will say to us as He said to His disciples long ago: "Peace I leave with you, My peace I give unto you: not as the world giveth do I give unto you" (Jn. xiv, 27).

Priest: The peace of the Lord be always with you.

Server: And with thy spirit.

Breaking of Bread. May this mingling and consecration of the Body and Blood of our Lord Jesus Christ be to us who receive it effectual to life everlasting. Amen.

Agnus Dei. Lamb of God who takest away the sins of the world, have mercy on us (said three times).

Prayer before Communion. O Lord Jesus Christ, who saidst to Thy Apostles, Peace I leave with you, My peace I give unto you; look not upon my sins, but upon the faith of Thy Church; and vouchsafe to grant her peace and unity according to Thy will: O God who livest and reignest world without end. Amen.

O Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most holy Body and Blood from all my transgressions and from all evils; make me always adhere to Thy commandments and never suffer me to be separated from Thee; who with the same God the Father and the Holy Ghost livest and reignest God, for ever and ever.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but through Thy goodness may it be unto me a safeguard and a healing remedy both of soul and body; who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

I will take the bread of heaven, and call upon the name of the Lord. Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed (repeated three times).

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

The priest as Christ's representative wishes us that peace for which we have asked.

The priest breaks off a small piece of the Host, and drops It into the Precious Blood, praying for salvation particularly for those who are about to receive God in Holy Communion.

Mercy and peace are the gifts we beg of God. Insistently we repeat the petition three times.

We are all sinful men; the priest himself realizes his own unworthiness; yet, relying on Christ's promise, we ask once again for peace — that peace which only God can give. Look not at our sins and failings, O Lord, but consider the faith of Thy holy Church.

Here the priest prays that he may be preserved from an unworthy Communion, asking, at the same time, for the blessed effects of that Body and Blood which he is soon to receive. Freedom from sin, obedience to the commandments, and perseverance to the end—these are the requests of God's minister. He prays confidently, knowing that God can do all things.

This third prayer in preparation for Holy Communion is primarily a prayer of humility. The priest here prays for the real effects of the Holy Eucharist, viz., protection against the dangers of soul and body, and the healing of the wounds of fallen nature.

Here the priest uses that excellent prayer of the centurion, a prayer alive with humility, faith in God, and trust in His Omnipotence. Christ heard the prayer of the centurion; He will hear our prayer also if we say it as sincerely as did the centurion.

A plea for eternal life is the priest's last request as he receives the sacred Body of Christ.

What shall I render to the Lord for all the things that He hath rendered to me? I will take the chalice of salvation, and I will call upon the name of the Lord.

Praising, I will call upon the Lord, and I shall be saved from my enemies.

May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Server: I confess to almighty God to blessed Mary ever Virgin, etc. (as at the beginning of Mass).

Priest: May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. Amen.

May the almighty and merciful Lord grant you pardon, absolution, and remission of your sins. Amen.

Behold the Lamb of God, behold Him who taketh away the sins of the world.

Lord I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed (said three times).

May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind: and that from a temporal gift it may become for us an eternal remedy.

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin may remain in me, whom these pure and holy sacraments have refreshed. Who livest and reignest world without end. Amen.

Communion. (This prayer changes with each Mass. Originally it was composed of an entire psalm, but now it is made up of only a few verses taken from a psalm.)

Priest: The Lord be with you.

Server: And with thy spirit.

Postcommunion. (This is the last of the variable prayers of the Mass. In the Postcommunion the priest makes new petitions, and he makes them with great confidence because he has become one with Christ

How can man thank God adequately for the wonderful gift of the Eucharist? "I will take the chalice of salvation," says the priest, realizing that the only proper way to thank God is through the gifts that He Himself has given us.

Eternal life is the insistent plea of the priest as he reverently receives the Precious Blood.

In these prayers that precede the Communion of the faithful we find the same elements which are contained in the priest's preparatory prayers: sorrow for sin, humility, confidence and trust. We find likewise the plea for eternal life. Here in the Eucharist man receives a foretaste of the life in heaven. Christ came to save men from sin; He came not for the men of His own day only but for men of all time; in the Eucharist the men of every century of time, of every nation under the sun find the answer to the riddle of life. Through the Eucharist all men can become partakers of Him who said of Himself: "I am the life."

Our hearts are set on receiving life everlasting and we do not grow weary of asking this great gift from Christ who now resides in our souls.

In order to be worthy of everlasting life we must spend our present life in accordance with God's wishes. Hence the priest prays God to live in him and keep him free from every stain of sin.

For a proper appreciation of the Communion Prayer it must be studied with the rest of the psalm from which it is taken.

Once again the congregation is reminded of its active role in the Mass.

With the thought of the great graces that have come with the reception of Holy Communion the priest petitions God for further blessings, both natural and supernatural.

through the reception of His Body and Blood.)

Priest: The Lord be with you.
Server: And with thy spirit.

Priest: Go, you are dismissed.
Server: Thanks be to God.

May the homage of my bounden duty be pleasing to Thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered in the sight of Thy majesty may be acceptable to Thee, and through Thy mercy be a propitiation for me and for all those for whom I have offered it. Through Christ our Lord. Amen.

May almighty God bless you, the Father, the Son, and the Holy Ghost. Amen.

Priest: The Lord be with you.
Server: And with thy spirit.

Priest: The beginning of the holy Gospel according to St. John.
Server: Glory be to Thee, O Lord.
Priest: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men through Him might believe. He was not the light, but was to bear witness of the light.

That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons

Another admonition to the faithful to unite their prayers with those of the celebrant.

The formal dismissal "Ite missa est" seemed so characteristic of the entire ceremony that the sacrificial rite came to be known as the "Mass."

The Sacrifice is completed. Again the priest remembers his sinfulness and unworthiness as he sends a fervent prayer to the Most Blessed Trinity whom he asks to accept the sacrifice from his own unworthy hands, a propitiation for himself and for all those for whom he has offered it.

The priest kisses the altar, raises his eyes and hands as if to receive the blessing from above, and then gives the blessing to the faithful.

The final plea of the priest begging those present to join him in prayer.

This Gospel from the pen of St. John is filled with deep meaning. Briefly: St. John first tells us of Christ as God, as Creator, and as Redeemer; he then narrates the coming of the precursor, St. John the Baptist, being careful to emphasize the fact that John was not the Messias but only His herald; then follows the story of Christ's coming into the world — He is the light of the world "and the world knew Him not"; even His chosen people failed to receive Him, but they who do receive Him will be made "sons of God"; finally the climax "and the Word was made Flesh," that incomprehensible mystery of God's goodness to sinful man.

The Mass is truly the verification of St. John's words. In the most sublime manner possible we have seen that the "Word was made Flesh, and dwelt among us; and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth." Sinful man could never have dared to ask so much from God had not God Himself freely granted us so great a grace.

of God: to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (Genuflection.)

And the Word was made flesh, and dwelt among us: and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

Server: Thanks be to God.

"Thanks be to God" is the response of our grateful hearts. We are grateful because God has forgiven our sins, because He has supplied our unworthiness, and because in the Mass He has brought us not only His graces and blessings but has given us Himself.

Summary. This last part of the Mass is the completion of the Sacrifice. We offered our gifts to God, Christ Himself changed our gifts of bread and wine into His Body and Blood, and now the Sacrifice is completed by our reception of Holy Communion. We began our preparation for Communion with the Our Father; we begged God to keep us from evil, to grant us His peace; humbled by the thought of our sins we grew confident at the thought of God's goodness and approached His Holy Table to become one with Him; we asked Him to take full possession of our souls and bodies, to help us through every moment of our lives; we received the blessing of the Most Holy Trinity from God's minister; and so we go confidently to our daily tasks because God is with us. "If God be for us, who is against us?" (Romans viii, 31).

ON THE USE OF THE MISSAL

(Adapted from a pamphlet entitled "To Find the Place in a Missal," with permission of the author, Rev. Paul Bussard.)

Mass of the Catechumens

1. Prayer at the foot of the altar.
2. **Introit**
3. Kyrie
4. *Gloria*
5. **Collect**
6. **Epistle**
7. **Gradual**
8. **Gospel**
9. *Sermon*
10. *Creed*

The parts of the Mass in ordinary type are called "Ordinary prayers," and they are the same for every Mass throughout the year; those in italics are also "Ordinary prayers," but they are sometimes omitted. The parts in heavy type are called "Proper prayers," and they vary with each Mass that is said.

All that is necessary is to fit the Proper prayers into their place in the Ordinary prayers. Take the Mass for the first Sunday of Advent (usually in the beginning of the Missal) and the Ordinary of the Mass (usually in the center). First come the prayers at the foot of the altar (Ordinary); then the Introit (turn to the Proper); then the Kyrie (back to the Ordinary); then the Gloria (Ordinary); then the Collect (turn back to the Proper); then the Epistle, Gradual, and Gospel (all in the Proper); finally the Creed (back to the Ordinary).

Mass of the Faithful

1. **Offertory Chant**
2. Offering of bread and wine
3. **Secret**
4. Preface
5. 3 Commemorations
6. Offering Prayers
7. 3 Commemorations
8. Doxology
9. Our Father
10. Breaking of Bread
11. Holy Communion
12. **Communion Chant**
13. **Postcommunion**
14. Blessing
15. Last Gospel

Again the Ordinary prayers are in ordinary type; the Proper prayers in heavy type. The Prefaces are together in one place and in some Missals the prayers after the Preface (Canon) follow the Preface in the Missal; in others they follow the Ordinary prayers of the Mass of the Catechumens.

There are only four Proper prayers in this last part of the Mass. The Communion and Postcommunion are said after the book has been moved back to the Epistle side of the altar. The Offertory Chant is said immediately after the Creed. The Secret is said after the priest turns to the congregation and says, "Orate fratres."

The Proper of the Saints

Saints' days come on a certain fixed date of the month. St. Valentine's day is on February 14, the Assumption on August 15, St. Therese on Oct. 3, and so on. Accordingly there is another part of the Missal called the Proper of the Saints. It contains the Proper parts of the Mass for the feasts of saints just as the Sunday Proper does for Sunday Masses.

The Common of the Saints

If all the Proper parts of a Saint's Mass are not found in the Mass of that day, reference is made to the Common of the Saints (the Masses that Saints have in common, e. g., Martyrs, Confessors, etc.).

The Ordo

Every priest has a little book called an Ordo. It contains specific directions about the Mass which is to be said on a particular day. This Ordo is now translated for the laity. It can be had in pamphlet form, and is printed each week in many of the diocesan papers.

RUBRICS FOR THE LAITY

How the Faithful Should Conduct Themselves during Church Services

Low Mass

According to the rubrics of the missal, all who assist at low Mass should kneel during the whole Mass except at the Gospel, when they stand. Custom, however, has modified this as follows:

When the celebrant enters the sanctuary to begin Mass, the congregation either kneels at once or stands up, according to the custom in that particular church. When the priest descends from the altar after opening the missal, however, all shall kneel.

They remain kneeling until the priest, having finished the prayer at the center of the altar, goes over to read the Gospel. All stand until the Gospel is finished.

If the priest makes any announcements, or preaches to the congretion, they should be seated. When he begins the Gospel in English, they should stand and listen reverently to the word of God.

Should the Credo be recited, the people remain standing, and genuflect with the priest during it. When he turns to them after the Credo is finished, and says "Dominus vobiscum," they may sit down.

At the Sanctus, when the altar boy rings the bell three times, all shall kneel. Thus they remain until after the priest's Communion, and also during the Communion of the faithful, should there be any receiving at that Mass.

After Communion, when the priest has closed the tabernacle door, the congregation may sit down while the celebrant purifies and covers the chalice.

They should kneel again, however, as soon as the priest goes to the missal.

After the blessing, all rise and stand during the reading of the last Gospel, genuflecting with the priest during it.

When the priest descends from the altar and kneels, they shall kneel with him and say the prayers in a loud, clear voice.

No one should leave his place in the church until the priest has reentered the sacristy.

High Mass: Missa Cantata

(The following rubrics are preceptive for the laity in the Diocese of Fargo, N. D., and may be considered as directive in other dioceses. They are the only rubrics preceptive for the laity in any diocese in the United States.)

In general those present at a sung Mass follow, as far as possible, the ceremonies observed by the clergy who may be present in choir at the Mass. Accordingly:

They stand when the procession to the altar makes it appearance from the sacristy, and remain standing until the Mass is begun, even though the Asperges takes place. Each person bows and makes the sign of the cross when sprinkled at the Asperges.

All kneel for the prayers of preparation (up to the "Oremus") and stand when the celebrant ascends the altar steps.

All remain standing for the Introit, Kyrie, and the Gloria, while they are recited by the celebrant. When the celebrant has sat down for the singing of the Gloria, all sit. They rise when the celebrant rises towards the end of this chant.

All stand for the singing of the prayers (except at a Requiem Mass) and sit for the chanting of the Epistle and what follows.

When "Dominus vobiscum" is sung before the chanting of the Gospel all stand. They remain standing during the recitation of the Creed, genuflecting with the celebrant at the words "et incarnatus," etc. All sit when the celebrant has sat down for the singing of the Creed. While the words "et incarnatus," etc., are sung all bow. (Only those who are standing at the time when these words are begun then kneel.) They rise when the celebrant rises towards the end of the Creed, remain standing while he sings "Dominus vobiscum" and "Oremus," and then sit.

When the celebrant begins to sing "Per omnia saecula saeculorum" before the Preface, all rise and remain standing until the Sanctus has been recited (or sung, if the people sing it). Then all kneel. All bow down during the Consecration but look up for a moment at the Sacred Host (saying "My Lord and My God") and at the chalice, when they are elevated. After the Elevation all stand until the celebrant has drunk the Precious Blood. (They bow while the celebrant consumes the Sacred Host and drinks the contents of the chalice.) Then all sit.

Note: If Holy Communion is given, those who are about to communicate kneel for the Confiteor and other prayers that precede Communion, and kneel when they return to their places after having received the Eucharist. All others remain standing for the prayers, but kneel for the distribution of Communion and remain kneeling until the Blessed Sacrament has been returned to the tabernacle.

All stand for the singing of "Dominus vobiscum" before the Postcommunion prayers, and remain standing during these prayers (except at a Requiem Mass, when they kneel).

All kneel for the Blessing and make the sign of the cross.

All stand for the last Gospel (genuflecting if the celebrant genuflects during its recitation) and remain standing until the procession has returned to the sacristy.

Solemn High Mass

The rubrics are the same as for a high Mass. Note, however, that the congregation does not stand while the celebrant reads the Gospel, but only when the deacon commences it, with "Dominus vobiscum." And when the altar boy incenses the people at the Offertory they should all stand.

Masses for the Dead

At low Masses for the dead, the same rubrics are to be observed as at other low Masses.

At high Masses, either with or in the church, the faithful kneel without the presence of the corpse from the beginning of the Mass until the Epistle, during which they should sit down.

They stand during the singing of the Gospel.

They sit down during the Offertory, until the priest begins the Preface, when they stand, and remain standing until the Sanctus.

Then they kneel until after the priest's Communion. They may sit after Communion, whilst the priest purifies and covers the chalice.

Should the priest or clergy sit down at any time during the Mass, as is done sometimes during the singing of the "Dies Irae" after the Epistle, the faithful should also sit.

If the Libera (the absolution of the body) is performed after the Mass, the people should rise as the priest approaches the catafalque and stand during the ceremony.

Vespers

All should kneel when the celebrant kneels at the foot of the altar and says the first prayer. They rise when he rises, and remain standing until he sits down after the intoning of the first psalm by the chanters. At the Gloria Patri, at the end of each psalm, all should bow the head.

During the singing of the chapter, when the five psalms are finished, all should stand up. If the celebrant kneels during the singing of a hymn the people should kneel.

During the singing of the "Magnificat," whilst the altar is incensed by the celebrant, the people stand.

When the celebrant kneels at the foot of the altar, before the exposition of the Blessed Sacrament, all kneel and remain kneeling until Benediction is finished and the tabernacle door is closed, when they rise and remain standing until the priest has left the sanctuary.

Rubrics for all Occasions

In church all should center their attention on the altar and think only of God Who dwells there for them. They should avoid all manner of noise, or any distraction to others. They should be clean in their person and dress, and avoid the slightest appearance of indiscretion.

If they do not feel inclined to mental prayer, they should read their prayer-books or say the rosary.

Going to and from the confessional, or the Communion rail, the eyes should be cast down, the hands held in a respectful manner, and the whole person should reflect the utmost recollection and modesty.

SICK CALLS

When the priest is called to administer the Sacraments in our homes to the sick, the following preparations should be made:

1. The room should be clean and suitably ornamented.
2. A small table should be conveniently placed, covered with a white cloth.
3. A crucifix placed in the center of the table.
4. Two blessed candles placed in candlesticks on the table. These should be lighted when the priest is expected.
5. A vessel containing holy water should be provided, and a sprinkler if possible.
6. A glass of fresh water placed on the table, a teaspoon and a plate with small crumbs of bread for cleansing the oil from the hands of the priest.
7. A white cloth or towel placed ready to be used by the sick person while receiving Holy Communion.
8. Some cotton wool provided to wipe away the anointing.

When the priest is known to be carrying the Blessed Sacrament, it is a very laudable custom for one of the family to meet him at the street door with a lighted candle and escort him to the sick room. All those present in the room should kneel when the priest enters with the Blessed Sacrament.

During the administration of Communion and Extreme Unction the members of the family should assemble in the sick room and pray for the patient.

RITES

Liturgy and rite are not the same thing. Liturgy is the broader term. It denotes the public act of worship; rite is the manner in which the act of worship is performed. Specifically the liturgy is the Church's public and lawful act of worship performed and conducted by the officials whom the Church has designated for the post — her priests. The whole collection of services used in public worship in a certain church or group of churches comprises a rite. But while the indiscriminate use of the two terms is thus not exact, common usage as expressed by many authorities on the liturgical question permits the practice.

The early history of rites is obscure. At the Last Supper the Apostles saw Christ institute the Holy Sacrifice. Later in their apostolic journeys it was natural to embellish the essentials of the Mass and the sacraments which they had learned from Christ with additions of their own choosing. The additions were the outgrowth of reverence, custom and necessity. According to their own temperament and the needs of their people in various parts of the world the Apostles and their successors devised appropriate ceremonies to accompany the Holy Sacrifice and the administration of the sacraments. During the period of persecution rites were numerous and diverse. After the peace of Constantine when the Church became better organized, local practices were combined and the rites became more uniform throughout ecclesiastical provinces. The patriarchs imposed some uniformity of rite within the regions of their jurisdiction, and in this way the old Patriarchates of Rome, Alexandria and Antioch are responsible for the foundations of all the rites used in the Church today. Although all Europe practically belonged to the Roman Patriarchate, still Gaul and Northwest Europe had special rites till the seventh and eighth centuries.

The Rites of the Western Church

Roman Rite — For all practical purposes this is the one universal rite used in the Western Church. With an isolated exception here and there, Latin is the only language used.

Gallican Rite — This rite, as a separate thing, has disappeared, but it has not departed without having left traces of its influence on the Roman Rite. Its name is derived from the country where it was principally used, that is, Gaul. There are, however, two extant remnants of this rite:

Ambrosian Rite, also called Milanese, which is in use in the Archdiocese of Milan.

Mozarabic Rite, which is used in the Cathedral of Toledo.

The Rites of the Eastern Church
(See also Uniate Eastern Churches)

There are five principal rites which are used in their entirety or in modified form by the various Churches of the East. They are the Byzantine, Alexandrian, Antiochean, Armenian and Chaldean.

Byzantine Rite — This was originally proper to the Church of Constantinople. It is based on the Rite of St. James of Jerusalem and that of the churches of Antioch, and reached Constantinople through Caesarea. The rite was reformed by St. Basil and later by St. John Chrysostom. It is now used by the whole Orthodox Eastern Church, by many Uniates and is the most widely spread rite after the Roman.

The Liturgy of St. John Chrysostom is the ordinary one. The Liturgy of St. Basil is used for the Sundays of Lent (except Palm Sunday), Maundy Thursday, Holy Saturday, the Vigils of Christmas, Epiphany and the feast of St. Basil.

Alexandrian Rite — There are no extant records of this rite, called also the Liturgy of St. Mark; but existing manuscripts of the old rite, after it was somewhat modified by the Copts and Melkites, reveal the general outlines of the ancient liturgy.

The Coptic Church uses an adaptation of the Byzantine Rite of St. Basil for ordinary days and Sundays; that of St. Mark and that of St. Cyril are used on their respective feast days; and the Liturgy of St. Gregory Nazianzen is used on the great feast days.

The Ethiopian Church uses an expanded version of St. Mark's Liturgy. The liturgy is substantially that of the Coptic Church.

Antiochean Rite — This rite is the source of more derived rites than any of the other parent rites. Its origin may be traced to the Eighth Book of the Apostolic Constitutions and to the Liturgy of St. James of Jerusalem, the "brother of the Lord." This latter ultimately spread to the whole patriarchate, displacing the older form of the Apostolic Constitutions.

Armenian Rite — This liturgy is essentially the Greek Liturgy of St. Basil, and is considered to be an old form of the Byzantine Rite. It is used exclusively by all Armenians.

Chaldean Rite — By some writers this is classed under the Antiochean Rite. Though there is historical evidence for such a derivation, in the list according to the Sacred Congregation for the Oriental Church it is separate and considered a distinct rite. There are two broad divisions: the Chaldean properly so called, used by the Chaldee Uniates, and the Malabarese, employed by the Malabar Uniates.

Liturgical Practices Common to All Eastern Rites

Eucharistic Liturgy — Among the Orientals, leavened bread is used by all, with the exception of the Maronites and the Armenians who use unleavened bread, and the Ethiopians who may use either one or the other. All have Communion under both species except the Maronites. Communion under one species is usual among the Chaldeans and it is permitted among the Ethiopians. On the Vigils of Christmas and Easter the liturgy is celebrated in the evening by the Syrians (Western) and the Chaldeans. This latter body also celebrates it in the evening on the Vigil of Holy Thursday.

Sacramental Liturgy — Baptism by immersion is the common practice in the East, except among the Maronites and the Malabarese. And among all rites, except the Malabarese, it is immediately followed by Confirmation administered by a priest. The Malabar Christians separate it from Confirmation, the administration of the latter being entrusted to a bishop.

Penance is administered in the East with the deprecative form, i. e., "May God absolve you," etc. The Armenians are an exception here for they use the indicative form common to the Roman Rite, i. e., "I absolve you," etc.

Holy Eucharist is explained above.

Extreme Unction in the East requires seven priests, but ordinarily for all practical purposes one suffices.

Holy Orders throughout the East has only two minor orders, lector and subdeacon, in addition to deaconship and the priesthood. The Armenians are to be excepted, for they have the same four minor orders and the three major orders as in the Western rites.

Matrimony usually consists of two parts in the East: first a "blessing" of the bride and groom; and then a "crowning." The expression of the matrimonial consent is implicit in the Eastern Churches. The Armenian Church is the only one in which the consent is expressly declared.

THE UNIATE EASTERN CHURCHES

The division of the Catholic Church into two parts, the Western or Latin Church and the Eastern Church, is the result of political accidents: the division of the Roman Empire by Diocletian (284-305), again by the sons of Theodosius I (Arcadius in the East, 395-408; Honorius in the West, 395-423); and finally, the breach was strengthened by the establishment of the Holy Roman Empire by Charles the Great (Charlemagne) in 800. The Western Church is that subject to the Bishop of Rome as Patriarch of the West; the Eastern Church is that within the boundaries of the Eastern Empire whose capital was Constantinople (Byzantium).

When we speak of the Eastern Church we must not imagine that it is one integral body as is the Church subject to the Patriarch of the West. Not since before the Council of Nicea (325) has there been a unified Eastern Church. At that Council three patriarchs were recognized, those of Rome, Alexandria and Antioch; by 451 two more were added: Jerusalem and Constantinople. Thus four patriarchates constitute the Eastern Church, as opposed to the one Western patriarchate.

Any Catholic who is not subject to the Bishop of Rome as his patriarch but who does recognize him as the Supreme Pontiff of the Catholic Church is a Uniate. A Uniate Eastern Church is any Eastern Church in communion with Rome. It is a matter of little concern where the Uniate lives; he may be in North America or Syria; he still belongs to the Uniate Church of his patriarch. It is not possible to assign definite geographical limits to a Uniate Church and say that in such a place is found this Church exclusively. Since the Uniate may move about, the Uniate Church is found wherever Uniate Catholics dwell.

There are some fundamental distinctions which when they are clarified help to dispel much of the confusion concerning the Eastern Churches. They have to do with the terms, religion, patriarchate, rite, language and place.

The Catholic religion, founded by Jesus Christ, comprises those truths, precepts and means of salvation by which those who profess it are united with God and, in virtue of this union, with one another. It is therefore one religion, not a plurality of religions. Hence one is a Catholic or not depending upon his adherence to or rejection of the tenets of the Catholic Church.

The five Bishops of Rome, Alexandria, Antioch, Jerusalem and Constantinople are all patriarchs by equal right. The patriarchate or geographical territory over whose inhabitants each rules comprises many dioceses whose bishops are subject to the respective patriarch (see Patriarchs).

A rite may be defined as the manner of performing all services for the public worship of God and the sanctification of men (see Rites).

Language naturally is concerned with rite but is its least important note. In theory any rite may be celebrated in any language without ceasing to be the same rite, e. g., the Mass could be said in English and still remain the Mass said according to the Roman Rite.

Lastly, place is of little moment in the Eastern Churches. At one time this was otherwise. When there were clear-cut geographical divisions of patriarchates, a Uniate was born within the limits of a particular patriarchate. Now a man belongs to his rite wherever he may dwell and his children inherit this quality from him wheresoever they may travel.

When these distinctions are clear it can be seen that it is not necessary to hear Mass in the Latin language or to receive the sacraments according to the Roman Ritual in order to be a member of the Catholic Church. Unity of religion is not the same thing as uniformity of rite. The profession of the Cath-

olic Faith is not the same as the manner in which it is professed.

Though a discussion of the schismatic Eastern Churches is beyond the scope of this article, yet some consideration of them must be made when the Uniate Churches are classified. The greater part of the Uniate Churches are reunited portions of the schismatic Churches. The Maronite Church, never having been in schism, is an exception to this rule. The Eastern Catholics who are in union with the Bishop of Rome as head of the Church are: Uniate Copts, Ethiopian Uniates, Syrian Uniates, Chaldee Uniates, Uniate Armenians, Malabar Uniates, Byzantine Uniates, and the Maronite Church.

Uniate Copts are under the Patriarch of Alexandria who lives at Cairo. They use old Coptic in their liturgy which is Alexandrian in origin. Arabic, the present-day vernacular, is becoming more prominent for liturgical functions.

Ethiopian Uniates were converted from the Ethiopian National Church which went into schism with the Copts. Their rite is substantially Coptic (Alexandrian), with Geez, the classical language. Since the conquest of Ethiopia by Italy full freedom is assured Catholic missionaries.

Syrian Uniates were converted from the Jacobites in 1781. Their patriarch lives at Beirut. A derivation of the Antiochean Rite is used in a Syrian dialect.

Chaldee Uniates were converted from Nestorianism. They use an adaptation of the Antiochean Rite with the Syriac language. Their immediate superior lives at Mosul as minor Patriarch of Babylon.

Uniate Armenians were converted from the Armenian National Church. The head of this group is the Uniate Armenian minor Patriarch of Cilicia. They are found principally in the Levant, Italy and Austria. Their liturgy is a derivative from the Byzantine Rite but the Armenian tongue is used.

Malabar Uniates were converted from the Malabar Christians in India in 1599. They lack a patriarch, having instead three vicars apostolic. Their liturgy is fundamentally Antiochean but has been so altered that it may be called a separate rite. Syriac is the principal language with an occasional use of Arabic.

Byzantine Uniates are the Catholic counterpart of the extensive Orthodox Church (see Orthodoxy). These Uniates have no common authority other than that of the Supreme Pontiff. They represent groups which have never been in schism and others which have been reunited to Rome in different countries and at various times. Their common bond, besides union with the Supreme Pontiff and all it implies, is the use of the Byzantine Rite (that used by the Greek Orthodox, i. e., the schismatic, Church in Constantinople) at least in its fundamental notes, even though this rite is used in various languages. Within this group there are several divisions: (1) Melkites in Syria and Egypt using Arabic liturgically and subject to the Patriarch of Antioch; (2) Greek Uniates in Greece and Turkey using Greek liturgically; (3) Ruthenians in Austria and Hungary, using old Slavonic; (4) Bulgarian Uniates also using Old Slavonic; (5) Rumanian Uniates using their own language liturgically; (6) Italo-Greeks in Italy, Sicily and Paris using Greek liturgically but with many Latin modifications in their rite; (7) Russian Uniates using Paleoslavic in their liturgy. Since the Revolution in 1917 this Church has been practically extinct in Russia but the Church has been spread throughout Europe and the United States. Rome is keeping this Church alive by instituting colleges for Russian priests (even from other nations and rites) in various countries of the Latin Rite.

The Maronite Church is a group with no counterpart; there is no such thing as a schismatical Maronite. They are found in Lebanon, Egypt, Cyprus and the United States. Their

liturgy is basically Antiochean with modifications including the use of the Syriac tongue.

This completes the list of the Eastern Churches. In addition to these Uniate Eastern Churches, there are seven schismatical Eastern Churches: the great Orthodox Church, one formed by the Nestorian heresy and five arising from Monophysitism (Copts, Ethiopians, Jacobites, Malabar Christians and Armenians).

The attitude of Roman Catholics towards the Uniates varies considerably with the extent of their knowledge. Many do not know that there can be and are Catholics who do not pray before statues of the Blessed Mother of Christ and St. Joseph, who have never been to Benediction of the Blessed Sacrament, who do not genuflect in passing before the Blessed Sacrament. Those who have heard only superficially about the Eastern Churches are inclined to consider them a cross between Catholicism and Protestantism, and this attitude unfortunately has been fostered quite strenuously by Anglicanism. Uniates are Catholics and have as much right to be so treated as Latins. Regarding faith and morals they must be numbered with the Romans. Schism and heresy to the Uniate are as abhorrent as to the Roman Catholic.

At the beginning of the fourth century Christendom presented a picture of unity in regard to faith, morals and obedience to the Bishop of Rome as the visible head of the Church. Uniformity of rite was not then and is not now the ideal of the Holy See. No Catholic can be more Catholic than the Holy See, and Benedict XIV in speaking of the schismatics and Uniates in the East has aptly expressed the attitude of the Church: "Eastern Christians should be Catholics; they have no need to become Latins."

Indeed the Uniate Eastern Churches are the living proof of the Church's universality. Eastern schisms have been largely the outcome of political quarrels. The Uniates in remaining loyal to the Holy See and preserving the bond of faith have cast aside their political, social and economic aspirations and come not as Greeks and Slavs and Russians and Armenians and Syrians but as Catholics to rally around the Holy Father uniting their efforts with his to "restore all things in Christ."

PROMISES OF OUR LORD TO ST. MARGARET MARY IN FAVOR OF THOSE DEVOTED TO THE SACRED HEART

1. I will give them all the graces necessary for their state of life.
2. I will establish peace in their families.
3. I will console them in all their difficulties.
4. I will be their assured refuge in life and more especially at death.
5. I will pour out abundant benedictions on all their undertakings.
6. Sinners will find in My Heart a source and infinite ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall advance rapidly to great perfection.
9. I will bless the houses in which the image of My Sacred Heart shall be exposed and honored.
10. I will give to priests the power of moving the most hardened hearts.
11. Persons who propagate this devotion shall have their names inscribed in My Heart and they shall never be effaced from It.
12. I promise thee in the excess of the mercy of My Heart that Its all-powerful love will grant to all those who receive Communion on the First Friday of every month for 9 consecutive months the grace of final perseverance and that they shall not die under my displeasure nor without receiving the Sacraments and My Heart shall be their secure refuge at that last hour.

ECCLESIASTICAL CHANT

Definition

Ecclesiastical chant is the music proper to the liturgy of the Catholic Church. Its melodies are unisonous, diatonic, simple or florid, moving with free rhythm in one or more of the eight modes. They are an interpretation of and a commentary on the sacred text. They are prayer sung.

Names

Plain and Gregorian chant are the more common names given to this same type of music. It is called plain chant because of its free rhythm, which definitely distinguishes it from all measured music. The designation Gregorian is a tribute to the organizing genius of Pope St. Gregory the Great.

Elements

Chant is made up of two elements — the text and the melody. Of these, the text is the more important, for without it there would be no liturgical chant. The texts are taken from Sacred Scripture either directly or indirectly.

The present repertoire of liturgical melodies which is the fruit of great musical genius was created under the inspiration of the sacred text. These melodies are, in every sense, the property and achievement of the Catholic Church. The musical structure was influenced mainly by three civilizations, the Jewish, Greek and Roman. What does ecclesiastical chant owe to each of these three?

Jewish Influence — Ecclesiastical chant is less indebted to the Temple than to the synagogue. The sole type of singing which comes from the Temple is responsorial psalmody. To the synagogue we owe such musical forms as the *jubilus* (the custom of singing a number of notes to the final "a" of *Alleluia*) and the recitative formulas (such as the Gospel and Oration tones).

Greek Influence — The Greeks used three tonalities: the diatonic, chromatic and enharmonic. The Church chose the diatonic — its firmness and dignity being best suited for the House of God. Hand in hand with diatonic tonality, came the modal system of the same art. The eight modes now in use are basically the ancient Greek diatonic modes. However, they were adopted with some changes. As an aid in the transmission of melodies, the Greeks contributed a system of alphabetic notation. Some maintain that plain chant contains a few pagan Greek melodies. One example cited is that of the "Hosanna Filio David" of Palm Sunday. A comparison of these plain chant and Greek pagan melodies reveals only similarity, never identity.

Roman Influence — Mention has already been made that had there been no sacred text there would be no ecclesiastical chant. Greek was the liturgical language of Rome until about the middle of the third century. The change from Greek to Latin was a gradual process. From the end of the third century to that of the sixth a popular Latin speech arose. The popular mind did not retain the Greek and classical Latin conception of quantity and meter. The language of the people became a rhythmical prose. The two distinguishing features of this rhythmic speech were the tonic accent and the *cursus*. Liturgical chant, still in its infancy at this time, could not remain unaffected. Dom Mocquereau asserts that plain chant was patterned after the prose of the period.

History

Consecration — The use of chant in the Catholic liturgy was inaugurated by Christ Himself. The setting was the Last Supper, the first Mass. St. Matthew expressly says: "And a hymn being said, they went out unto mount Olivet" (Matt., xxvi, 30). This hymn consisted of psalms. Following the custom of the Jews, Christ chanted the verses and the Apostles added "Alleluia" either after each verse or after several verses. Here we have the

consecration of chant. Hence it has been rightly stated that the first Mass had its first liturgical chant and that Christ is the first Chanter in the New Dispensation.

Apostolic Era — Following the example of Christ, the Church has always used plain-song in her liturgy. The very first converts were Jews. For a time they continued "daily with one accord in the Temple" (Acts, ii, 46). This accounts for the influence of the Jewish Temple already mentioned. The influence of the synagogue is accounted for by the fact that the other Christians outside of Jerusalem attended services held there. Wherefore it is but natural that these first Christians should have retained some of the melodies long associated with the sacred text. Later on, St. Paul exhorted his converts to continue their former practice. "Let the word of Christ dwell in you abundantly: in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God" (Col., iii, 16). "But be ye filled with the Holy Spirit, speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord" (Eph., v, 18-19).

Period of Growth — The period of persecution and the restriction of the liturgy of the early Church to private homes and to the catacombs gave little opportunity for the development of chant. With the victory over paganism (313), liturgy and chant were free to develop within the large basilicas. A new style of singing, that of antiphonal psalmody, which originated in Syria, was introduced into Rome by Pope St. Damasus I (366-84) and into Milan by St. Ambrose. Although the use of hymns dates back to apostolic times, hymns, in the modern sense, were introduced into the West by St. Hilary of Poitiers (d. 366). The liturgical hymn was popularized by St. Ambrose as a result of the Arian persecution in Milan during the years 385 and 386. The external development of the liturgy gave rise to three additional chants, the Introit, Offertory and Communion. The Introit was sung while the Pope and his retinue proceeded from the sacristy to the altar. As the faithful approached the altar to offer their gifts, they sang the Offertory prayer. The Communion was sung as the faithful returned to the altar to receive the Body and Blood of Christ. The Introit is mentioned as early as 432; the Offertory and Communion are both mentioned by St. Augustine (d. 430).

Period of Perfection—The blending of the various characteristics which the Church took over from the three aforementioned civilizations reached its climax with the dawn of the seventh century. The unifying genius was Pope St. Gregory the Great (590-604). Two great contributions toward the organization of Church music were his Antiphonary of the Mass and the foundation of two new "Scholae Cantorum" at Rome. The Antiphonary, containing about 645 melodies for the choir, was a compilation of the chants then in use. It appears that the Antiphonary assigned to each chant its place in the liturgical year.

Although originally intended for Rome alone, the influence of the "Scholae" was far-reaching. Disciples were sent into other lands. There similar schools were organized. Thus there came about the dissemination of the Gregorian Antiphonary and a better rendition of the chants based on the Gregorian tradition. Such schools were set up in England after the arrival of St. Augustine and his associates in 596. Two other famous schools were begun under Charlemagne, namely that of Metz and of St. Gall.

Post-Gregorian Composition (609-1250) — A further development of the liturgy called for additional chants. The need was supplied in one of three ways. In some instances new melodies were com-

posed. The more common practice was either to choose a text with its accompanying melody from the Gregorian collection and assign it a new role, or to take the melody from the same collection and adapt it, with necessary changes, to a different text. For the consecration of the Pantheon to the Blessed Virgin and the Holy Martyrs (609) new chants were composed for the proper parts of the Mass for the dedication of a church. An example of the second method is the well-known Introit, "Gaudeamus." Although formerly used for the feast of St. Agatha alone, it now occurs in several Masses, e. g., that of All Saints, the Assumption, etc. Two examples of adaptation are the Mass for the feast of the Most Holy Trinity composed by Alcuin and the Mass for the feast of the Most Blessed Sacrament composed in 1246.

During the tenth century, two new types of compositions made their appearance. They are the sequence and the tropes.

Decadence—This period extended from about the middle of the thirteenth century to the middle of the nineteenth. Several factors contributed to the decline of chant. At this time we have the development of polyphony and the rise of measured music. The tendency, although not a general one, was to treat chant and measured music in the same manner. Moreover, copyists unhappily abbreviated the chant melodies. The Medecian Gradual (1614-15) was a reproduction of such mutilated melodies. It appeared again in 1848 as the Mechlin Gradual and again in 1873 with official approbation, not, however, without certain changes and additions.

Restoration — The underlying scientific principle of this epoch, which is still going on, is a return to the traditional melodies by a close examination of the ancient manuscripts. The first imperfect attempt based on this principle was the Reims-Cambrai Gradual (1851). Although failing to reproduce the manuscripts purely, it surpassed its predecessors.

The most scholarly and scientific studies based on this same principle have been achieved, for the most part, by the Benedictines of Solesmes. Dom Gueranger (d. 1875), Dom Pothier (d. 1923) and Dom Mocquereau (d. 1930) are outstanding.

Mention must be made of Popes Pius X, to whom the movement chiefly owes its success, and Pius XI. Through the "Motu Proprio" of Pope Pius X (Nov. 22, 1903), the reform was given authoritative approval and chant is again regaining its former high dignity in the liturgy. The Apostolic constitution, "Divini Cultus," of Pope Pius XI (Dec. 20, 1928) is a more detailed statement of the procedure to be followed for the accomplishment of the reform inaugurated by Pope Pius X.

Summary of "Motu Proprio"

The whole spirit and purpose of the "Motu Proprio" is not music in itself, but music in its relation to liturgy. It is a "reproof and condemnation of all that is out of harmony" with the decorum and sanctity of the House of God. It is "a juridical code of sacred music" to which the "force of law" is given. Its "scrupulous observance" is imposed upon all.

The sole purpose of sacred music is to clothe the text with suitable melody. A suitable melody possesses holiness both in itself and in its presentation, "goodness of form" to insure its purpose, and "universality" in the sense that native music is subordinate to the "characteristics" of sacred music.

Gregorian chant pre-eminently possesses these qualities. It is the "supreme model" upon which other sacred music is judged. Congregational singing is to be fostered. Classic polyphony, especially that of the Roman School, also possesses these same qualities and is to be restored. Modern music, while admissible, must be divested of everything profane, particularly of the theatrical style.

Latin must be used in all the

"solemn liturgical functions" and in the "variable or common parts of the Mass or Office." The word order of the texts must not be confused and the prescribed texts must be sung.

Solos, which are "melodic projections," are moderately permitted. Women in choirs are expressly forbidden.

Organ accompaniment, subject to the rules of sacred music, is permitted to sustain the singing. Expressly forbidden are the piano and noisy instruments, such as bells, drums and cymbals. Other instruments require the special permission of the Ordinary. Orchestration must be dignified and unobtrusive.

Sacred music is the "humble handmaid" of the liturgy.

A Commission is to be established in each diocese to provide suitable music and to oversee its correct execution. Music schools are to be formed, especially in ecclesiastical seminaries.

THE LITURGICAL MOVEMENT

Purpose

"A need of our times," said the late Pope Pius XI, "is social, or communal prayer, to be voiced under the guidance of the pastors in enacting the functions of the liturgy. This alternating of prayers will be of the greatest assistance in banishing the numberless evils which disturb the minds of the faithful in our age, and especially in overcoming the snares and dangers which threaten to undermine the sincerity of the faith."

The basic object of the liturgical movement is the fulfilment of this need: to put the liturgy into the life of modern man, to make the liturgy the motivating cause of his actions, both as an individual and as a social being, to teach man how he can participate most fully in the corporate worship of the Church.

The essence of corporate or liturgical worship is the offering of the prayers of a body of people through the hands of a mediator. Since Christ is *the* Mediator between God and man, it follows that the Mass, His Sacrifice, is the center of all liturgical worship. In the Mass every man has an *active* role to play. That role is one of cooffering to God the Sacrifice with Christ's representative, the priest. Only when he has thus offered the Mass can man hope to partake fully of the benefits which Christ intended he should derive from it.

This communal prayer or activity on the part of priest and people in the liturgy does not merely mean the external performance of the liturgical functions. Rather it signifies the interior devotion of mind and heart and the inner acknowledgement of God's complete dominion. As it has been expressed by Cardinal Pizzardo, former Papal President of Catholic Action: " 'Active participation,' in short, means a sincere, inward acknowledgment of God (the interior sacrifice) expressed by participation in the words, rites, chant, etc. of the external sacrifice. Properly understood, therefore, the liturgy is both the internal homage of the soul and its outward bodily expression by means of words, chants, ceremonies, etc. in the forms ordained by the Church for her solemn public worship."

The Mass is the heart of the liturgical movement. The whole of dogmatic theology centers around the Mass as the Sacrifice of the New Law and the Blessed Sacrament as the bond cementing the minds and hearts of Christ's people. Around the Mass and the Blessed Sacrament are centered the sacraments, the sacramentals and the Divine Office. Once the Mass has become the center of life, those other phases of the liturgy will follow almost automatically. The Liturgical Year becomes the re-living by the members of the Mystical Body of Christ of the visible earthly life of Christ. The sacraments and sacramentals are appreciated as the channels through which grace flows freely to men. Finally, the Divine Office becomes earth's counterpart of heaven's ceaseless "Holy, Holy, Holy." Men become fully aware of their

mystical union with one another through Him who is their Head.

The liturgical movement is nothing new. It is rather a conscious effort to revitalize Catholicism. It is an attempt to bring home to men a more vivid realization of their status as members of the Mystical Body of Christ. The corporate worship of God through Christ harks back to those words of Christ's first vicar on earth: "Be you yourselves as living stones, built thereon into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.... You are a chosen race, a royal priesthood" (I Peter, 2, 5-9).

Some of the means employed to make men "liturgy-conscious" are the popularization of Gregorian Chant, the use of the missal and the dialogue Mass and the furthering of true liturgical art. But these are merely secondary considerations. The main thing is the inner appreciation and application of the meaning of the Mystical Body of Christ, the carrying out of this doctrine in daily life.

History

The works of Dom Prosper Gueranger, Abbot of Solesmes, begun in 1840, are considered generally as the beginning of the modern movement back to a better appreciation of the liturgy. Franz Staudenmaier of Germany was also one of the pioneers in the field. Official approval of the movement was given in 1903 by the "Motu Proprio" of Pope Pius X. Since that time organized efforts have replaced the individual labors of men interested in the liturgy.

The Benedictine monks of Belgium were the first to begin organized efforts in this direction, several years after the publication of the "Motu Proprio." Their first national council was held in 1920.

Holland followed closely after Belgium, principally under the direction of the secular clergy. Holland's liturgical work is of an essentially practical nature. It has a well-organized central confederation headed by two members from each of the diocesan councils.

Germany's liturgical revival dates back to 1915. The heart of liturgical activity in Germany is the Abbey of Maria-Laach, well known for its scholarly work. Dr. Franz Xavier Muench, the first secretary general of the Association of Catholic University Graduates, died on October 19, 1940. Through his efforts the liturgical movement grew in German universities. Through him Karl Adam, Guardini, Jacques Maritain and Christopher Dawson were introduced to the German Catholic students. His death in political exile in Florence, Italy, "is symbolic of one of the greatest efforts of German Catholicism and of its final apparent failure."

Austria's liturgical movement is ably represented by Dr. Pius Parsch, canon regular of Klosterneuburg. His liturgical publications, "Study the Mass" and "The Liturgy of the Mass," are daily becoming more popular.

Italy's cardinal-archbishops and bishops have continually fostered the liturgical movement by pastoral letters, while Abbot Caronti and Cardinal-Archbishop Schuster have done much to further the movement. "The liturgical movement has helped to reawaken the dulled religious sense, and to recall to the individual his intimate union with the Mystical Body of Christ. The movement was undoubtedly aided by the anti-individualistic tendencies so energetically fostered in the political sphere by Italian Fascism. It has endeavored above all to deepen the religious life, to nourish it out of the fonts of liturgical prayer, and to consolidate it by means of an intense participation in the sacramental life."

England's liturgical movement may not be as centralized as that of many other countries. But representatives like Donald Attwater and Fr. C. C. Martindale, S. J., are fostering the liturgical spirit continually by their writings. The English Benedictines began in 1940 the publication of a new liturgical review, "The Church and the People."

The Co-operative Movement in Nova Scotia has also its liturgical angle. The use of the missal in

the form of the Leaflet Missal and the evening services during the week, consisting of Vespers sung by the congregation, rosary, sermon on some aspect of Catholic worship and Benediction, are having a well-deserved effect in vitalizing the Church's efforts to reconstruct the social order in that province.

The United States has had a well-organized liturgical movement since 1925. The "Orate Fratres," published by the monks of St. John's Abbey, Collegeville, Minn., is the official organ of the movement in this country. The First National Liturgical Day in the United States was held at Collegeville on July 25, 1929. Since then the Liturgical Day has become an annual event in more and more dioceses.

Under the patronage of the Most Rev. Samuel A. Stritch, Archbishop of Chicago, the First National Liturgical Week was sponsored by the Benedictine Liturgical Conference, October 21-25, 1940. The central theme was: "The Living Parish: the Active and Intelligent Participation of the Laity in the Liturgy." The proceedings of this Liturgical Week have been published by the Benedictine Liturgical Conference, 528 High Street, Newark, N. J., and a copy may be purchased there. Commenting on this initial step the "Orate Fratres" said: "No drab assembly of liturgical graybeards, not even a convention for experts and specialists alone, the Liturgical Week at Chicago was a lively get-together of old-timers and newcomers, of those who had something to teach and those who wanted to learn, out of whose animated discussions and stimulating exchange of ideas grew resolves and resolutions that probably justify one speaker's opinion that the First National Liturgical Week marks a period in the Church's life in our country."

At the invitation of the Most Rev. John Murray, Archbishop of St. Paul, the Second Liturgical Week was held in that city, Oct. 6-10, 1941. The theme of the Chicago Week was continued with one subtopic: "The Living Parish: One in Worship, Charity and Action."

Approval

The liturgical movement has had the approbation of all the Popes since the time of Pius X. A short quotation from each Pope will show their concern for the movement.

Pope Pius X — "The primary and indispensable source of the true Christian spirit is the active participation in the most holy mysteries and in the solemn and public prayer of the Church."

Pope Benedict XV — "For spreading amongst the faithful an exact acquaintance with the liturgy, to inspire in their hearts a holy delight in the prayers, rites and chant, by means of which in union with their common Mother, they pay their worship to God, to attract them to take an active part in the sacred mysteries and in the ecclesiastical festivals—all this cannot but serve admirably to bring the faithful into closer union with the priest, to lead them back to the Church, to nourish their piety, to give renewed vigor to their faith, to better their lives."

Pope Pius XI — "People make a great deal of the liturgy in our day but not always as they ought and as we would wish. Frequently too much importance is attached to its external aspect, to material things, whereas it is the spirit that is important: to pray with the spirit of the praying Church."

Pope Pius XII — Since becoming Pope, Cardinal Pacelli has not made an official pronouncement on the liturgical movement. Yet his mind on this matter is easily understood from the following quotation of a letter addressed by him in 1938 as Secretary of State to the Mexican hierarchy: "It is precisely through liturgical prayer and through visible cult that the soul easily rises to God and disposes itself to receive the consolation of faith, the vital impulse of grace, and the ever greater ardor of charity. It is in the holy worship of the Church that the faithful, forgetting their tribulations and afflictions, truly feel themselves one heart and one soul, and acquire greater strength for the daily practice of the virtues of Christian life."

THE LEAGUE OF THE DIVINE OFFICE

During the Middle Age the Divine Office was recited not only by the clergy but by the laity as well. The participation of the laity in the official prayer of the Church was a universal practice: knights, members of guilds and confraternities said office in choir. The liturgy of the laity decayed when they no longer went to choir to say their prayer. The reunion of the clergy and the laity in the performance of the liturgy is the foremost purpose of the whole liturgical movement and the revival of the layman's recitation of the Divine Office has been the cause for the foundation of the League of the Divine Office.

The Benedictine Fathers of St. John's Abbey, Collegeville, Minn., established this organization in 1936. The instruction of the laity in the use of the breviary has become a full-time task in educating the laity in the actual nature of the Divine Office and their right to participate in it.

Before the League of the Divine Office was started the Approved Workmen of Brooklyn, New York, already had a society called the Breviary Association of the Laity. When the Benedictine Fathers established the League of the Divine Office, the Approved Workmen withdrew the title of their society and joined the League of the Divine Office in order that there might be harmony in the liturgical movement.

The League of the Divine Office was established primarily to encourage the laity to pray with the Church. It is not intended that the Divine Office should supplant private devotions. Rather, the devotions of individuals should be a supplement to the official prayer and not the total content of the lay Catholic's prayer-life. The Divine Office is, as recorded by many laymen who recite it, a source from whence a new concept of private prayer is drawn. Personal devotions become more objective, more correct in dogmatic content and deeper in their appreciation of the majesty of God and the beauty of the Faith.

The League is composed of men and women who voluntarily agree to recite some part of the Divine Office every day. It does not bind in conscience to recite the Office daily but leaves it up to the individual members and groups.

Membership in the League is divided into chapter members and associate members. Usually the chapter members form groups of seven, and each member is assigned one of the seven hours of the Office, to be recited during the week. Each week the hours are changed so that after seven weeks each chapter member will have recited each of the hours in succession. The associate member is required to recite one of the day hours every day. He does not make any agreement with any of the other members but is free to choose whatever hours he pleases. The Divine Office is divided into seven hours or parts. These are Matins with Lauds (forming one Hour), Prime, Tierce, Sext, None, Vespers and Compline.

To aid those interested in the Divine Office, the Liturgical Press of St. John's Abbey has prepared English translations of the Hours of the Divine Office, as well as many other interesting books and pamphlets on the liturgical movement. The Press also publishes the "Orate Fratres" magazine which is doing much to help spread the liturgical movement throughout the country.

Fr. Osmund Jacobs, O. S. B., St. John's Abbey, Collegeville, Minn., is the director of the League of the Divine Office. For full information concerning the League inquiries may be sent to the above address.

LITURGICAL ART

The creation of religious art must be traced back to the origins of religion. Art and religion have always been companions. The advent of the Christian religion saw the rise of an allied art. Throughout the history of the Church, art may be found testifying to the rise and recession of the Church's spiritual activity.

Art in the Christian sense has two fields, or better, one field with two divisions. The first division is religious art as such. This art attempts to portray the beauty of supernatural things revealed to us by Faith. It is concerned with Catholicism in its social and cultural elements. Thus religious art reveals religion living among men and vivifying all their actions. The second division of Christian art may be called ecclesiastical or liturgical. This is Christian art in the service of the sanctuary.

Art in general may be defined as the expression of the ideal through the medium of physical realities. Then it is limited in its means of expression to material elements as stone, glass, metals, color and paper. Obviously art is more than a caricature. It attempts not a mere *representation* of material objects but the *presentation* of spiritual realities through the physical medium.

Liturgical art follows the general principles of all art; yet it finds itself circumscribed by exceptional limitations. It is bound by the decrees of the Sacred Congregation of Rites; it must confine itself to the paraphernalia of the church, much of which is destined for a practical use (hence, the artistically beautiful must be expressed in a form which is practically useful); the individuality of the liturgical artist must be subservient to the collective personality of the worshipers, although here the artist may legitimately undertake the office of educator and direct the collectivity into the realm of experience out of which he has developed his work of art.

Liturgical art expresses the dogmatic and moral elements of the liturgy. Hence art to be liturgical must present the mysteries of faith as revealed and elucidated by the Scriptures and tradition. It must show the beauty which is God, the mercy which is Christ and the love which is the Holy Spirit. It may depict by painting or by stained glass the miracles of Christ or the guaranties of salvation. His Mother and the whole array of triumphant heaven are legitimate subjects.

All liturgical art must find its centre in the altar which is Christ. The focal point cannot be ego-centric or individual; indeed it cannot even be the Christian community as such. The community of Christians in its relations with God performs its services as a unit; there are men, women and children in the Church but they come as one to the Father through Christ with whom they are one. Hence the church in which they gather is properly adorned only when it is adorned for Christ. This is the meaning of the Christo-centric art of the liturgy. The church to which men flock as to an art gallery is not liturgical. The liturgical church brings men to their knees. The art reveals the place as the dwelling of the Most High, shows the Catholic his religion. Here are Christ and the Sacramental life which uplift spirits, wash away sorrow from weary hearts, direct the eyes of the body and of the soul upwards to the altar which is Christ and higher even, to the throne of grace. The art of the Church should attract not as a caricature but as an impelling force which through the natural expression of the beautiful supernatural, lifts souls up and drives them on to God.

Liturgical art as we understand it here is not to be considered as the expression of a particular tradition. It may be cast according to the principles of the Romanesque or Gothic or any other type of art. But if any type of art seeks admittance into the church it must remove its secular garb and put on the seamless robe of the Chris-

tian liturgy. This has not always been done and there are many examples of the "art gallery" church in Europe and America.

The widespread presence of this type of church has led to a serious problem. Generations of Catholics have come to regard it as the tradition which must be maintained. Hence the liturgical art movement progresses but slowly. It has to remove prejudices innocently acquired before it can inculcate the superiority of true liturgical art. Nor does this tendency to cling to tradition limit itself to localities. There are national traditions in Church art. It is a tribute to the Catholicity of the Church that she has not attempted to force the abandonment of national traits. The rubrical requirements can be observed without affecting the broad principles of a national artistic expression; in America there are examples of the liturgically "correct" altar and sanctuary which retain definitely foreign elements.

In the United States the liturgical art movement is comparatively young. As an integral part of the universal liturgical movement which is itself a phase of the resurgent spiritual activity of Catholic Action, the liturgical art movement is a less spectacular but equally important subject.

For all practical purposes the movement has received its momentum and direction from the Liturgical Arts Society. This organization was founded in 1930 "to supply the Catholic clergy expert advice and guidance not merely on the esthetic and liturgical factors of their church buildings and altar vessels and vestments, but also, even more important, on the purely business aspects of these affairs." It is a society which views the liturgy as fundamental in Catholic life and seeks to provide the best possible information on the correct expression of the liturgy through art. Its members are lay and cleric alike — architects, sculptors, silversmiths, painters, wood-carvers, pastors, bishops and archbishops — all these men of the Church are devoted to the effort to realize the potentialities of liturgical art as a means to renew all things in Christ. The society publishes a quarterly, "Liturgical Arts." The magazine is "an organized medium of education in artistic-liturgical matters."

EUCHARISTIC CONGRESSES

Eucharistic Congresses are gatherings of the clergy and laity for the purpose of glorifying the Holy Eucharist by public adoration and general Communions and for the discussion of means to increase devotion to Our Lord in the Blessed Sacrament throughout the world. They may be national or international. The first congress owed its inspiration to Bishop de Segur of Lille, France. Since then the international Eucharistic Congresses have been as follows:

Lille, France	1881	Metz, Lorraine	1907
Avignon, France	1882	London, England	1908
Liege, Belgium	1883	Cologne, Germany	1909
Freiburg, Switzerland	1885	Montreal, Canada	1910
Toulouse, France	1886	Madrid, Spain	1911
Paris, France	1888	Vienna, Austria	1912
Antwerp, Belgium	1890	Malta	1913
Jerusalem, Palestine	1893	Lourdes, France	1914
Reims, France	1894	Rome, Italy	1922
Paray-le-Monial, France	1897	Amsterdam, Holland	1924
Brussels, Belgium	1898	Chicago, United States	1926
Lourdes, France	1899	Sydney, Australia	1928
Angers, France	1901	Carthage, Tunis	1930
Namur, Belgium	1902	Dublin, Ireland	1932
Angouleme, France	1904	Buenos Aires, Argentina	1934
Rome, Italy	1905	Manila, Philippine Islands	1937
Tournai, Belgium	1906	Budapest, Hungary	1938

International Eucharistic Congresses are now held approximately every two years. The 35th International Congress which was to have been held at Nice, France, in 1940, was indefinitely postponed because of the war.

National Eucharistic Congresses are held in many nations every few years. In the United States, Eucharistic Congresses have been held in Washington, D. C. (1895), St. Louis (1901), New York (1904), Pittsburgh (1907), Cincinnati (1911), Omaha (1930), Cleveland (1935), New Orleans (1938), St. Paul and Minneapolis (1941).

The Ninth National Eucharistic Congress of the United States was held in the Twin Cities of St. Paul and Minneapolis, June 23-26, 1941. An estimated quarter of a million Catholics participated in the great tribute to "Our Eucharistic King glorified by Sacrifice." That was the theme of the conclave in which 113 archbishops and bishops of the United States took part and at which many members of the neighboring hierarchy were present. The host to the Congress was the Most Rev. John Gregory Murray, Archbishop of St. Paul.

His Holiness, Pope Pius XII, was present in the person of his Legate a latere, His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia. In a direct message broadcast by radio from the Vatican to the Congress the Holy Father stressed the importance of sacrifice as the sole way to escape the "current of black paganism sweeping our people today." On the completion of his address the Pontiff conferred the Apostolic Blessing upon the pilgrims and upon the faithful of America. Cardinal Dougherty gave three memorable addresses to the congress in the capacity of Papal Legate. His Eminence extolled Archbishop Murray and the Catholics and citizens of the Twin Cities for their hospitality, and reechoed the Pope's plea for individual sacrifices.

The classical text of St. Paul in his Epistle to the Colossians (1:24) "I now rejoice in my sufferings and fill up those things that are wanting of the sufferings of Christ in my flesh for His Body which is the Church," and the encyclical of Pope Pius XI, "Miserentissimus Redemptor," were the bases of discussion in twenty-five sectional meetings. The meetings were divided according to occupations in life. At each of these a paper was presented by a member of the hierarchy devoted to a particular application of the life of sacrifice to the specific group. The remainder of the time was devoted to a discussion under the leadership of the hierarchy, in which a practical application of sacrifice was attained by each group.

Seventy-five prelates participated in the sectional meetings which were organized for the following groups: clergy, seminarians, catechists, parents, women, Holy Name men, professional men, employers, employees, charity workers, nurses, enlisted men, public servants, college teachers, secondary school teachers, grade school teachers, journalists, rural workers, senior and junior youth groups.

At the Congress four Pontifical High Masses were offered along with hundreds of low Masses, in the Maronite and Byzantine-Slavic rites as well as in the Roman. Eight holy hours were conducted. On June 24, a midnight Mass for men was celebrated by Most Rev. Amleto Cicognani, Apostolic Delegate, at which 100 priests distributed Holy Communion to 75,000 men. About the same number of children received Holy Communion at the Mass of the following morning. A day later 100,000 adults of both sexes received the Blessed Sacrament.

The Congress came to a fitting conclusion as 80,000 faithful accompanied the Blessed Sacrament in procession to the site of the final Benediction. In a glass-enclosed altar Cardinal Dougherty gave the Benediction, as a torrential downpour of rain failed to dampen the ardor of the thousands who knelt in the mud adoring their "Eucharistic Lord glorified by Sacrifice."

PRINCIPAL FEASTS

Arranged in Chronological Order

The Circumcision is a feast in memory of the day upon which Our Lord was circumcised according to the Jewish law and received the adorable name of Jesus, brought down from heaven and made known to the Blessed Virgin by the Angel Gabriel. It is commemorated on the eighth day after Christmas, and is a very ancient one. In the sixth century the Church made it a solemn feast, in order to atone in some way for the crimes committed by the pagans on that day, which is the first in the year, and is consequently called New Year's Day.

The Epiphany is a feast observed January 6, in honor of Christ's manifestation to the Gentiles, represented by the Three Kings of the East, who guided by a miraculous star, came to adore Him. It also commemorates the baptism of Christ and the miracle of the marriage feast of Cana. It is sometimes called Twelfth Night, as it comes twelve days after Christmas.

The Purification, on February 2, is a feast in honor of (1) the Purification of the Blessed Virgin in the Temple of Jerusalem, and (2) the Presentation of our Lord on the same occasion, according to the law of Moses. This feast is also called Candlemas, because candles are blessed before the Mass of this day and carried in solemn procession by the faithful while the choir sings the canticle of the highpriest Simeon: "A light to the revelation of the Gentiles, and the glory of His people Israel." This procession represents the entry of Christ Who is the Light of the World into the Temple of Jerusalem.

Ash Wednesday is a day of public penance, and is so called from the ceremony of blessing ashes on that day, with which the priest signs the people with a cross on their foreheads, at the same time saying, "Remember, man, thou art of dust, and to dust thou shalt return." Lent begins with this day.

The Annunciation, on March 25, is a feast in memory of the Angel Gabriel being sent to the Blessed Virgin, at Nazareth, to announce to her that she was to be the Mother of God.

Palm Sunday is the Sunday immediately preceding Easter Sunday, commemorating our Lord's triumphant entry into Jerusalem. It receives its name from the palm branches which the people threw under the feet of Jesus, crying out, "Hosanna to the Son of David." On this day palms are blessed and distributed to the faithful.

Maundy Thursday, or Holy Thursday, occurs in Holy Week and commemorates the institution of the Holy Eucharist by our Lord at the Last Supper the night before He died. There is only one Mass in each church on this day; white vestments are used because of the joyful commemoration, but at the same time there are certain signs of the mourning proper to Holy Week, such as the silencing of the bells. The celebrant consecrates two Hosts, one of which he receives, while the other is placed in a chalice and carried in solemn procession to an altar prepared for Its reception called the Altar of Repose or Repository. Here It remains for the adoration of the faithful until Good Friday when It is taken back to the high altar and received by the priest at the Communion in the Mass of the Presanctified. After the procession of the Blessed Sacrament on Holy Thursday, the altars are stripped to remind us of the way our Lord was stripped of His garments. Then follows the washing of the feet, known as the "Mandatum" from the first word of the antiphon recited during the ceremony; whence the name "Maundy" Thursday.

Good Friday commemorates the Passion and Crucifixion of our Lord. It has been a day of fasting

and penance from the earliest ages of the Church, and the liturgy is in every way of an exceptional character, befitting the day of the Great Atonement. Black vestments are worn, the altar is covered only by a single linen cloth and there are no lights. The distinctive feature is the Mass of the Presanctified said on this day, in which there is no Consecration, the Host having been consecrated in the Mass the day before. The service consists of: (1) lessons from Holy Scripture and prayers, terminating with the chanting of the Passion; (2) solemn supplication for all conditions of men; (3) veneration of the Holy Cross; (4) procession of the Blessed Sacrament from the Repository and the priest's Communion, or the Mass of the Presanctified proper.

Holy Saturday is the day before Easter. During the twelfth century the custom of anticipating the vigil Office was creeping in. Now the time has been changed but the words of the Office remain the same. This explains the joyous character of the Mass, and the fact that the history of the Resurrection is sung in the Gospel. The ceremonies begin early in the morning with the blessing of the new fire and the Paschal Candle, which is followed by the reading of the twelve prophecies. The priest then goes in procession to bless the font, and the water is scattered toward the four quarters of the world to indicate the catholicity of the Church and the world-wide efficacy of her sacraments. Solemn High Mass is then sung, white vestments are used, flowers and candles set upon the altar, statues unveiled, the organ is heard and the bells, silent since Holy Thursday, are joyfully rung. Lent ends officially at noon on this day.

The Resurrection or Easter Sunday commemorates our Lord's rising from the dead by His own power on the third day after His Crucifixion, and occurs on the first Sunday after the first full moon after the vernal equinox, or March 21. It is named from "Oriens," which signifies the "East" or "Rising," and is one of the titles of Christ: "And His name shall be called 'Oriens.'"

The Invention or Finding of the Holy Cross is a feast established in memory of the miraculous cross which appeared to Constantine A. D. 312, and of the finding of the true Cross by St. Helena A. D. 326, after it had been hidden and buried by the infidels for 180 years. This feast is observed on May 3.

The Patronage of St. Joseph, on the third Wednesday after Easter, honors St. Joseph as the patron of the Universal Church.

The Ascension, on the fortieth day after Easter, commemorates our Lord's Ascension into heaven from the top of Mount Olivet, in the presence of His Blessed Mother and His Apostles and disciples.

Pentecost is a solemn feast on the fiftieth day after Easter in honor of the descent of the Holy Ghost upon the apostles, in the form of fiery tongues. The word "Pentecost" means "fiftieth." The time from Easter to Trinity Sunday is the Paschal time, which is a joyous preparation for this feast. It is also called Whitsunday, from the white garb of the catechumens, who were admitted to baptism on the eve of this feast.

Trinity Sunday is the first Sunday after Pentecost, and is a day on which the Church honors in an especial manner One God in Three Divine Persons.

Corpus Christi is a feast on the Thursday after Trinity Sunday, in honor of the Body and Blood of Christ, really present in the Most Holy Sacrament of the Eucharist. The observance of this feast was extended to the Universal Church by Urban IV in 1264. It was established in order to assist in making reparation for the sins committed against our Lord in the Blessed

Sacrament and to reanimate the devotion of Christians toward the adorable Mystery.

The Feast of the Sacred Heart, on the Friday after the Octave of Corpus Christi, is a day on which we honor the Heart of Jesus as a symbol of His love for us and render love to Him. The feast was extended to the Universal Church in 1856 and raised to the highest rank in 1929. An act of reparation is recited in all churches on that day.

The Feast of SS. Peter and Paul, on June 29, honors the Prince of the Apostles, and the great Apostle of the Gentiles, who were both martyred on this day at Rome. St. Peter was crucified with his head downwards, as he felt himself unworthy to die in the same manner and posture as his Divine Master. St. Paul, being a Roman citizen, was beheaded.

The Precious Blood is a feast established by Pius IX and celebrated on July 1, in honor of the Blood of our Saviour shed for the redemption of mankind.

The Visitation is celebrated on July 2, in memory of the Blessed Virgin's visit to her cousin St. Elizabeth. This feast was established by Pope Urban VI, and was afterwards extended to the whole Church, in the fourteenth century, by Pope Boniface IX.

The Assumption, on August 15, commemorates the Blessed Virgin's being taken up, soul and body, into heaven, after her death.

The Nativity of the Blessed Virgin is a feast in honor of her birth, and is kept on September 8. It is of very ancient origin.

The Exaltation of the Holy Cross is a feast established in the seventh century in memory of the exaltation or setting up of the Cross by Heraclitus the emperor, who regained it from the Persians. He carried it on his own shoulders to Mount Calvary. This feast is observed on September 14.

Michaelmas, on September 29, is a feast in honor of St. Michael, prince of the heavenly host, who remained faithful to God and defeated Lucifer and the apostate angels in the great battle fought in heaven in defense of God's honor.

The Feast of Christ the King, instituted by Pius XI, is celebrated on the last Sunday in October to give public homage to Christ the Ruler of the World. The consecration of the world to the Sacred Heart is yearly renewed on this day.

The Feast of All Saints, on November 1, was established at Rome by Pope Boniface IV. On this day we honor all the saints, especially those who have no fixed festivals during the year.

All Souls' Day, on November 2, is a day set apart by the Church to pray for all the faithful departed in purgatory. The clergy recite the Office of the Dead, and by a decree of Benedict XV all priests may say three Masses: one for the souls in Purgatory, one for the intention of the Pope, and one for the priests.

The Presentation of the Blessed Virgin is a feast commemorating her presentation in the Temple of Jerusalem at the age of three by her parents St. Joachim and St. Anne. It is observed on November 21.

The Immaculate Conception is a feast commemorating the preservation of the Blessed Virgin from the stain of original sin from the moment of her conception. It is the patronal feast of the United States, observed December 8.

The Nativity is a solemn feast observed December 25, commemorating the birth of Christ. It is also called Christmas from the Mass of the birth of Christ. On this day priests are allowed to say three Masses in honor of the three births of our Lord: (1) His eternal birth in the bosom of His Father, (2) His temporal birth in the stable at Bethlehem, (3) His spiritual birth in the hearts of the just.

The Stations of the Cross is a devotional exercise instituted as a means of helping us to meditate on and have sympathy for the sufferings of our Divine Lord. The early Christians had the deepest love and veneration for those places made sacred by the sufferings and presence of Jesus Christ. Devout pilgrims went to the Holy Land from the farthest parts of the earth, to visit Jerusalem, the Garden of Olives and Mount Calvary. To encourage the piety and devotion of her children, the Church granted many and great indulgences to those who with true sorrow visited the scenes of our Lord's Passion. Unable, through various causes, to share in this devotion, as well as the spiritual blessings attached to it, were many who wished to do so. Therefore, the Church sanctioned the establishment in churches of the Stations of the Cross, which represent fourteen scenes from the Passion of our Lord. To this devotion are granted: (a) one plenary indulgence as often as one makes the Way of the Cross in some church or place where it is legitimately erected; (b) another plenary indulgence if on the day when one makes the Way of the Cross one receives Holy Communion, or once a month on the day on which one receives Holy Communion, if one has made the Way of the Cross ten times during the month.

The Three Hours' Agony is a devotion practised on Good Friday, in memory of the three hours our Lord hung upon the Cross. It begins at twelve o'clock, the hour our Lord was nailed to the Cross, includes prayers, hymns and meditations upon His sufferings and His seven last words, and ends at three o'clock, the hour at which He died.

The Sacred Heart — We owe the Sacred Heart of our Lord the same worship we owe to His humanity for it is personally united to His divinity. By practising this devotion we honor the infinite love of the Heart of Jesus for all mankind, and in some measure repair the outrages to which He is exposed in the Blessed Sacrament. This devotion was revealed to St. Margaret-Mary Alacoque at the Visitation monastery of Paray-le-Monial, France, in the seventeenth century. The feast is celebrated on the third Friday after Pentecost. The Holy Hour and the Communion of Reparation on the First Friday of each month are special manifestations of this devotion. Our Lord promised the "grace of final perseverance" to those who receive Communion on nine consecutive First Fridays.

The Five Wounds—We honor the five Sacred Wounds of our Lord, and have devotion to them, because they are the channels through which the Precious Blood flowed for our redemption. This feast is observed on the third Friday in Lent.

The Precious Blood — We honor the Precious Blood of our Lord, and have devotion to It, because It is the price of our redemption, for our salvation is due to the merits of Jesus Christ Who shed His Blood for us. This feast is celebrated on the fourth Friday in Lent and a second commemoration is on July 1.

The Forty Hours' Adoration is a most solemn form of exposition of the Blessed Sacrament. This devotion was first instituted in Milan in 1534, and received the formal sanction of Pope Clement VIII in 1592. It begins and ends with a High Mass and procession and the Litany of the Saints.

Benediction is a short exposition of the Blessed Sacrament which takes place sometimes after Mass but usually after Vespers or as an evening service. At the close of the exposition, following the singing of the "Tantum Ergo," the priest makes the sign of the cross with the Blessed Sacrament over the people.

Vespers and **Compline** form a part of the Divine Office which all

priests are obliged to say every day, and which is divided into seven hours or portions to be said at certain hours. Of these the evening hours are called Vespers, which means "evening," and Compline, which means "finishing," because it finishes the Office for the day.

The order of Vespers is as follows: (1) five psalms, with antiphons; (2) the capitulum, or little chapter; (3) a hymn; (4) versicle and response; (5) the Magnificat, with its antiphon; (6) the prayer; (7) conclusion, after which comes an anthem to the Blessed Virgin. Of these anthems there are four, which are taken in turn according to the season.

The order of Compline is as follows: (1) three psalms with an antiphon; (2) a hymn "Te Lucis ante Terminum"; (3) a little chapter, with responses; (4) the canticle of Holy Simeon, the "Nunc Dimittis"; (5) the prayer, "Visita, Quaesumus"; (6) one of the four anthems used at Vespers.

The Angelus is a devotion in honor of the Incarnation of Jesus Christ. It consists of three versicles or little verses, each followed by a "Hail Mary," and concludes with a special prayer. This devotion reminds us of how the mystery of our Lord's coming into this world was made known to Mary, and how, on her giving her assent to be the Mother of God, the Incarnation actually took place. It receives its name from the word with which it commences.

The Rosary is a form of prayer in honor of our Lady made up of a series of ten "Hail Marys" or decades, each beginning with an "Our Father" and ending with a "Glory Be to the Father." The complete rosary is made up of fifteen decades and each five decades is devoted to meditation on certain mysteries: joyful, sorrowful and glorious. These mysteries commemorate some event either in the life of our Lord or in that of the Blessed Virgin. This devotion was revealed by our Lady to St. Dominic in the thirteenth century when he was preaching to the Albigenses in France. Rosary beads have been devised to aid us in counting the prayers without distraction, and the usual form is a chaplet of five decades, pendant from a crucifix and five beads on which at the beginning of the rosary are said the "Apostles' Creed," one "Our Father," three "Hail Marys" and one "Glory be to the Father," and connected by a medallion usually bearing the image of the Blessed Virgin, on which at the completion of the rosary a "Hail, Holy Queen" is said. A plenary indulgence is granted to all who after confession and Holy Communion say five decades of the rosary in a church or chapel where the Blessed Sacrament is reserved. A feast has been instituted in honor of the Most Holy Rosary, on the seventh day of October, and the whole month is dedicated to it.

The Scapular consists of two square pieces of woolen stuff, joined to each other by two strings, so that one piece may hang over the breast and the other over the back of the wearer. It represents the habit of dress of a religious order. The scapular must be blessed and put on each person in due form, by those who have the right of investiture with it. If the scapular is worn out, or lost, it may be replaced and worn with the same advantages and privileges as the first without a new blessing. This does not apply to the scapular of the Blessed Trinity which must be blessed every time it is renewed. The scapulars are each made of a different colored material, according to the color of the religious habit they represent, such as the Brown Scapular of the Carmelites, or a color appropriate to the special devotion, as the Red Scapular of the Passion. There are seventeen kinds of scapulars in popular use. (See page 168.)

By regulation of the Holy Office, December 16, 1910, it is permitted to wear a medal of metal in place of one or more of the small scapulars. The scapular medal has on

one side a representation of the Sacred Heart and on the other an image of the Blessed Virgin. These medals, now in general use, must be blessed by a priest who has power to invest with the scapular which the medal represents.

Large scapulars are worn by religious and members of the third orders for the laity, such as that of the Third Order of St. Francis.

The Miraculous Medal devotion owes its origin to apparitions accorded in 1830 to Blessed Catherine Laboure, a Sister of the Daughters of Charity of St. Vincent de Paul. When the Blessed Virgin appeared to the Sister, she was standing on a globe, and from her hands were emitted rays of dazzling light: a "symbol of the graces I shed upon those who ask for them." Around the figure appeared an oval frame bearing in gold letters the inscription: "O Mary, conceived without sin, pray for us who have recourse to thee." The vision reversed and Sister Catherine beheld the letter M surmounted by a cross with a crossbar beneath it and under all the Sacred Hearts of Jesus and Mary. A command was given to have a medal modeled like the apparition, and great graces were promised to all who would wear such a medal. The first medal was struck in 1832, with ecclesiastic approbation, and the devotion spread rapidly. So extraordinary were the favors received that the medal soon became known as the "Miraculous Medal." The feast of the Miraculous Medal is celebrated on November 27. Various indulgences may be gained by those who wear the medal, provided it be blessed by a priest having proper faculties; other indulgences can be gained only by those who have been invested in the medal. Miraculous Medal devotions are now held in many parish churches throughout the United States. The Central Association of the Miraculous Medal is located at 100 E. Price St., Germantown, Philadelphia, Pa.

Mother of Sorrows devotion is a popular novena devotion to the Sorrows of Our Lady, held in many churches every Friday of the year. It consists in the recitation of approved prayers, a sermon on the Blessed Virgin, the Via Matris and Benediction of the Most Blessed Sacrament. The Via Matris, or Stations of the Cross of Our Sorrowful Mother, represent the Seven Sorrows of the Blessed Virgin Mary. Upon application to the Father General of the Servite Fathers these Stations may be canonically erected in any church.

THIRD ORDERS

Affiliated with certain religious orders and sharing in their good works are associations of the laity called third orders secular and communities of religious known as third orders regular. Permission of the Holy See to establish third orders has been granted to the Augustinians, Carmelites, Dominicans, Friars Minor, Marists, Minims, Premonstratensians, Servites, and Trinitarians. The members are called tertiaries.

The Third Order of St. Francis is the largest of the eight tertiary bodies represented in the United States. These are:

1. The Third Order of St. Francis.
2. The Third Order of St. Dominic.
3. The Third Order of St. Augustine.
4. The Third Order of Servites.
5. The Third Order of Our Lady of Mount Carmel.
6. The Third Order of Premonstratensians or Norbertines.
7. The Oblates of St. Benedict.
8. The Pious Union of Salesian Cooperators.
9. The Third Order of the Society of Mary.

The Oblates of St. Benedict are not, strictly speaking, a third order, for St. Benedict wrote but one rule for all his children to follow. However, they have a rule of life which resembles those of the various tertiaries, and may be classified with them.

PATRON SAINTS AND THEIR FEAST DAYS

Actors — St. Genesius, Aug. 25.
Alpinists — St. Bernard of Menthon, May 28.
Altar Boys — St. John Berchmans, Aug. 13.
Archers — St. Sebastian, Jan. 20.
Architects — St. Thomas Apostle, Dec. 21; St. Barbara, Dec. 4.
Armorers — St. Dunstan, May 19.
Art — St. Catherine of Bologna, March 9.
Artillerymen — St. Barbara, Dec. 4.
Artists — St. Luke, Oct. 18.
Astronomers — St. Dominic, Aug. 4.
Automobilists — St. Christopher, July 25.
Aviators—Our Lady of Loreto, Dec. 10; St. Therese of Lisieux, Oct. 3.
Bakers — St. Elizabeth of Hungary, Nov. 19; St. Nicholas of Myra, Dec. 6.
Bankers — St. Matthew, Sept. 21.
Barbers — SS. Cosmas and Damian, Sept. 27.
Barren Women — St. Anthony of Padua, June 13.
Basket-makers — St. Anthony, Abbot, Jan. 17.
Beggars — St. Alexius, July 17.
Belt-makers — St. Alexius, July 17.
Blacksmiths — St. Dunstan, May 19.
Bookbinders — St. Peter Celestine, May 19.
Booksellers — St. John of God, March 8.
Boy Scouts — St. George, April 23.
Brewers — St. Arnuf of Metz, July 18; St. Augustine of Hippo, Aug. 28; St. Luke, Oct. 18; St. Nicholas of Myra, Dec. 6.
Brush-makers — St. Anthony, Abbot, Jan. 17.
Builders — St. Vincent Ferrer, April 5.
Butchers — St. Anthony, Abbot, Jan. 17; St. Hadrian, Sept. 8; St. Luke, Oct. 18.
Cab-drivers — St. Fiacre, Aug. 30.
Cabinet-makers — St. Anne, July 26.
Canonists — St. Raymond of Penafort, Jan. 23.
Carpenters — St. Joseph, March 19.
Catechists — St. Viator, Oct. 21; St. Charles Borromeo, Nov. 4; St. Robert Bellarmine, May 13.
Catholic Action — St. Francis of Assisi, Oct. 4.
Chandlers — St. Ambrose, Dec. 7; St. Bernard of Clairvaux, Aug. 20.
Charcoal burners — St. Alexander, Aug. 11; St. Maurus, Jan. 15.
Charitable Societies — St. Vincent de Paul, July 19.
Clerics — St. Gabriel of the Sorrowful Mother, Feb. 27.
Cobblers — SS. Crispin and Crispinian, Oct. 25.
Confessors — St. John Nepomucene, May 16.
Comedians — St. Vitus, June 15.
Cooks — St. Lawrence, Aug. 10; St. Martha, July 29.
Coopers — St. Nicholas of Myra, Dec. 6.
Coppersmiths — St. Maurus, Jan. 15.
Deaf — St. Francis de Sales, Jan. 29.
Dentists — St. Apollonia, Feb. 9.
Desperate Situations — St. Gregory of Neocaesarea, Nov. 17; St. Jude Thaddeus, Oct. 28.
Doctors — St. Luke, Oct. 18; SS. Cosmas and Damian, Sept. 27; St. Rene Goupil, Sept. 26.
Domestic Animals — St. Anthony, Abbot, Jan. 17.
Druggists — SS. Cosmas and Damian, Sept. 21; St. James the Less, May 1.
Dyers — SS. Maurice and Lydia, Aug. 3.
Engineers — St. Ferdinand III, May 30.
Eucharistic Associations and Congresses — St. Pascal Baylon, May 17.
Falsely Accused — St. Raymond Nonnatus, Aug. 31.
Farmers — St. George, April 23; St. Isidore, May 15.
Farriers — St. John Baptist, Aug. 29.
Fire Prevention — St. Catherine of Siena, April 29.
First Communicants — St. Imelda, May 12; St. Tarcisius, Aug. 15.
Fishermen — St. Andrew, Nov. 30.
Florists — St. Dorothy, Feb. 6.
Founders — St. Barbara, Dec. 4.
Fullers — St. Anastasius the Fuller, Sept. 7; St. James the Less, May 1.
Funeral Directors — St. Joseph of Arimathea, March 17.
Gardeners — St. Dorothy, Feb. 6; St. Adalard, Jan. 2; St. Tryphon, Nov. 10; St. Fiacre, Aug. 30.
Glass-workers — St. Luke, Oct. 18.

Goldsmiths — St. Dunstan, May 19; St. Anastasius, Sept. 7.
Grave-diggers and Graveyards—St. Anthony, Abbot, Jan. 17.
Greetings — St. Valentine, Feb. 14.
Grocers — St. Michael, Sept. 29.
Hatters — St. Severus of Ravenna, Feb. 1; St. James the Less, May 1.
Haymakers — SS. Gervase and Protase, June 19.
Hospitals — St. Camillus de Lellis, July 18; St. John of God, March 8; St. Jude Thaddeus, Oct. 28.
Housewives — St. Anne, July 26.
Hunters — St. Hubert, Nov. 3.
Huntsmen—St. Eustachius, Sept. 20.
Inn-keepers — St. Amand, Feb. 6.
Invalids — St. Roch, Aug. 17.
Jewellers — St. Eligius, Dec. 1.
Journalists — St. Francis de Sales, Jan. 29.
Jurists — St. Catherine of Alexandria, Nov. 25.
Knights — St. Michael, Sept. 29.
Laborers — St. Isidore, May 10; St. James, July 25.
Lawyers — St. Ivo, May 19; St. Genesius, Aug. 25.
Learning — St. Acca, Nov. 27.
Librarians — St. Jerome, Sept. 30.
Locksmiths — St. Dunstan, May 19.
Lovers — St. Raphael, Oct. 24.
Maids — St. Margaret, July 20; St. Zita, April 27.
Marble-workers — St. Clement I, Nov. 23.
Mariners — St. Michael, Sept. 29; St. Nicholas of Tolentino, Sept. 10.
Merchants — St. Francis of Assisi, Oct. 4; St. Nicholas of Myra, Dec. 6.
Messengers — St. Gabriel, March 24.
Metal-workers — St. Eligius, Dec. 1.
Midwives — St. Pantaleon, July 27; St. Raymond Nonnatus, Aug. 31.
Millers — St. Arnulph, Aug. 15; St. Victor, July 21.
Missions — St. Francis Xavier, Dec. 3; St. Therese of Lisieux, Oct. 3.
Musicians — St. Cecilia, Nov. 22; St. Dunstan, May 19.
Nail-makers — St. Cloud, Sept. 7.
Negro Missions — St. Peter Claver, Sept. 8.
Notaries — St. Luke, Oct. 18; St. Mark, April 25.
Nurses — St. Agatha, Feb. 5; St. Camillus de Lellis, July 18; St. Alexius, July 17; St. John of God, March 8; St. Raphael, Oct. 24.
Old Maids — St. Andrew, Nov. 30.
Orators — St. John Chrysostom, Jan. 27.
Organ Builders—St. Cecilia, Nov. 22.
Orphans — St. Jerome Emiliani, July 20.
Painters — St. Luke, Oct. 18.
Pawnbrokers — St. Nicholas of Myra, Dec. 6.
Philosophers — St. Catherine of Alexandria, Nov. 25.
Physicians — St. Pantaleon, July 27; SS. Cosmas and Damian, Sept. 27; St. Luke, Oct. 18; St. Raphael, Oct. 24.
Pilgrims — St. Alexius, July 17; St. James, July 25.
Plasterers—St. Bartholomew, Aug. 24.
Poets — St. David, Dec. 29; St. Cecilia, Nov. 22.
Poor — St. Lawrence, Aug. 10; St. Anthony of Padua, June 13.
Porters — St. Christopher, July 25.
Possessed — St. Bruno, Oct. 6.
Postal Employees — St. Gabriel, March 24.
Pregnant Women — St. Margaret, July 20; St. Raymond Nonnatus, Aug. 31; St. Gerard Majella, Oct. 16.
Priests — St. Jean-Baptiste Vianney, Aug. 9.
Printers — St. John of God, March 8; St. Augustine of Hippo, Aug. 28; St. Genesius, Aug. 25.
Prisoners — St. Barbara, Dec. 4.
Retreats—St. Ignatius Loyola, July 31.
Saddlers — SS. Crispin and Crispinian, Oct. 25.
Sailors — St. Cuthbert, March 20; St. Brendan, May 16; St. Eulalia, Feb. 12; St. Nicholas of Tolentino, Sept. 10; St. Peter Gonzales, April 15; St. Erasmus, June 2.
Scholars — St. Brigid, Feb. 1.
Schools — St. Thomas Aquinas, March 7.
Sculptors — St. Claude, Nov. 8.
Servants — St. Martha, July 29; St. Zita, April 27.
Shoemakers — SS. Crispin and Crispinian, Oct. 25.
Sick — St. Michael, Sept. 29; St. John of God, March 8; St. Camillus de Lellis, July 18.

Silversmiths — St. Andronicus, Oct. 11.
Singers — St. Gregory, March 12; St. Cecilia, Nov. 22.
Soldiers — St. Hadrian, Sept. 8; St. George, April 23; St. Ignatius, July 31; St. Sebastian, Jan. 20.
Stenographers — St. Genesius, Aug. 25.
Stone-cutters—St. Clement I, Nov. 23.
Stone-masons — St. Stephen, Dec. 26; St. Barbara, Dec. 4.
Students — St. Thomas Aquinas, March 7; St. Catherine of Alexandria, Nov. 25.
Surgeons — SS. Cosmas and Damian, Sept. 27.
Swordsmiths—St. Maurice, Sept. 22.
Tailors — St. Homobonus, Nov. 13.
Tanners — SS. Crispin and Crispinian, Oct. 25; St. Simon, May 10.
Tax-gatherers—St. Matthew, Sept. 21.
Teachers — St. Gregory the Great, March 12; St. Catherine of Alexandria, Nov. 25.
Tertiaries — St. Louis of France, Aug. 24; St. Elizabeth of Hungary, Nov. 19.
Theologians—St. Augustine, Aug. 28.
Travelers — St. Anthony of Padua, June 13; St. Nicholas of Myra, Dec. 6; St. Christopher, July 25; St. Raphael, Oct. 24.
Universal Church — St. Joseph, March 19.
Universities — St. Thomas Aquinas, March 7.
Watchmen—St. Peter of Alcantara, Oct. 19.
Weavers — St. Paul the Hermit, Jan. 15; St. Anastasius the Fuller, Sept. 7; St. Anastasia, Dec. 25.
Wine-growers—St. Vincent, Jan. 22.
Wine-merchants—St. Amand, Feb. 6.
Wheelwrights — St. Catherine of Alexandria, Nov. 25.
Women in labor—St. Anne, July 26.
Women who wish to have children — St. Felicitas, Nov. 23.
Workingmen—St. Joseph, March 19.
Writers — St. Francis de Sales, Jan. 29; St. Lucy, Dec. 13.
Yachtsmen — St. Adjutor, Sept. 1.
Youth—St. Aloysius Gonzaga, June 21; St. John Berchmans, Aug. 13; St. Gabriel Possenti, Feb. 27.

PATRONS OF COUNTRIES

Argentina — Our Lady Immaculate of Lujan.
Armenia — St. Gregory the Illuminator.
Asia Minor — St. John, Evangelist.
Belgium — St. Joseph.
Bohemia — St. John Nepomucene; St. Ludmilla.
Borneo — St. Francis Xavier.
Brazil — Apparition of the Immaculate Virgin Mary ("Land of the Holy Cross").
Canada — St. Anne.
Chile — St. James.
Congo — Our Lady.
Corsica — Immaculate Conception.
England — St. George.
East Indies — St. Thomas, Apostle.
Ecuador — Sacred Heart.
Finland — St. Henry.
France — Our Lady of the Assumption; St. Joan of Arc.
Germany — St. Boniface; St. Michael.
Greece — St. Nicholas of Myra.
Holland — St. Willibrord.
Hungary — St. Stephen.
Ireland — SS. Patrick, Brigid and Columba.
Italy — St. Francis of Assisi; St. Catherine of Siena.
Japan — St. Peter Baptist.
Lithuania — St. Cunegunda.
Mexico — Our Lady of Guadalupe.
Norway — St. Olaf.
Paraguay — Our Lady Immaculate of Lujan.
Philippines — Our Lady of Guadalupe.
Poland — St. Casimir; St. Cunegunda.
Portugal — St. Francis Borgia; St. Anthony of Padua.
Russia — St. Andrew; St. Nicholas of Myra.
Santo Domingo — St. Dominic.
Scotland—St. Andrew; St. Columba.
Silesia — St. Hedwig.
Slovakia — Our Lady of Sorrows.
South America — St. Rose of Lima.
Spain — St. James; St. Teresa.
Sweden — St. Brigit.
United States — Immaculate Conception.
Uruguay—Our Lady Immaculate of Lujan.
Wales — St. David.
West Indies — St. Gertrude.

APOSTLES OF NATIONS, PEOPLES AND PLACES

Agaus (Africa) — Louis de Azevedo.
Alps — St. Bernard of Menthon.
Andalusia (Spain) — Blessed John of Avila.
Antioch — St. Barnabas.
Ardennes (France) — St. Hubert.
Armenia — St. Gregory the Illuminator; St. Bartholomew.
Artois (France) — St. Vedast.
Austria — St. Severine.
Auvergne (France) — St. Austremonius.
Bassein (India) — Antonio de Porto.
Bavaria — St. Killian.
Brabant (France) — St. Willibrord.
Brazil — Jose Anthieta.
Brittany (France) — St. Paul de Leon.
Burgundy (France) — St. Benignus.
Carinthia (Jugoslavia) — St. Vigil.
Chablais (France) — St. Francis de Sales.
Corsica — St. Alexander Sauli.
Crete — St. Titus.
Cyprus — St. Barnabas.
Denmark — St. Anschar.
East Anglia — St. Felix.
England — St. Augustine of Canterbury.
Ethiopia — St. Frumentius.
Finland — St. Henry.
Flanders — SS. Livinus, Willibrord and Amand.
Florence — St. Andrew Corsini.
France — St. Martin of Tours; St. Denis.
Friesland (Germany) — St. Suitbert; St. Willibrord.
Gauls — St. Irenaeus.
Gentiles — St. Paul.
Georgia (Russia) — St. Nino.
Germany — St. Boniface.
Gothland (Sweden) — St. Sigfrid.
Guelderland (Holland) — St. Plecheln.
Highlanders (Scotland) — St. Columba.
Holland — St. Willibrord.
Indies — St. Francis Xavier.
Ireland — St. Patrick.
Iroquois — Francois Picquit.
Italy — St. Bernardine of Siena.
Livonia — Bishop Albert of Riga.
Magyars (Hungarians) — Anastasius Astericus.
Maryland — Andrew White, S. J.
Mechlin (Belgium) — St. Rumold.
Mecklenburg (Wends) — Bishop Werno.
Mercia (England) — St. Ceadda.
Mexico — The Twelve Apostles of Mexico (Franciscans), headed by Fra. Martin de Valencia.
Negro Slaves — St. Peter Claver.
North (Scandinavia) — St. Anschar.
North Britain (Picts) — St. Ninian.
Northumbria (Britain) — Pope Adrian IV.
Norway — St. Olaf.
Ohio — Edward Fenwick, O. P.
Ottowas (Indians) — Claude Allouez, S. J.
Persia — St. Maruthas.
Philadelphia — Felix Barbelin, S. J.
Pomerania — St. Otto.
Portugal — St. Christian.
Provence (France) — SS. Lazarus and Martha.
Prussia (Slavs) — St. Adalbert; St. Bruno of Querfurt.
Rome — St. Philip Neri.
Rouergue (South France) — St. Antoninus.
Ruthenia — St. Bruno.
Sardinia — St. Ephesus.
Saxony — St. Willihad.
Scotland — St. Palladius.
Slavs — SS. Cyril and Methodius.
Spain — SS. Euphrasius and Felix.
Sussex (England) — St. Wilfrid.
Sweden — St. Anschar.
Switzerland — St. Andeol.
Tournai (Belgium) — St. Eloi; St. Piat.
Tyrol — St. Valentine.
Wessex (England) — St. Birinus.
Westphalia — St. Ludger.

SAINTS INVOKED
FOR SPECIAL FAVORS AND AGAINST PARTICULAR EVILS

St. Adalard	Against	Typhus and fevers
St. Agapitus	"	Colic
St. Aloysius	"	Sore eyes and pestilence
St. Amalberga	"	Bruises and fever
St. Anastasius	"	Headaches
St. Andrew	"	Gout and sore throat
St. Anthony Avellino	"	Apoplexy and sudden death
St. Anthony of Padua	For	Lost things; against shipwreck
St. Apollonia	Against	Toothache
St. Arnolph	For	Recovery of lost things
St. Augustine	Against	Sore eyes
St. Barbara	"	Lightning, thunderstorms, fire, impenitence, sudden death
St. Benedict Nursia	"	Poisoning
St. Blaise	"	Throat troubles
St. Cadoc	"	Scrofula, deafness
St. Casimir	"	Plague
St. Catherine of Alexandria	"	Diseases of the tongue
St. Christopher	"	Storms, sudden death
St. Clare	"	Sore eyes
St. Colomban	"	Inundations
St. Denis	"	Headache
St. Dympna	"	Insanity
St. Elizabeth of Portugal	For	Peace
St. Erasmus	Against	Intestinal trouble
St. Eulalia	"	Drought
St. Francis Borgia	"	Earthquakes
St. Genesius of Arles	"	Chilblaines and scurf
St. George	"	Fever
SS. Gervase and Protase	For	Discovery of thieves
St. Giles	Against	Epilepsy, insanity, sterility
St. Gregory of Neocaesarea	"	Inundations
St. Hadrian	"	Pestilence
St. Hermenegild	"	Storms, drought, inundations
St. Hilary	"	Snakes
St. Hubert	"	Hydrophobia
St. James	"	Rheumatism
St. John	"	Lightning, rain, hail, pestilence
St. Lawrence	"	Fire, lumbago
St. Liberius	"	Gravel, gall-stones
St. Lucy	"	Sore eyes, sore throat, hemorrhages, epidemics
St. Mark	"	Lightning, hail
St. Maurice	"	Gout, cramps
St. Maurus	"	Gout, hoarseness
St. Pantaleon	"	Consumption
St. Paul	"	Poisonous snakes, storms
St. Peregrinus	"	Cancer
St. Servelus	"	Paralysis
St. Stanislaus Kostka	"	Dying without the last sacraments
St. Teresa of Avila	"	Headaches
St. Timothy	"	Stomach trouble
St. Tryphon	"	Insects
St. Victor of Marseilles	"	Foot diseases
St. Vitus	"	Epilepsy, nervousness

EMBLEMS OF THE SAINTS

Saints are represented in art with emblems indicative of something specific in their lives or the instrument of their martyrdom. The emblems of the Evangelists refer to their sacred writings. Thus a man is representative of St. Matthew because he begins his gospel with the human ancestry of Christ. The lion of the desert is emblematic of St. Mark because he opens his narrative with the mission of St. John, "the voice of one crying in the wilderness." The sacrificial ox is the emblem of St. Luke whose Gospel begins with the Highpriest Zachary. The eagle soaring heavenward is emblematic of St. John who with the opening words of his Gospel carries us to heaven itself. Emblems of various saints are as follows:

St. Agatha — Tongs, veil.

St. Agnes — Lamb.

St. Ambrose — Bees, dove, ox, pen.

St. Andrew — Transverse cross.

St. Augustine of Hippo — Dove, child, shell, pen.

St. Angela Merici — Ladder, cloak.

St. Anne, Mother of the Blessed Virgin — A door.

St. Anthony of Padua — Infant Jesus, bread, book, lily.

St. Barbara — Tower, palm, chalice, cannon.

St. Barnabas — Stones, ax, lance.

St. Bartholomew — Knife, flayed and holding his skin.

St. Benedict — Broken cup, raven, bell, crozier, bush.

St. Bernardine of Siena — Chrism.

St. Bernard of Clairvaux — Pen, bees, instruments of Passion.

St. Blaise — Wax taper, iron comb.

St. Boniface — Oak, ax, book, fox, scourge, fountain, raven, sword.

St. Bonaventure — Communion, ciborium, cardinal's hat.

St. Catherine of Ricci — Ring, crown, crucifix.

St. Catherine of Alexandria — Wheel, lamb, sword.

St. Catherine of Siena — Stigmata, cross, ring, lily.

St. Catherine of Sweden — Hind, lily, pilgrim's costume, cross, church in hand.

St. Charles Borromeo — Communion, coat of arms bearing word "Humilitas."

St. Christopher — Giant, torrent, tree, Child Jesus on his shoulders.

St. Clare of Assisi — Monstrance.

St. Collette — Lamb, birds.

SS. Cosmas and Damian — A phial.

St. Cyril of Alexandria — Blessed Virgin holding in her arms the Child Jesus, pen.

St. Cyril of Jerusalem — Purse, book.

St. Dominic — Rosary.

St. Dorothy — Flowers, fruit.

St. Edmund the Martyr — Arrow, sword.

St. Elizabeth of Hungary — Alms, flowers, bread, the poor, a pitcher.

St. Francis of Assisi — Deer, wolf, birds, fish, the Stigmata.

St. Francis Xavier — Crucifix, bell, vessel, Negro.

St. Genevieve — Bread, keys, herd, candle.

St. Gertrude — Crown, taper, lily.

SS. Gervasius and Protasius — Scourge, club, sword.

St. Giles—Crozier, hind, hermitage.

St. Hilary — Stick, pen.

St. Ignatius Loyola — Communion, chasuble, book, apparition of Our Lord.

St. Isidore — Bees, pen.

St. James the Greater — Pilgrim's staff, shell, key, sword.

St. James the Lesser—Square rule, halberd, club.

St. Jerome — Lion.

St. John Berchmans — Rule of St. Ignatius, cross, rosary.

St. John Chrysostom — Bees, dove, pan.
St. John Climacus — A ladder.
St. John of God — Alms, a heart, crown of thorns.
St. John the Baptist — Lamb, head cut off on platter, skin of an animal.
St. John the Evangelist — Eagle, chalice, kettle, armor.
St. Josaphat Kuncevyc — Chalice, crown, winged deacon.
St. Joseph, Spouse of the Blessed Virgin — Infant Jesus, lily, rod, plane.
St. Jude—Sword, square rule, club.
St. Justin Martyr — Ax, sword.
St. Lawrence — Cross, book of the Gospels, gridiron.
St. Leander of Seville — A pen.
St. Liborius — Pebbles, peacock.
St. Longinus — In arms at foot of the cross.
St. Louis IX of France — Crown of thorns, nails.
St. Lucy — Cord, eyes.
St. Luke — Ox, book, brush, palette.
St. Mark — Lion, book.
St. Martha — Holy water sprinkler, dragon.
St. Mathias — Lance.
St. Matilda — Purse, alms.
St. Matthew — Winged man, purse, lance.
St. Maurus — Scales, spade, crutch.
St. Meinrad — Two ravens.
St. Michael—Scales, banner, sword, dragon.
St. Monica — Girdle, tears.
St. Oswald — Dove, demon, church, stone, ship.
St. Patrick — Cross, harp, serpent, baptismal font, demons, shamrock, purgatory.
St. Paul — Sword.
St. Peter — Keys, boat, cock.
St. Philip, Apostle — Column.
St. Philip Neri — Altar, chasuble, vial.
St. Roch — Angel, dog, bread.
St. Rose of Lima—Crown of thorns, anchor, city.
St. Sebastian — Arrows, crown.
SS. Sergius and Bacchus—Military garb, palm.
St. Simon — Saw, cross.
St. Simon Stock — Scapular.
St. Teresa of Avila — Heart, arrow, book.
St. Therese of Lisieux — Roses, crucifix.
St. Thomas, Apostle — Lance, ax.
St. Thomas Aquinas — Chalice, monstrance, dove, ox, person trampeled under foot.
St. Ursula and Companions — Ship, clock, arrow.
St. Vincent de Paul — Children.
St. Vincent Ferrer — Pulpit, cardinal's hat, trumpet, captives.
St. Vincent, Deacon of Saragossa—Gridiron, boat, pruning knife.

FAMOUS LIVES OF THE SAINTS

Standard Reference works giving information on the lives of the saints include:

265-340 — Ecclesiastical History of Eusebius
404 — Poems of Prudentius
900 — Compiled Byzantine Menologies
1298 — Golden Legends of Jacopo
1681 — Acts of the First Martyrs by Ruinart
1617 — Acts of the Saints — Bollandists
1770 — Lives of the Saints — Butler
1924 — Biographical Dictionary of the Saints — F. G. Holweck
1934 — The Book of Saints — Macmillan
1926-39 — Butler's Lives of the Saints, edited by Thurston (12 vols.)
1516 — Saints of England — Capgrase
1615 — Saints of Germany — Rader
1613 — Saints of Italy — Ferrari
1662 — Saints of Spain — de Salazar
1828 — Scottish Saints — Dempster
1875 — Irish Saints — O'Hanlon
1885 — Lives of the Saints and Blessed of the Three Orders of St. Francis — Leon
1938 — The Golden Book of Eastern Saints — D. Attwater

AMERICAN MARTYROLOGY

This list includes the names of those within the confines of the present United States, who died a martyr's death or in the odor of sanctity, having sacrificed all in God's cause. (Subject to the decision of the Holy See and the decree of Pope Urban VIII.)

St. Isaac Jogues and Companions, eight Jesuit martyrs of North America, beatified by Pope Pius XI, June 21, 1925, and canonized by the same Pontiff, June 29, 1930. Feast celebrated on Sept. 26. They are: **Fr. Isaac Jogues,** martyred at instigation of Mohawk medicine men, at Auriesville, N. Y., Oct. 18, 1646; **Bro. John Lalande,** martyred a day after Fr. Jogues, Oct. 19, 1646, at Auriesville; **Bro. Rene Goupil,** martyred at Auriesville, Sept. 29, 1642; and the following five who shed their blood for Christ when pagan Hurons made surprise attacks on 15 villages of Christian Hurons, **Fr. Anthony Daniel,** July 4, 1648, **Fr. Gabriel Lalemant,** March 17, 1649, **Fr. John de Brebeuf,** March 16, 1649, **Fr. Charles Garnier,** Dec. 7, 1649, and **Fr. Noel Chabanel,** Dec. 7, 1649.

Felix de Andreis, C. M. (1778-1820), first Superior of the Vincentians in the U. S. and Vicar General of Upper Louisiana. A beautiful star appeared over the spot where his body lay after death and disappeared after the funeral services. Many miracles were attributed to his intercession. His cause was introduced in 1918.

Frederic Baraga (1797-1868), first Bishop of Marquette, suffered untold hardship to bring the Gospel to the Redmen during a 37-year apostolate to the Indians of Michigan and Wisconsin. Preliminary process of beatification begun in Yugoslavia, his birthplace, and Michigan in 1933.

Mother Mary Magdalen Bentivoglio (1834-1905), foundress of the Poor Clares in the U. S., despite great discouragement. Finally the strict enclosure was established in Omaha in 1882. Her beatification cause is before the Roman Tribunal.

Simon Gabriel Brute, S. S. (1779-1839), first Bishop of Vincennes, after refusing two bishoprics. His zeal knew no bounds, though his health was feeble. He died, worn out by his labors.

Bl. Frances Xavier Cabrini, M. S. C. (1850-1917, foundress of the Missionary Sisters of the Sacred Heart, in Italy. She established them in the United States, becoming a citizen in 1909. Her order had a remarkable growth, and her work remains as her monument. Beatified by Pope Pius XI, Nov. 13, 1938. Process of canonization under way.

Luis Cancer, O. P. (c. 1500-49), labored as a missionary in Haiti, Puerto Rico, Nicaragua, Guatemala and finally Florida, where he was martyred near Tampa Bay, June 26, 1549.

Magin Catala, O. F. M. (1761-1830), "The Holy Man of Santa Clara." He labored in the Santa Clara Mission for 36 years with heroic sacrifice, and lived an austere priestly life of prayer, fasting and discipline. The examination of his writings has been completed and the formal introduction of his cause is being prepared.

Bl. Rose Philippine Duchesne, R. S. C. J. (1769-1852), foundress of the Religious of the Sacred Heart in the U. S. Through her heroic zeal she made the first foundation at St. Charles, Mo., and helped establish many others, becoming a spiritual power house during the solitude of her last decade. Declared Venerable by Pope Pius XI and beatified by Pope Pius XII, May 12, 1940.

Benedict Joseph Flaget, S. S. (1763-1850), first Bishop sent to the West, Bishop of Bardstown (Louisville), lived to see within his territory the erection of 11 dioceses, 2 to archiepiscopal rank. He worked perseveringly and wrote voluminously.

Demetrius Gallitzin (1770-1840), Prince-Priest, Apostle of the Alleghenies. Scion of a Russian princely family and reared in the Greek Orthodox Church, he became a Catholic at 17 and when 22 came to the U. S. Attracted to the priest-

hood, he was ordained in 1795 and after four years' labor in Maryland, Pennsylvania and Virginia, obtained permission to establish a Catholic colony in western Pennsylvania. There he labored for 41 years, expending some $200,000 of his princely fortune in his priestly work, and suffering poverty. He lived a life of heroic holiness.

Mother Theodore Guerin (1798-1856), foundress of the Sisters of Providence of Indiana. She came from France to establish her order in the U. S. and founded a community in a then wild and isolated section of the New World, at St. Mary-of-the-Woods, Indiana, in 1840. Tribulation, poverty and persecution were endured. Her writings were favorably considered by the Sacred Congregation of Rites, in 1940, with a view to beatification.

Leo Heinrichs, O. F. M. (1867-1908), "Martyr of the Eucharist." In 1907 he was appointed pastor of St. Elizabeth's, Denver, Colo., and while distributing Communion there on Feb. 23, 1908, he was assassinated by an anarchist, who after receiving the Sacred Host spat It out and emptied his revolver into the heart of the priest. The process of investigation for beatification was begun in 1926 and the reports forwarded to Rome in 1933.

Luis Jayme, O. F. M. (d. 1775), Franciscan protomartyr of California. Came from Franciscan Province of Majorca to Upper California in 1770. Labored at San Diego until Indians fired the Mission, Nov. 4, 1775, and clubbed Fr. Luis Jayme to death. The saintly Serra exclaimed, "Thanks be to God, the land is now watered," and thereafter the San Diego Mission, watered by this martyr's blood, surpassed all others in neophytes.

Eusebio Francisco Kino, S. J. (1645-1705), the "Padre on Horseback," cartographer and organizer, established 19 missions in the land of the Pimas, in Mexico, California and Arizona.

Mathias Loras (1792-1858), first Bishop of Dubuque, traversed prairies, rivers and mountains of his diocese on horseback, foot, steamboat and stage, to minister to some 300,000 Indians and the white settlers. The "saintly Loras" died, worn out with his labors. In 1937 the Archbishop of Dubuque instituted the process of his beatification.

Pamphilus de Magliano, O. F. M. (1824-76), founder and first president of St. Bonaventure's College and Seminary, New York. Also founded the Sisters of St. Francis of Allegany, N. Y., and the Sisters of St. Francis and Mary Immaculate of Joliet, Ill.

Pedro Martinez, S. J. (1533-66), Jesuit protomartyr of New World, was betrayed and killed by Indians on St. George Island, Fla., Oct. 6, 1566.

Samuel Charles Mazzuchelli, O. P. (1806-64), "Builder of the West," a saintly Friar. Through Ohio, Wisconsin, Illinois and Iowa he rode or walked, ministering to the faithful, converting, organizing, building. Founded the Dominican Sisters of the Most Holy Rosary.

Richard Miles, O. P. (1791-1860), "Father of the Church in Tennessee," first Bishop of Nashville. A native American, he tirelessly worked and built for the Church in this country.

John Nepomucene Neumann, C. Ss. R. (1811-60), fourth Bishop of Philadelphia, called the "Missionary Bishop." For his work in the confessional he mastered 12 languages, founded parochial school system and prescribed Forty Hours Devotion in his diocese. Pronounced Venerable by Pope Leo XIII, and with a view to beatification Pope Benedict XV declared he practiced virtue to a heroic degree.

Francisco de Porras, O. F. M. (d. 1633), Franciscan martyr of Arizona. A Spaniard, he joined the Franciscans in Mexico, and was assigned to New Mexico in 1628. Traveled to Hopi territory and there cured a deaf-mute. Jealous medicine men poisoned his food.

Joseph Rosati, C. M. (1789-1843), first Bishop of St. Louis, when the diocese embraced Missouri, Arkan-

sas and two-thirds of Illinois. Wrote many important documents for first four Provincial Councils of Baltimore. Noted for zeal, sanctity and untiring labors.

Francis Xavier Seelos, C. Ss. R. (1819-67), missionary in Pittsburgh, and finally in New Orleans where he was stricken with yellow fever. Of extraordinary holiness, he was chosen to important offices, and won many souls. In 1912 information was presented to the Sacred Congregation of Rites with a view to having his cause introduced.

Junipero Serra, O. F. M. (1713-84), Apostle of California. Labored in Mexico City from 1750 to 1769, and from then until his death in California where his labors were prodigious and he founded numerous missions. He was father to all, and his love for the Indians was limitless. He lived and died in great sanctity. The cause for his beatification is expected to be introduced shortly.

Elizabeth Ann Bayley Seton (1774-1821), foundress of the Sisters of Charity in the U. S. Mother of five children, widowed at an early age, a convert to the Church in 1805, she opened a school for girls in Baltimore and the work prospered. She longed to embrace religious life, and thus with the aid of Fr. Dubourg were founded the Daughters of Charity in the U. S. Her cause was formally introduced in 1940.

Kateri Tekakwitha (d. 1680), "The Lily of the Mohawks." An Indian maid, treated as a slave and accused of immorality because of her desire for virginity, she was secretly baptized by Fr. de Lamberville and her virtues led great numbers to the Faith. She was the first of her race to vow virginity and after her death appeard to several persons, protected her village from storms and warfare, and created great fervor among her people. Her home at Caughnawaga, Canada, has been a place of pilgrimage for almost three centuries. Her cause was introduced in 1926 and speedy completion is hoped for.

One hundred and eleven American martyrs for whom joint beatification and canonization is being sought, are named below, with date and place of martyrdom, in chronological order. The list was compiled under the direction of Bishop John Mark Gannon of Erie and was sent to the Sacred Congregation of Rites by Cardinal Archbishop Dougherty, of Philadelphia:

Fr. Juan de Padilla, Franciscan (Protomartyr of the United States), probably 1542, in Central Kansas, at or near Lyons.

Fr. Juan de la Cruz and Bro. Luis Descalona de Ubeda, Franciscans (companions of Fr. Juan de Padilla, protomartyr), probably in fall of 1542. Fr. de la Cruz at Puaray, N. Mex.; Bro. Luis at Pecos, N. Mex.

Fr. Luis Cancer de Barbastro and companions, Fr. Diego de Penalosa and Bro. Fuentes, Dominicans. Fr. Cancer, June 26, 1549; the other two, sometime before this date; near Tampa Bay, Fla.

Fr. Diego de la Cruz, Fr. Hernando Mendez, Fr. Juan Ferrer and Bro. Juan de Mena, Dominicans, 1553, probably in what is now the Diocese of Corpus Christi, Tex.

Fr. Pedro Martinez, Jesuit (U. S. Protomartyr of the Society of Jesus), Oct. 6, 1566, Mount Cornelia, Fla.

Fr. Luis de Quiros and novice companions, Gabriel de Solis and Baptista Mendez, Jesuits, Feb. 5, 1571, near St. Mary's Mission, Va.

Fr. Juan Baptista de Segura and companions: Cristobal Redondo, a novice; Bros. Pedro Linares, Gabriel Gomez and Sancho Zeballos, Jesuits; Feb. 9, 1571; near St. Mary's Mission, Va.

Fr. Francisco Lopez and companions, Fr. Juan de Santa Maria and Bro. Augustin Rodriguez, Franciscans. Fr. Juan de Santa Maria, Sept. 10, 1581, at Chilili, N. Mex.; the others in the spring of 1582: Fr. Lopez at Puaray (Tiguex), N. Mex., and Bro. Rodriguez at Pueblo Santiago, N. Mex.

Fr. Pedro de Corpa and companions, Frs. Blas Rodriguez, Miguel de

Aunon and Francisco de Verascola and Bro. Antonio de Badajoz, Franciscans. Fr. Rodriguez, Sept. 13, 1597, at Tolomato, Ga.; Fr. de Aunon, Sept. 16, at Tupique; Bro. Badajoz, Sept. 17, on Guale (probably St. Catherine's Island; and Fr. Verascola, soon after Sept. 17, on Asao (probably St. Simon's) Island.

Fr. Pedro de Miranda, Franciscan, Dec. 28, 1631, pueblo of Taos, N. Mex.

Fr. Francisco Letrado and Fr. Martin de Arvide, Franciscans. Fr. Letrado, Feb. 22, 1632, at Hawikuk, near Zuni, N. Mex.; Fr. de Arvide, Feb. 27, in Northern Arizona.

Fr. Francisco de Porras, Franciscan, June 28, 1633, San Bernardo de Awatobi Mission, Ariz.

Three unnamed Franciscans, 1647, in vicinity of Tallahassee, Fla.

Fr. Pedro de Avila y Ayala and Fr. Alonso Gil de Avila, Franciscans. Fr. Pedro, Oct. 7, 1672, at Hawikuk, N. Mex.; Fr. Alonso, Jan. 23, 1675, at Senecu, N. Mex.

The 21 Franciscan martyrs and one Indian martyr of the great Pueblo revolt in New Mexico and Arizona, Aug. 10, 1680: Fr. Juan Bernal and companions, Frs. Domingo de Vera, Fernando de Velasco and Manuel Tinoco, Galisteo, N. Mex.; Fr. Juan Bautista Pio, near pueblo of Tesuque, N. Mex.; Fr. Tomas de Torres, Nambe, N. Mex.; Fr. Antonio de Mora and companion, Bro. Juan de la Pedrosa, Taos, N. Mex.; Fr. Matias Rendon, Picuris, N. Mex.; Fr. Luis de Morales and companion, Bro. Antonio Sanchez de Pro, San Ildefonso, N. Mex.; Fr. Francisco Antonio de Lorenzana and companions, Frs. Juan de Talaban and Jose de Montesdoca, Santo Domingo, N. Mex.; Fr. Juan de Jesus, San Diego de Jemez, N. Mex.; Fr. Lucas Maldonado, pueblo of Acoma, N. Mex.; Fr. Juan del Val, Halona (now Zuni), N. Mex.; Fr. Jose de Espeleta and companions, Frs. Augustin de Santa Maria, Jose de Figueroa and Jose de Trujillo, probably Aug. 11, a day later than the rest, Northern Arizona; Bartolome Naranjo, Indian, Aug. 9, pueblo of San Felipe, N. Mex.

Fr. Gabriel de la Ribourde, Franciscan, Sept. 16, 1680, Seneca, N. Mex.

Fr. Zenobe Membre and Fr. Maxim le Clerq, Franciscans, and Fr. Chefdeville, Sulpician, about Jan. 15, 1689, Fort St. Louis, Tex.

Stephen Tegananoka, Frances Gonannhatenha and Margaret Garangouas, Indians. The first in 1690; the others about 1692 at Onondaga (near Auriesville), N. Y.

Fr. Francisco de Jesus Maria Casanas (New World protomartyr of the Sacred Congregation of the Propagation of the Faith) and companions, Frs. Jose de Arbizu, Antonio de Carbonel, Francisco Corvera and Antonio Moreno, all Franciscans, on June 4, 1696. Fr. Casanas near Jemez, N. Mex.; Frs. de Arbizu and de Carbonel at San Cristobal; Frs. Corvera and Moreno at San Ildefonso.

Fr. Luis Sanchez, Franciscan, October, 1696, Mayaca, Fla.

Fr. Christopher Plunkett, Capuchin, 1697, probably on island in Chesapeake Bay, Md.

Fr. Nicholas Foucault, diocesan priest, July, 1702, near Fort Adams, Miss.

Fr. Juan Parga Arraiyo and companions, Frs. Manuel de Mendoza. Domingo Criado, Tiburcio de Osorio and Augustin Ponze de Leon, Franciscans, and Antonio Enixa and Amador Cuipa Feliciano, Indians. Fr. Arraiyo and the two Indians on Jan. 25, 1704; the others about the same time. Fr. Arraiyo and the Indians near Mission La Concepcion de Ayubale, Fla.; Fr. de Mendoza at Mission San Pedro y San Pablo de Patali, Fla.; and the other three in the Apalache missions near Tallahassee, Fla.

Fr. Constantin Delhalle, Franciscan, June, 1706, Detroit, Mich.

Fr. John Francis Busson de St. Cosme, diocesan priest, December, 1706, near Donaldsonville, La.

Fr. James Gravier, Jesuit, April 23, 1708, on L'Isle Massacre (Dauphin Island), near Mobile, Ala.

Bro. Luis de Montesdoca, Francis-

can, 1719, Eastern Texas or Robeline, La.

Fr. Juan Minquez, Franciscan, Aug. 12, 1720, probably near Columbus, Neb.

Bro. Jose Pita, Franciscan, 1721, Carnizeria, Tex.

Fr. Sebastien Rale, Jesuit, Aug. 23, 1724, Madison, Me.

Fr. Paul du Poisson, Jesuit, Nov. 28, 1729, Natchez, Miss.

Fr. John Souel, Jesuit, Dec. 18, 1729, near Vicksburg, Miss.

Fr. Gaston, diocesan priest, 1730, Cahokia Mission, Ill.

Fr. Anthony Senat, Jesuit, March 25, 1736, Pontotoc (near Fulton), Miss.

Seven French officers, Commander Pierre D'Artiquette, Capt. Francois Marie Bissot de Vincennes, Capt. Louis Dailebout de Boulonge, Capt. Louis Charles du Tisne, Capt. Francois Mariauchau D'Esgly, Capt. Pierre Antoine de Tonty, Capt. Louis Groston de St. Ange, Jr., and 13 soldiers were burned at the stake at the same time as Fr. Anthony Senat, S. J., by the Chickasaw Indians, March 25, 1736, Pontotoc (near Fulton), Miss.

Fr. Francisco Xavier Silva, Franciscan, July 5, 1749, near Presidio del Rio Grande, Tex.

Fr. Jose Francisco Ganzabal, Franciscan, May 11, 1752, Mission Nuestra Senora de la Candelaria, Tex.

Fr. Alonso Firaldo de Terreros and Fr. Jose Santiestebán, Franciscans, March 16, 1758, Mission San Saba, Tex.

Fr. Luis Jayme, Franciscan, Nov. 4, 1775, Mission San Diego, Calif.

Fr. Francisco Hermenegildo Garces and companions, Frs. Juan Antonio Barreneche, Juan Marcello Dias and Jose Matias Moreno, Franciscans. Frs. Garces and Barreneche, July 19, 1781, at Mission La Purisima Concepcion, Calif.; Frs. Dias and Moreno, July 17, 1781, at Mission San Pedro y San Pablo de Bicuner, Calif.

Fr. Andres Quintana, Franciscan, Oct. 12, 1812, near Mission Santa Cruz, Calif.

Fr. Antonio Diaz de Lion, Franciscan, about Nov. 4, 1834, near St. Augustine, Tex.

Archbishop Charles John Seghers (martyr-apostle of Alaska), Nov. 28, 1886, on Yukon River near Nulato, Alaska.

Fr. James Edwin Coyle, Mobile diocesan priest, Aug. 19, 1921, Birmingham, Ala.

Other cases, for which satisfactory historical evidence has not yet been found, are as follows:

Fr. Pedro de Ortega, Franciscan, 1631, New Mexico or Texas.

Fr. Rene Menard, Jesuit, about Aug. 15, 1661, Northeastern Wisconsin.

Bro. Marcos Delgado, Franciscan, 1704, Ayubale, Fla.

Fr. Leonard Vatier, Franciscan, 1715, Wisconsin.

Fr. Domingo de Saraoz, Franciscan, 1731, Santa Ana, N. Mex.

THE EIGHT BEATITUDES

1. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

2. Blessed are the meek, for they shall possess the land.

3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall have their fill.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peacemakers, for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice's sake for theirs is the Kingdom of Heaven.

THE THREE THEOLOGICAL VIRTUES

Faith — Hope — Charity

THE FOUR CARDINAL VIRTUES

Prudence — Justice — Fortitude — Temperance

FRUITS OF THE HOLY GHOST

1. **Charity,** which enables us to love God above all things, and our neighbors as ourselves, for God's sake.
2. **Joy,** which helps us to serve God with cheerful hearts.
3. **Peace,** which keeps us unmoved in our minds, and helps us to enjoy a perpetual calmness of conscience, in the midst of the storms and tempests of the world.
4. **Patience,** which enables us to suffer willingly and with resignation all the trials of this life for the love of God.
5. **Longanimity,** by which we persevere steadfastly in our duty; and never stop or grow weary, whatever trials we may have to endure.
6. **Goodness,** by which we avoid injuring others, and are always ready to be of service to others.
7. **Benignity,** which causes us to conduct ourselves toward others with kindness and sweetness of temper, both in our manners and conversation.
8. **Mildness,** which keeps back all emotions of passion and anger, and makes a person really amiable, and beloved both by God and man.
9. **Fidelity,** which enables us to keep to our engagements and fulfill our promises.
10. **Modesty,** which enables us to observe a becoming deportment and reservation in all our outward actions, and avoid bestowing an undue amount of praise upon ourselves.
11. **Continence,** which enables us to restrain and resist carnal inclinations, and become abstemious both in our meat and drink.
12. **Chastity,** by which we are enabled to keep a pure soul in a pure body, and have a great love and esteem for angelic purity.

GIFTS OF THE HOLY GHOST

1. **Wisdom,** which teaches us to direct our whole lives and actions to the honor of God and the salvation of our souls.
2. **Understanding,** which enables us to comprehend more perfectly the great mysteries of our faith.
3. **Counsel,** which leads us to make a right choice in things relating to our salvation, and to avoid the deceits of the devil.
4. **Fortitude,** whereby we are enabled to undergo and despise all dangers for God's sake, and to be firm and constant in the performance of our Christian duties.
5. **Knowledge,** by which we know and understand the will of God, learn the duties of religion, and distinguish good from evil.
6. **Piety,** which makes us devout and zealous in the service of God, and faithful to Him in all things, and practise the duties of our religion.
7. **Fear of the Lord,** which checks our rashness, keeps us from sin, and makes us obedient to the law of God and dread ever offending Him.

THREE EMINENT GOOD WORKS

Prayer — Fasting — Almsgiving

THE EVANGELICAL COUNSELS

Poverty — Chastity — Obedience

Apologetics

An Explanation of the Catholic Faith

(It is proposed to give a unified explanation of the Faith of the Catholic Church in a three-year cycle. This is to be a more detailed treatment than that contained in the section "The Doctrines of the Church," and is meant to integrate and co-ordinate the truths taught there. This is the second of three installments.)

PART IV

THE TESTIMONY OF JESUS

Once it is proven that Jesus Christ is the Son of God (see 1941 Almanac), it follows that what He taught has the value of divine truth. Christ taught implicitly the important doctrines held by the Jews which He did not repudiate outright. His position was so important in the history of God's relation with man, that He had an obligation to correct any notions that were seriously liable to lead men astray. Christ's explicit teachings are to be found principally in the books of the New Testament. It must be admitted, however, that everything which He taught during His public life is not to be found in the Gospels (see John 21, 25). The other books of the New Testament, being both inspired and the writings of those who were His intimate followers, must be considered to be authentic interpretations of His doctrine. In a similar way, the deposit of tradition, and the formal teaching of the Church which He established to continued His work, are means of arriving at a knowledge of the truths which He revealed. Even though the Saviour Himself, as far as the written records show, never touched on certain truths, if the Church, guided by the Holy Ghost, interprets His explicit words and the books of Scripture in a certain way, she is expressing the mind of Christ.

What Christ Affirmed

A. God

The compatriots of Jesus were stern monotheists. Hence there was no need for Him to teach them the unity of God. Jesus did, however, reaffirm this first article of the law, "Hear, O Israel, the Lord our God is one Lord" (Deut. 6, 4), with these words which He spoke to Satan: "The Lord thy God shalt thou worship and Him only shalt thou serve" (Matt. 4, 11).

The goodness of God was an ever recurrent theme in the Old Testament. Christ expanded it by teaching the Fatherhood of God. In His parables and again in His direct assertions, Our Lord taught that God is our Father. He depicted for us a kind Father doing good to all, even to the ungrateful (Matt. 5, 45); a merciful and forgiving Father Who welcomes the prodigal and rejoices at the conversion of the sinner (Luke 15, 11-32; 15, 4-7). Yet God is also a just Father Who demands an account of our stewardship and of our talents (Luke 16, 1-9; Matt. 25, 14-30).

Our Saviour also re-emphasized the fact that God is a Pure Spirit. To the Samaritan woman He said: "God is a spirit, and they who worship Him must worship in spirit and in truth" (John 4, 24).

That God is all-knowing, almighty and endowed with all the attributes of an all-perfect Being, we have already seen when we read (1941 Almanac) of the existence and nature of God. These truths, completely accepted by the Jews, Our Divine Saviour presupposes or explicitly confirms.

B. Creation

1. Creation by God. God created the world. This is the first truth in the book of Genesis. The Jews accepted it, and it is from their

traditional explanation of this account that the doctrine of the Church is largely derived.

They held that God produced it from nothing, not by the arrangement of pre-existing matter, nor by an emanation from the divine substance. The origin of pre-existing could not be explained. By His nature God alone is causeless; therefore He must be the cause of everything that exists. Creation through an emanation of the divine substance would involve the contradiction of a simple substance dividing itself and a perfect substance becoming what it had not previously been.

Christ implicitly taught that everything that exists has been created by God. It is the basic assumption of all His doctrine that God has rights over the world — which He has by reason of having created all beings. Of man in particular He said: "Have you not read that the Creator, from the beginning made them male and female?" (Matt. 19, 4).

The Fourth Lateran Council (held by Innocent III in 1215) declared that there is One Principle of all, Creator of all things visible and invisible, spiritual and material; Who, by His omnipotent power from the beginning of time, formed of nothing two kinds of creatures, spiritual and material, the angels and the world, and then man, who shares in both kinds, being made of spirit and matter.

God did not create the world from constraint or necessity, but of His own free Will. The Vatican Council of 1870 teaches that God acted "from His own goodness and by His omnipotent power, not to increase nor to acquire happiness, but to manifest His perfection by the good things that He imparts to His creatures, and according to His absolutely free decree."

2. Meaning of Creation. By creation we mean the production out of nothing. The words "out of nothing" must be understood negatively and not positively. They do not mean that God took "nothing" and made the world out of it, but that He made the world without taking anything. Occasionally we hear the objection that creation is impossible because nothing can be made out of nothing. Creation considered as the appearance of something where before there was absolutely nothing is certainly absurd. But Creation as we use the term supposes an Almighty God Who called all things into being by an act of His omnipotent Will.

This fact forms the background of all revelation, and again and again the sacred authors refer to it. In the Psalms we read: "By the word of the Lord the heavens were established; and all the power of them by the spirit of His mouth... for He spoke and they were made: He commanded and they were created" (Ps. 32, 6, 9). The mother of the Machabees voiced the belief of all the Jews when she spoke thus to her son: "I beseech thee, my son, look upon heaven and earth, and all that is in them; and consider that God made them out of nothing, and mankind also" (2 Mach. 7, 28).

This tradition of the Jews, approved at least implicitly by Christ, passed intact into the tradition of the Church of Christ. The Fathers of the Church taught the doctrine of creation of the world from nothing. Tatian and Origen state this truth explicitly, while Tertullian wrote a book against Hermogenes who held the independent existence of matter. Tertullian says that there is one God alone, no other than the Creator of the world, Who by His word produced all things from nothing.

3. The Time of the World's Creation. The world was not created from eternity but in time, or rather with time. This has been defined by the Fourth Lateran Council and the Vatican Council. Before creation there was no time. This is the measure of movement or change, and it implies succession. Before the instant of creation there

was only the Creator, and no changing creature; therefore there was no actual time, but only the possibility of time.

In Holy Scripture eternity is described as an attribute of God alone: "I the Lord am the first and the last" (Isaias 41, 4). St. John expresses it in this manner: "I am the Alpha and the Omega, the beginning and the end, says the Lord God, Who is and Who was and Who is coming, the Almighty" (Apoc. 1, 8). In the Psalms we read: "Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God" (Ps. 89, 2). These passages from the inspired text rule out the idea that the world could have existed from eternity even in its rude and formless state.

4. The Cause of Creation. God alone is the immediate efficient Cause of Creation, and no creature was used as an intermediary in the act of creating. Scripture tells us that all things were made at the bidding of God. "He spoke and they were made: He commanded and they were created" (Ps. 32, 9). "Thou Thyself, O Lord alone, Thou hast made heaven, and the heaven of heavens and all the host thereof" (2 Esdras 9, 6). "I am the Lord, that make all things, that alone stretch out the heavens, that establish the earth, and there is none with Me" (Isaias 44, 24). These passages exclude the notion of any instrumental cause.

The Fathers of the Church often state that the making of the world was not done by angels or by any other creature, but by God the Father through the Son. For instance, St. Irenaeus says: "Needing no one, by the Word He founded and made all things, neither did He need the angels as helpers for those things that were made. . . . For this is proper to the supremacy of God that He need no other agents for establishing those things which are made. His own Word is both suitable and sufficient for the making of all things."

5. Creation Is Good. All creatures made by God are good. Evil entered the world only because of the abuse of their free will by certain creatures. This is clear from the frequently repeated words of Genesis: "And God saw that it was good.... God saw all things that He had made, and they were exceedingly good." The doctrine of Zoroaster and the Manicheans, who held that certain creatures are evil and were created evil from the beginning, is therefore wrong. God, being the Highest Good, cannot will or create evil.

Yet the world as created by God is not the most perfect of all possible worlds. For since the Goodness and Power of God are infinite, they cannot be exhausted by a finite work. However it can be said that the world is relatively the best, inasmuch as God chose the best means for attaining the end which He proposed to Himself in creating.

6. God the Exemplary Cause of Creation. God, and He alone, is the Efficient Cause of all creatures; He also is the Exemplary Cause of creatures because He created all things according to the eternal idea that He had. "Thou hast made all things in wisdom" (Ps. 103, 24). God first conceives, and by an eternal idea, what He wishes to make. The idea thus conceived is the example according to which things are created in time.

7. The Primary and Secondary Ends of Creation. The first purpose for creation is the manifestation and glorification of the Goodness of God. Since He enjoys the fullness of being, God is sufficient unto Himself and must find perfect happiness in the contemplation of Himself and the possession of His perfections. He does not and cannot need any being outside Himself. When therefore He creates, it is not to add anything to Himself, but only to manifest His fullness of being by sharing His perfections with creatures. This results in an added, though not needed, recognition of His perfections on the part

of creatures. The recognition of God's goodness is His glory. Hence in creation God's first purpose is the increase of His own glory. This, however, is external glory of God, that which others give Him by recognizing His perfections; His internal glory, which is the knowledge that He has of His own infinite perfections, cannot be increased.

Irrational creatures objectively promote the external glory of God inasmuch as they manifest some perfection which He has given them. Intellectual creatures, however, formally or consciously glorify the Creator, by knowing, praising, loving and adoring Him for His own sake and His gifts to them.

The second reason for creation is the good of the creatures. By willing to communicate His own perfections to creatures at the same time God wills their good. The creatures, in turn, by glorifying God promote their own perfection and happiness. God is the highest Good and the closer created good comes to God, the more it shares in this supreme Good which is the end and happiness of all things.

8. The Account of Creation by Moses. The account of creation in the first three chapters of Genesis is historical, i. e., the events it narrates really happened. The unanimous tradition of the Jewish people and the Church of Christ leave no doubt. The very nature of the book of Genesis proclaims its historical character: everything in it is referred to as a fact and not a fable. In addition, there is a marvelous connection among the first three chapters themselves, and between them and the rest of the book, showing that just as in the following chapters there is narrated the origin of the Jewish people, so in the first chapters there is narrated the origin of the whole human race and the world itself.

The Mosaic narration is popular and not scientific. Moses did not intend to write a scientific treatise; he did not intend to teach astronomy, biology, geology or any other physical science; what he did intend to teach was the divine origin of the universe and everything in it. He did not describe scientifically the nature of light, nor the geological strata; he rather described things as they appeared to the people and conformed to their thought and language. Nor did he describe the complete order of creation; he wrote of those things that were better known to the people, like day and night, sea and land, fishes and birds, to emphasize the fact that all things were made by God. Moreover, he did not follow the chronological order of creation. Thus, when we read that light was made on the first day and the sun on the fourth day, we cannot infer from this alone that light came before the sun. Moses wished primarily to show that both light and the sun came from God.

Sometimes he used metaphorical or anthropomorphic sayings to describe something more vividly. For example we read: "God said: Be light made. And light was made" (Gen. 1, 3). This cannot be literally accepted as physical talk on the part of God.

The Church has given no declaration on the meaning of the six days of creation in the Mosaic account, nor has the Church made any definite pronouncement on the theories held by Catholic scholars to explain this term. We may, therefore, adopt any theory that does not deny or exclude the historical character of the first three chapters of Genesis. In order to solve difficulties it is not necessary to seek positive agreements between the first chapter of Genesis in which matters are not described in a scientific manner, and the natural sciences. It suffices to show that there can be no discrepancy between the popular but historical narration which does not strictly adhere to the chrono-

logical order, and the sciences which attempt to describe a strict chronological order. If some contend that incredibly long periods of time were necessary for the formation of the world as it is, and that the order described by Moses in no way corresponds to the order which geology and paleontology manifest, we reply that Moses did not exclude long periods of this sort as we can see from the different legitimate interpretations adopted by theologians.

It is well to note that the narration of creation in the book of Genesis excels all other accounts that have been found among various peoples, In these latter we find many things that dishonor God, such as the eternity of matter, polytheism, pantheism and dualism. But the Mosaic account, although written for a simple and unlettered people, proposes nothing that is not worthy of God, while it excludes all the errors of the pagans. In it the doctrine of creation is placed in safety, and the eternity of matter is condemned. In it we see that God alone created all things. He alone is the Lord of all; thus polytheism and pantheism are rejected. Finally in it we read that God made all things good, so Manicheism is destroyed.

9. The Possibility of Evolution. There are two principal theories of evolution: (1) absolute evolution, which, rejecting the existence of a Creator, holds the eternity of matter, spontaneous generation of living things by the power of matter alone, and the successive changing of species without God's help; and (2) mitigated evolution, which, acknowledging the existence of a Supreme Being, holds that God directly created the primitive vegetative and animal species giving them the power to produce other species which He thus created indirectly. This latter holds that animal life could not have evolved from vegetative life without the intervention of God, and that God likewise intervened in the formation of the human body. Absolute evolution contradicts not only faith but reason also. The ideas embodied are self-contradictory. Mitigated evolution, on the other hand, cannot be said to contradict the account of creation in Genesis, which Our Saviour accepted and which we must hold. It can be proposed as a hypothesis and is admitted by many Catholics who give good reasons to support their views.

C. Angels

1. The Existence of Angels. An angel is a purely spiritual creature with a distinct and intellectual personality. That angels exist, is a part of the Catholic faith. It is deduced from the Old Testament, and Our Saviour made frequent references to angels. In the Book of Tobias (3, 25), for example, we read: "The holy angel of the Lord, Raphael, was sent to heal them both." The books of Genesis, Exodus, Numbers, Zacharias, Machabees and Daniel, especially, make frequent mention of angels.

In the Gospels we read of an angel appearing to Zachary to announce the birth of John (Luke 1, 5-20), to the Blessed Virgin to announce the Incarnation (Luke 1, 26-38), and to Joseph to inform him of the miraculous conception of Christ (Matt. 1, 20-21) and later to announce the death of Herod (Matt. 2, 13). Angels appeared to the shepherds, saying: "Glory to God in the highest" (Luke 2, 9-14). They ministered to Christ after His temptation (Matt. 4, 11). Angels appear repeatedly to announce His Resurrection (Matt. 28; Mark 16; Luke 24; John 20 and 21). Our Lord refers to them explicitly on many occasions (Matt. 13, 41; 13, 49; 18, 10; 24, 31; 26, 53; Luke 12, 8-9; 15, 10; 20, 36; John 1, 51; 5, 4).

2. The Nature of Angels. The angels, as Scripture reveals, are real and not mere abstractions of the mind. They free Lot from Sodom (Gen. 19, 16); they guard men (Ps.

90, 11-12); they adore God (Heb. 1, 6); some of them sin and are cast into hell (2 Peter 2, 4). These acts could not be performed by abstractions — they must belong to real beings.

Angels are inferior to God since they were created by Him and are sent by Him as servants: "In Him were created all things ... whether Thrones, or Dominations, or Principalities, or Powers" (Col. 1, 16). "Are they not all ministering spirits, sent for service, for the sake of those who shall inherit salvation?" (Heb. 1, 14). Angels are, however, superior to men. It is said of man: "Thou has made him a little less than the angels" (Ps. 8, 6). Of the angels it is said that they "are greater in strength and power" (2 Peter 2, 11).

That angels are spirits is proven indirectly from the Scriptures. Sometimes they appear in bodily form, but then they are spoken of as assuming that form. The Bible never speaks of a body which belongs to them naturally.

Angels have an intellect, and it is commonly thought that they know God by innate ideas, that they also know the future necessary things but not future free events, i. e., events dependent upon the free will of man. Angels likewise enjoy free will. This is evident from the fact that some angels sinned and were punished, while others persevered and were rewarded with the Beatific Vision. Reward and punishment presuppose free will.

Angels exist in a place, but not in the same way as bodies exist. The presence of bodies is circumscribed by their dimensions and hence they are said to be present circumscriptively. The presence of angels, however, is like the presence of the soul — entirely in every part of the body it occupies. Angels are present definitively. An angel is not everywhere because it is not infinite; he is limited to some place, which, in the opinion of the theologians, is the entire place of his activity.

The power of angels is much greater than that of men. St. Peter asserts that "angels are greater in strength and power" (2 Peter 2, 11). This power is illustrated many times, e. g., in Isaias 37, 36, and Daniel 14, 35. How far this power extends we do not know; we do know that they cannot do anything which God's Will does not permit.

3. The Grace and Fall of the Angels. Grace was given to all the angels, as we see from the names applied to them by Scripture, as "the sons of God" (Job 38, 7); "the saints" (Daniel 8, 13). Given a period of trial, many of them remained faithful to God and thus merited the Beatific Vision. But other angels sinned through their own fault and were sent to eternal punishments. It is commonly believed that the first sin of the angels was the sin of pride, for, according to Scripture, "Pride is the beginning of all sin" (Ecclus. 10, 15). Again we read: "Never suffer pride to reign in thy mind or in thy words: for from it all perdition took its beginning" (Tobias 4, 14). After their sin, the bad angels were cast into eternal punishments: "God did not spare the angels when they sinned, but dragged them down by infernal ropes to Tartarus" (2 Peter 2, 4). "And the angels also who did not preserve their original state, but forsook their abode, He has kept in everlasting chains under darkness for the judgment of the great day" (Jude 6). Jesus gave divine approbation to the belief that some of the angels fell, when He said: "I was watching Satan fall as lightning from heaven" (Luke 10, 18).

D. Man

1. The Origin of Man. There are certain evolutionary theories on the origin of man. (1) The materialists or positivists (pure evolutionists) contend that both the body and the soul of man, by the natural laws

of evolution, with no intervention from a First Cause, take their origin from the ape or the common parent of both. This is opposed to right reason, since it does not assign a sufficient explanation, and to the teaching of faith. (2) The spiritualists or mitigated evolutionists hold that under the action of laws established by God, the body of man came from the brutes, gradually evolving so that it became fit to receive a rational soul directly created by God.

Catholic faith teaches that our first parents were formed by God in both their body and soul. In Genesis we read: "And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life" (Gen. 2, 7). "He took one of his ribs and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman" (Gen. 2, 21-22). The Church has not defined the matter, but the first meaning of the words is the immediate creation of both man's body and soul. It has been the prevailing interpretation of the Church that God created man's body immediately and directly, though it is not an article of faith. The Church is prudent in maintaining her traditional position until solid evidence in support of the contrary view can be produced.

2. The Unity of the Human Race. The unity of the human race has been denied by the Pre-adamites who hold that men existed before Adam, and that Adam is the father of the Jews but not of the Gentiles. The Co-adamites contend that many human families lived at the same time as Adam. Both these views contradict the faith of Christ. Scripture says that no man existed when Adam was created: "There was not a man to till the earth" (Gen. 2, 5). "But for Adam there was not found a helper like himself" (Gen. 2, 20). St. Paul, in preaching to the Athenians, said: "From one man He has created the whole human race" (Acts 17, 26). The structural unity, as well as the psychological and physical sameness in all essential characteristics, bespeaks an identity of nature that can only with difficulty be explained by anything but a single common parent as the source of all men.

3. The Nature of Man. Man is composed of an organic body and an immortal, rational soul, the two elements coalescing into one nature. God formed the body of Adam from the slime of the earth and breathed into it the breath of life. The breath of life is the spiritual soul that gives life to man and makes him the image of God.

4. The Immortality of the Soul. There are many passages in the Old Testament that prove the immortality of the soul. We read of the place of peace where souls abide (Gen. 15, 15), of the resurrection of certain dead people (e. g., 3 Kings 17, 17-24), and of the practice of calling up the dead (1 Kings 28, 8). The spirituality and immortality of the soul are especially clear in the prophets, in the sapiential books and in the book of Machabees. Our Lord confirmed this belief. Indeed all Scripture, particularly the New Testament, accepts it as a basic assumption. Our Lord said: "Do not be afraid of those who kill the body but cannot kill the soul" (Matt. 10, 28). And in the same Gospel (22, 31-32) "As to the resurrection of the dead, have you not read what was spoken to you by God, saying: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead, but of the living." These passages leave no doubt that the revelation of God teaches that there is in us an element distinct from the body that does not crumble when the body dies. The Church has always taught the immortality and spirituality of the soul. Thus we read in the Apostolic Constitutions: "We confess that the soul in us is incorporeal and immortal."

A. Man's Duties towards God

The first duty of man towards God is to know, serve and love Him here on earth so as to be happy with Him forever in Heaven. In other words, the theological virtues of faith, hope and charity occupy the first place in the Christian life. Faith teaches us to know God as our supernatural end; hope arouses in us the longing to possess Him; love or charity unites us to Him as far as this is possible here on earth. These divine virtues are infused into the soul as permanent habits to enable us to perform the functions of the supernatural life. The infused virtues, like sanctifying grace, can be lost, each by the contrary sin: charity, by every mortal sin; hope, by every grievous sin against hope (presumption and despair); faith, by a grievous sin against this virtue (infidelity, apostasy and formal heresy). Hence, frequent acts of faith, hope and charity are necessary to strengthen these virtues in our heart.

To be saved, everyone with the use of reason must have faith, "the beginning of salvation, the foundation and root of justification." Christ taught this when He said: "He who does not believe, shall be condemned" (Mark 16, 16). The Catholic faith is the true Faith, for faith must be universal, all embracing, believing all truths revealed by God and committed to the custody of the unerring teacher of truth, appointed by Infallible Truth Himself, Jesus Christ. Our faith must be firm, living and efficacious. It is not a theory, it is a practice and a way of life. "Faith ... without works is dead" (James 2, 26).

Hope confirms faith, and facilitates charity. We hope because God is powerful and good, and faithful to His promises of salvation and of the means to attain it. Without hope we despair of God's help; with too much hope we presume on God to save us and we fail to do our part in saving our souls.

The greatest of the virtues is charity, the crown of Christian perfection. Charity enables us to love God because of His infinite Goodness with all the might of our complex nature. This Our Saviour called "the greatest and the first commandment" (Matt. 22, 38). By every mortal sin we express a hate for God, and the charity diffused in our hearts by the Holy Ghost is extinguished. Next to love of God comes love of our neighbor (Matt. 22, 39).

These theological virtues are manifested principally by man's internal worship of God, that is, by acknowledging God's supreme dominion over all things, and by submitting to His laws. Further, as man is composed of body and soul, a creature material and spiritual in one, so his worship of his Creator is not merely internal, but also external and manifested by signs and symbols, rites and ceremonies. Christ became incarnate to draw us to spiritual things. This is the meaning of adoring God "in spirit and in truth" (John 4, 23), true to our composite nature and social character. External profession of faith, prayer, oaths, vows, etc., are acts of religion immediately directed to God. Sins against religion are idolatry, divination and magic, false worship and irrational worship (superstition), and sacrilege. It is well to note, however, that we do not adore images of Christ and of the saints, but we honor the persons represented by the images.

B. Man's Duties towards His Neighbor

Christ died for all men, good and bad; therefore, we must love all men, friends and enemies alike. This is the new commandment of the new law (John 13, 34), and the fulfilment of the law and the prophets (Matt. 22, 40; Rom. 13, 10). It is the keystone of the Christian religion (John 13, 35).

But besides this duty of charity, man has a strict duty of justice

towards his fellowman, of giving to each his due, rational, social, economic, legal, etc. It is a strict duty to assist our neighbor whenever his life is in danger. Such injustices as murder and duelling are unlawful, except when self-defense or the good of society demands it. God alone is master of life and death; man is the administrator. Alms-deeds is a strict duty when we can relieve those in dire want. We are bound, furthermore, to restore ill-gotten goods, and to make reparation for co-operation in crimes of injustice. We violate our neighbor's rights by detraction, rash judgment and falsehood.

C. Man's Social Duties

Various special duties arise from the divinely ordained diversity of states and conditions of life. Children owe to their parents, and inferiors to their superiors, the duties of reverence, love and gratitude, and obedience. Parents also have duties towards their children; to educate them and provide for their temporal and spiritual well-being. Masters and employers must have special care for the material and spiritual good of their servants and employees, so as not to hinder their progress to God. Whoever neglects this last-mentioned obligation is called by St. Paul a denier of the faith and "worse than an unbeliever" (1 Tim. 5, 8).

Man likewise has obligations towards the civil and ecclesiastical authorities. To the civil authorities, we owe honor, obedience and loyalty, for their power is from God (John 19, 11), and, when properly used, demands our respect (Rom. 13, 1-3). We must also pay just taxes for the common good (Rom. 13, 7), and defend our land with life and limb. Such sacrifice is at times necessary for the proper function and support of the social order founded by God to promote the material and spiritual welfare of men. Even more urgent is his obligation as regards the ecclesiastical authorities appointed by the Holy Ghost for the immediate and primary end of man — the salvation of his soul.

D. Man's Duties towards Himself

Well-regulated self-love is a duty presupposed in the divine command: "Thou shalt love thy neighbor as thyself" (Matt. 22, 39). We love God when we love ourselves rightly, for we are images of God. We love ourselves rightly when we seek what is truly good and flee what will hinder us from securing our last end — union with God. Hence we must not needlessly expose our life to danger by excesses, nor may we end it by suicide, for life is a necessary condition for gaining our final end. However, at times we are bound to endanger our life for the good of another, or the public good. We are bound to sanctify our bodies by subduing our evil passions, and we must use the God-given means to do this (such as avoiding sinful occasions, going to confession periodically and receiving Communion). We must seek a good name, but by lawful means, not by hypocrisy and duplicity. Renunciation of self, honor and possessions for the sake of God and neighbor is extraordinary; it is not obliging on any man.

The right to possess as personal property the material goods of this earth is not confined to common possession, but extended to all individuals of the human race. This right existed from the dawn of history. It is implied in the command of God: "Thou shalt not covet thy neighbor's house . . . wife . . . ox . . . ass, nor anything that is his" (Exod. 20, 17); and in Christ's command, "Go, sell what thou hast" (Matt. 19, 21). The right of inheritance has its basis in the right of individual possession. Christ taught that solicitude about earthly goods is well-ordered when we "seek first the Kingdom of God and His justice" (Matt. 6, 33), and secondarily our material welfare.

Religious Orders

Canon Law defines the religious state as "a stable manner of community life in which the faithful besides observing the common precepts bind themselves to the observance of the evangelical counsels by the vows of obedience, chastity and poverty." Religious life, then, is a striving after perfection through intensified love of God and of neighbor.

Over and above the common end of religious life which makes it a school of perfection, the various religious communities have particular objects of their own which divide them into contemplative, active, and mixed communities. Contemplative are those which devote themselves to union with God in a life of solitude and retirement; active, those which expend their energy in doing good to men, for example, caring for the sick and the orphans. If their activity is spiritual in its objects and requires contemplation for its attainment, they are called mixed communities.

Though the following lists comprehend all three types of religious bodies, they do not include all the orders and congregations in the world. Only those communities are included which live and work in the United States.

RELIGIOUS ORDERS, COMMUNITIES, ETC., OF MEN IN THE UNITED STATES

African Missions of Lyons, Congregation of the — Founded in Lyons, France, 1856, by Msgr. Di Bresillac and Fr. Planque. General Motherhouse, Paris, France. Devoted to mission work. Found in the Archdioceses of Los Angeles, Newark and Washington, and the Dioceses of Savannah and San Diego.

Alexian Brothers: C. F. A. — Founded by Tobias in France in the fifteenth century to nurse the sick and bury the dead during the Black Death. General Motherhouse, Aix-la-Chapelle, France. They have charge of hospitals and asylums today. Found in the Archdioceses of Chicago, Newark and St. Louis and the Dioceses of Green Bay and Nashville.

Assumption, Augustinians of the (Assumption Fathers)— Originated in the College of the Assumption, Nimes, France, in 1843 by the Rev. Emmanuel d'Alzon to combat irreligion and schism. General Motherhouse, Rome, Italy. Devoted to parochial and educational work. Found in the Archdiocese of New York and the Diocese of Springfield, Mass.

Atonement, Society of the: S. A. — A branch of the Third Order Regular of St. Francis, founded 1899 by Fr. Paul James Francis. General Motherhouse, Garrison, N. Y. Devoted to charitable work. Found in the Archdioceses of Baltimore and New York and the Dioceses of Amarillo and Raleigh.

Augustine, Hermits of St. (Augustinians): **O. S. A.** — Founded at Hippo, by the union of several Monastic Societies following the Rule of St. Augustine which consists in a great measure of extracts from a letter written by the Saint, in 423, to the nuns of Hippo. Dedicated to educational, missionary and parochial activities. Found throughout the United States.

Augustinian Recollects — Founded 1851. Motherhouse, Rome, Italy. Found in the Archdiocese of Los Angeles and the Dioceses of Concordia, El Paso, Leavenworth, Monterey-Fresno, Omaha and San Diego.

Basil, Congregation of the Priests of St. (Basilians): **C. S. B.** — Under the name of Basilians are included all the religious who follow the Rule of St. Basil. At Annonay in France, a religious community of men was formed (1822) under the Rule of St. Basil, which has a branch at Toronto, Canada. Devoted to parochial and educational work. Found in the Archdiocese of Detroit and the Dioceses of Galveston and Rochester.

Basil the Great, Order of St. (Ukrainian): O. S. B. M. — General Motherhouse, Leopolis, Poland. Found in the Archdiocese of Chicago.

Benedict, Order of St. (Benedictines): O. S. B. — Founded 529, by St. Benedict of Nursia, in Italy. Devoted to personal sanctification and any other work compatible with community life. Found throughout the United States.

Benedictines, Sylvestrine: S.O.S.B. — Founded by Sylvester Gozzolini, in Italy, 1231. Followed the rule of St. Benedict with the strictest observance of poverty. General Motherhouse, Rome, Italy. Found in the Archdiocese of Detroit.

Blood, Priests of the Most Precious: C. PP. S. — Founded in Italy in 1815, by Bl. Gaspare del Bufalo. General Motherhouse, Rome, Italy. Devoted to mission and retreat work. Found throughout the United States.

Borromeo, Pious Society of the Missionaries of St. Charles (Scalabrinians) — Founded by Msgr. Scalabrini, Piacenza, Italy, 1888. Devoted to the spiritual and temporal care of Italian emigrants to America. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Cincinnati and Milwaukee and the Diocese of Kansas City.

Camillians — See: Sick, Clerks Regular for the Care of the.

Capuchins — See: Friars Minor Capuchin, Order of.

Carmel, Order of Our Lady of Mt. (Carmelites): O. Carm. — The order claims for its founders Elias and Eliseus. General Motherhouse, Rome, Italy. Devoted to education and charitable works. Found in the Archdioceses of Baltimore, Chicago, Los Angeles, Newark and New York and the Dioceses of Altoona, Leavenworth, Pittsburgh and San Diego.

Carmelites, Order of Discalced: O. C. D. — A Reform of the Order of Our Lady of Mt. Carmel, 1562. General Motherhouse, Rome, Italy. Found throughout the United States.

Charity, Brothers of: C. F. C. — Founded by Canon Peter J. Triest, in Belgium, 1807. General Motherhouse, Ghent, Belgium. Devoted to charity, caring for the sick, sheltering poor workmen, teaching the young, caring for the aged, the insane and idiotic. Found in the Archdiocese of Boston.

Charity, Congregation of the Fathers of — General Motherhouse, Rome, Italy. Known as the Congregation of Our Lady of the Rosary in the Archdiocese of Newark where an establishment was made in 1918.

Charity, Institute of (Rosminians): I. C. — Founded 1828, by Antonio Rosmini-Serbati, in Italy. General Motherhouse, Rome, Italy. Devoted to contemplation and charitable works. Found in the Diocese of Peoria.

Christian Brothers of Ireland — Founded 1802, at Waterford, by Edmund Ignatius Rice. General Motherhouse, Dublin, Ireland. Found in the Archdioceses of Chicago and New York and the Dioceses of Helena and Seattle.

Christian Instruction, Brothers of (La Mennais Brothers): I. C. — Founded 1817, in France, by Abbe de la Mennais at St. Brieuc and by Abbe Deshayes at Auray; the two branches united in 1819. General Motherhouse, Jersey Island, England. Devoted to the instruction of the young. Found in the Dioceses of Fall River, Ogdensburg and Portland, Me.

Christian Schools, Brothers of the (Christian Brothers): F. S. C. — Founded by St. Jean Baptiste de la Salle at Reims, France, 1680. General Motherhouse, Rome. Devoted to primary and secondary education, and industrial and agricultural training; and orphans. Found throughout the United States.

Cistercians of the Strict Observance, Order of (Trappists): O.C.S.O. — Founded 1098 by St. Robert. Reformed 1664. New Constitutions 1894. General Motherhouse, N. D. de Citeaux, par Nuits-Saint Georges, France. Found in the Arch-

dioceses of Dubuque and Louisville, and the Diocese of Providence.

Citeaux, Order of (Cistercians): **O. Cist.** — Established in France in 1098 by St. Robert to restore the gravity and simplicity of monastic ceremonies and the stricter observance of the rule of St. Benedict. General Motherhouse in Austria. Found in the Archdiocese of Milwaukee and the Diocese of Natchez.

Claretians — See: Mary, Missionary Sons of the Immaculate Heart of.

Clerks Regular, Congregation of (Theatine Fathers): **C. R.** — Founded in Rome, 1524, by St. Gaetano to combat the errors of the Reformation. General Motherhouse, Rome, Italy. Found in the Diocese of Denver.

Columban, Chinese Mission Society of St.: S. S. C. — Founded 1916, in Ireland by Rt. Rev. Edward J. Galvan. General Motherhouse, Navan, Ireland. Devoted to mission work. Found in the Dioceses of Buffalo, Omaha, Providence and San Diego.

Conventuals — See: Friars Minor Conventual, Order of.

Cross, Canons Regular of the Holy (Crosier Fathers): **O. S. C. R.** — Founded 1211 by Bl. Theodore Celles in Belgium. General Motherhouse, St. Agatha, Holland. Devoted to mission, retreat and educational work. Found in the Dioceses of Duluth, Fort Wayne, Lincoln and St. Cloud.

Cross, Congregation of the Holy: C. S. C. — An amalgamation of the Brothers of St. Joseph or Josephites and the Fathers of the Holy Cross or Salvatorians. Established in 1842, at Notre Dame, Ind. General Motherhouse, Brookland, D. C. Devoted to teaching. Found throughout the United States.

Dominicans—See: Friars Preachers, Order of.

Edmund, Society of St.: S. S. E. — Founded 1843 in France by Fr. Jean Baptiste Murard, for the work of missions. General Motherhouse, Pontigny, France. Found in the Dioceses of Burlington, Mobile and Raleigh.

Family, Congregation of the Missionaries of the Holy: M. S. F. — Founded 1895. General Motherhouse, Grave, Holland. Found in the Archdioceses of St. Louis and San Antonio and in the Dioceses of Duluth and Corpus Christi.

Family, Sons of the Holy — Founded 1864. General Motherhouse, Barcelona, Spain. Found in the Archdiocese of Santa Fe and the Diocese of Denver.

Francis, Missionary Brothers of St.: O. S. F.—Founded 1927. Motherhouse, Eureka, Mo. Found in the Archdiocese of St. Louis.

Francis, Third Order Regular of St.: T. O. R. — General Motherhouse, Rome, Italy. Represented in the Archdioceses of Baltimore and Newark and the Dioceses of Altoona, Sioux Falls, Dallas, Galveston and Pittsburgh.

Franciscan Brothers of Brooklyn — Founded in Brooklyn, 1858. Devoted to educational work.

Franciscan Friars of the Atonement — See: Atonement, Society of the.

Franciscans — See: Friars Minor, Order of.

Francis de Sales, Oblates of St.: O. S. F. S. — Founded in 1871 by Fr. Louis Brisson. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Philadelphia and the Diocese of Wilmington.

Francis de Sales, Society of (Salesians): **S. C.** — Founded 1844 in Italy by St. John (Don) Bosco for the purpose of religious instruction. General Motherhouse, Turin, Italy. Found in the Archdioceses of Newark, New Orleans, New York, Los Angeles and San Francisco and the Dioceses of Monterey-Fresno, Paterson, San Diego and St. Augustine.

Francis Seraphicus, Brothers of the Poor of St. — General Motherhouse, Ker Krade, Holland. The province is represented in the Archdiocese of Cincinnati and the Diocese of Little Rock.

Francis Xavier, Brothers of St.: C. F. X — Founded 1839 in Belgium by Theodore J. Ryken for the purpose of instructing youth. General Motherhouse, Rome, Italy. Found in

the Archdioceses of Baltimore, Boston, Detroit and Louisville, and the Dioceses of Brooklyn, Portland, Me., Richmond, Springfield (Mass.) and Syracuse.

Friars Minor, Order of (Franciscans): O. F. M. — General Motherhouse, Rome, Italy. Devoted to preaching, missionary work, education, works of charity, etc. Found throughout the United States.

Friars Minor Capuchin, Order of: O. F. M. Cap. — A Reform in 1525. Aiming at a stricter observance of the Rule of St. Francis. Devoted to mission work and combating the errors of the Reformation. General Motherhouse, Rome, Italy. Found throughout the United States. The English province of the Capuchins uses the form O. S. F. C.

Friars Minor Conventual, Order of: O. M. C. — General Motherhouse, Rome, Italy. Found throughout the United States.

Friars Preachers, Order of (Dominicans): O. P. — Founded 1205 by St. Dominic in France. General Motherhouse, Rome, Italy. Devoted to preaching, literary and scientific pursuits. Found throughout the United States.

Holy Ghost and of the Immaculate Heart of Mary, Congregation of the: C. S. Sp. — Founded 1703 in Paris by Claude Francois Poullart des Places. General Motherhouse, Paris, France. Devoted to missionary work and education. Found throughout the United States.

Infancy and Youth of Jesus, Brothers of the Holy — Founded 1853 by the Rev. John Timon, Bishop of Buffalo, for the care of poor and wayward boys and their instruction in the arts and industries. Motherhouse, Lackawanna, N. Y. Found in New York State.

Jesus, Society of (Jesuits): S. J. — Founded 1534 in France by St. Ignatius Loyola. General Motherhouse, Rome, Italy. Devoted to preaching, teaching, administering the sacraments, writing books, conducting missions, etc. Found throughout the United States.

John of God, Order of St. — Founded in Spain in the 16th century. Nursing Brothers devoted to caring for needy men. Found in the Archdiocese of Los Angeles.

Joseph, Oblates of St.: O. S. J. — Founded 1878. General Motherhouse in Asti, Italy. Devoted to parochial and educational work. Found in the Dioceses of Monterey-Fresno and Sacramento.

Joseph's Society of the Sacred Heart, St. (Josephite Fathers): S. S. J. — Originated 1871 at Baltimore, Md. Motherhouse, Baltimore, Md. Devoted to work in colored missions. Found throughout the United States.

La Mennais Brothers — See: Christian Instruction, Brothers of.

La Salette Missionaries of: M. S. — Founded 1852 by Msgr. de Bruillard. Motherhouse, Turin, Italy. Devoted to combating the crimes of the day. Found throughout the United States.

Lazarists—See: Vincent de Paul, Congregation of the Mission of St.

Marian Fathers: M. I. C. — General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Chicago and Milwaukee, and the Dioceses of Hartford and Rockford.

Marianhill, Congregation of the Missionaries of: C. M. Mh. — Founded 1882 in Cape Colony, Africa, by the Rev. Francis Pfanner. General Motherhouse, Marianhill, South Africa. Dedicated to mission work. Found in the Archdiocese of Detroit and the Dioceses of Lansing and Sioux Falls.

Marist Brothers: F. M. S. — Founded 1817 in France, by Ven. Benedict Champagnat. General Motherhouse, Grugliasco, Italy. Found in the Archdioceses of Boston and New York and the Dioceses of Corpus Christi, Manchester, Savannah and Wheeling.

Mary, Missionaries of the Company of (Priests): S. M. M. — Founded by Blessed Louis Marie Grignion de Montfort, 1715. Devoted to the Blessed Virgin and missions. Found in the Diocese of Brooklyn.

Mary, Missionary Sons of the Im-

maculate Heart of (Claretians): C. M. F. — Founded in Vich, Spain, 1849 by Ven. Antonio Maria Claret. Devoted to mission work. Found throughout the United States.

Mary, Order of the Servants of (Servites): O. S. M. — Founded 1233 by seven youths of Florence. General Motherhouse, Rome, Italy. Devoted to a special veneration of the Seven Dolors of Our Lady, missionary work and teaching. Found in the West and Southwest.

Mary, Society of (Marist Fathers): S. M. — Founded 1816 in Lyons, by Jean Claude Colin. General Motherhouse, Rome, Italy. Devoted to the education of youth and training of clerics. Found throughout the United States.

Mary, Society of, of Paris (Marianists): S. M. — Founded 1817 in Bordeaux, France, by Guillaume Joseph Chaminade. General Motherhouse, Bordeaux, France. Devoted to the education of children. Found throughout the United States and in Puerto Rico and Hawaii.

Marist Fathers — See: Mary, Society of.

Mary Immaculate, Oblates of: O. M. I. — Founded 1816 by Charles Joseph Eugene de Mazenod in France. General Motherhouse, Rome, Italy. Devoted to the instruction and conversion of the poor, missions, retreats, and catechism courses. Found throughout the United States.

Maryknoll Missionaries: M. M. — Founded 1911 by Revs. Thomas F. Price and James A Walsh. General Center, Maryknoll, N. Y. Found throughout the United States.

Mercy, Brothers of — Founded 1856 in Germany. General Motherhouse, Montabaur, Germany. Found in the Diocese of Buffalo.

Mercy of the Immaculate Conception, Society of Priests of (Fathers of Mercy): S. P. M. — Founded 1808 in France by Rev. Jean Baptiste Rauzan. General Motherhouse, Paris, France. Devoted to mission work. Found in the Archdiocese of New York and the Diocese of Brooklyn.

Michael, Foreign Mission Brothers of St.: M. M. — Branch of the Catholic Foreign Mission Society of America. Devoted to mission work. Found in the Archdioceses of Boston, Cincinnati, Detroit, Los Angeles and New York and the Dioceses of Monterey-Fresno, San Diego, Scranton and Seattle, and in Hawaii.

Missionaries of St. Charles, Pious Society of the (P.S.S.C.)—Founded by Msgr. Scalabrini, Piacenza, Italy, 1888, for the spiritual and temporal care of Italian emigrants to America. General Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Cincinnati, Milwaukee and New York and in the Dioceses of Buffalo, Hartford, Kansas City, Providence and Syracuse.

Missions, Pious Society of (Pallottines): P. S. M. — Founded 1835 in Rome by Ven. Vincent Pallotti. General Motherhouse, Rome, Italy. Devoted to spreading, rekindling and defending the Catholic faith. Found throughout the United States.

Oratory of St. Philip Neri, Congregation of the (Oratorian Fathers): Cong. Orat. — Founded 1575 in Rome by St. Philip Neri. Each house is autonomous. Dedicated to prayer, preaching and administration of the sacraments. Found in the Archdioceses of Newark and New York and the Diocese of Charleston.

Pallottines—See: Missions, Pious Society of.

Passion, Congregation of the (Passionists): C. P. — Founded 1725 by St. Paul of the Cross in Tuscany, Italy. General Motherhouse, Rome, Italy. Members observe the Evangelical Counsels and a fourth vow of promoting the devotion to the Passion of Christ. Found along the Atlantic Coast and in the Middle West.

Paul, Pious Society of St.: S.S.P. —For the Apostolate of the Press. Motherhouse, Alba, Italy. Found in the Archdiocese of New York.

Paul the Apostle, Missionary Society of St. (Paulists): C. S. P. — Founded in New York in 1858 by Fr. Isaac Thomas Hecker. Devoted to the conversion of America.

Motherhouse, New York City. Found throughout the United States.

Premontre, Order of the Canons Regular of (Premonstratensians): O. Praem. — Founded 1120 by St. Norbert at Premontre, France. Devoted to the Eucharist and Immaculate Conception. Found in the Archdiocese of Philadelphia and the Diocese of Wilmington and the Middle West.

Providence, Sons of Divine: F. D. P. — General Motherhouse, Tortona, Italy. Found in the Diocese of Indianapolis.

Redeemer, Congregation of the Most Holy (Redemptorists): C.SS.R. — Founded 1732 by St. Alphonsus Mary Liguori, in Italy. General Motherhouse, Rome, Italy. Devoted to mission work. Found throughout the United States.

Resurrection of our Lord Jesus Christ, Priests of the: C. R. — Founded 1836 under the direction of Bogdan Janski. Motherhouse, Rome, Italy. Devoted to parochial and educational work. Found in the Archdioceses of Chicago, Louisville and St. Louis and the Diocese of Albany.

Rosminians — See: Charity, Institute of.

Sacrament, Society of the Blessed: S. S. S. — Founded 1865 in Paris by Bl. Pierre Julien Eymard. Devoted to the worship of the Holy Eucharist. General Motherhouse, Rome, Italy. Found in the Archdioceses of New York and Chicago and the Diocese of Cleveland.

Sacred Heart, Brothers of the: S. F. S. C. — Founded 1821 in France by the Rev. Andre Coindre. General Motherhouse, Renteria, Spain. Devoted to the teaching of boys in parochial and commercial schools and asylums. Found throughout the United States.

Sacred Heart of Jesus, Missionaries of the: M. S. C. — Founded 1855 by Jules Chevalier. Devoted to the Sacred Heart and mission work. Found in the Archdiocese of Philadelphia and the Dioceses of La Crosse, Rockford and Toledo.

Sacred Heart of Jesus, Priests of the: P. S. C. J. — Founded in France, 1877. General Motherhouse, Rome, Italy. Devoted to education, preaching and mission work. Found in the Middle West.

Sacred Hearts, Congregation of the SS. CC. — Founded by Fr. Coudrin. Established on the Rue Picpus, Paris, in 1805. Devoted to missionary and educational work. General Motherhouse, Brain-le-Comte, Belgium. Found in the Archdiocese of Baltimore and the Dioceses of Fall River, Green Bay, Oklahoma City and Tulsa, and Rochester and in Hawaii.

Sacred Hearts, Congregation of the Holy Union of the — Founded 1826 in Douai, France, by Fr. Jean Baptiste Debrabant. General Motherhouse, Tournai, Belgium. Devoted to the education of youth. Found in New York, Massachusetts, California and Kansas.

Salesians — See: Francis De Sales, Society of St.

Saviour, Society of the Divine (Salvatorians): S. D. S. — Founded 1881, in Rome, by Fr. John Baptist Jordan for the purpose of spreading the Faith. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Milwaukee and Portland, Ore., and the Dioceses of Green Bay, Marquette and Wilmington.

Scalabrinians — See: Borromeo, Pious Society of the Missionaries of St. Charles.

Servites — See: Mary, Order of the Servants of.

Sick, Clerks Regular for the Care of the (Camillians): C. R. M. I. — They are known also as the Fathers of a Good Death. Founded 1582 in Rome by St. Camillus de Lellis. General Motherhouse, Rome, Italy. Dedicated to hospital work. Found in the Archdiocese of Milwaukee.

Stigmata of our Lord Jesus Christ, Priests of the Holy (Stigmatine Fathers): C. P. S. — Founded 1816 by Ven. Gaspare Bertoni. General Motherhouse, Rome, Italy. Devoted to parochial work. Found in the Archdioceses of Boston and New York and in the Diocese of Springfield.

Sulpice, Society of Priests of St. (Sulpicians): **P. S. S.** — Founded 1642 in Paris by Jean Jacques Olier. Devoted to the education and perfection of ecclesiastics. Found in the Archdioceses of Baltimore and San Francisco and the Diocese of Seattle.

Theatine Fathers — See: Clerks Regular, Congregation of.

Trappists — See: Cistercians of the Strict Observance, Order of.

Trinity, Missionary Servants of the Most Holy: M. S. SS. T. — Founded 1929, by the Rev. Thomas Augustin Judge. Motherhouse, Holy Trinity, Ala. Devoted to the care of Southern missions. Found in the Archdioceses of Baltimore and Newark, the Dioceses of Cleveland, Mobile and Paterson, and in Puerto Rico.

Trinity, Order of the Most Holy (Trinitarians): **O. SS. T.** — Founded in the 12th century by SS. John Matha and Felix of Valois for the ransom of captives. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Philadelphia and the Diocese of Trenton.

Viator, Clerks of St. (Viatorian Fathers): **C. S. V.** — Founded 1835 in France, by Fr. Louis Joseph Querbes. General Motherhouse, Jette-Saint-Pierre, Belgium. Devoted to teaching. Found in the Archdioceses of Chicago and Baltimore and the Dioceses of Peoria, Springfield, Ill., and Winona.

Vincent De Paul, Congregation of the Mission of St. (Vincentians): **C. M.** — Founded 1625 in Paris by St. Vincent De Paul. General Motherhouse, Paris, France. Devoted to instructing the poor. Found throughout the United States.

Word, Society of the Divine: S. V. D. — Founded 1875 in Holland by Fr. Arnold Jansen for the propagation of the Faith. General Motherhouse, Rome, Italy. Found throughout the United States.

RELIGIOUS ORDERS, COMMUNITIES, ETC., OF WOMEN IN THE UNITED STATES

Agnes, Sisters of the Congregation of St. — Founded in the United States in 1870. General Motherhouse, Fond du Lac, Wis., Found in the Archdioceses of Chicago, Milwalkee and New York and the Dioceses of Altoona, Concordia, Fort Wayne, Green Bay, Marquette, Pittsburgh, Superior and Toledo.

Allegany Sisters — See: Francis of Assisi, Sisters of the Third Order of St., founded at Allegany, N. Y.

Ann, Sisters of St. — Founded in Vaudreuil, P. Q., Canada, in 1850. General Motherhouse, Lachine, P. Q., Canada. Found in the Archdiocese of Boston and the Dioceses of Albany, Providence and Springfield.

Assumption, Little Sisters of the — Founded in France in 1865. General Motherhouse, Paris, France. Found in the Archdioceses of New York and Philadelphia and the Diocese of Paterson.

Assumption, Religious of the — Founded in Paris in 1839. Motherhouse, Antheit, near Namur, Belgium. Found in the Archdioceses of Philadelphia and Manila, P. I.

Assumption B. V. M., Sisters of the — Founded in Canada in 1853. General Motherhouse, Nicolet, P. Q., Canada. Found in the Archdiocese of Boston and the Dioceses of Albany, Burlington, Hartford, Manchester, Providence and Springfield, Mass.

Augustine, Missionary Canonesses of St. — Founded in British India, in 1897. General Motherhouse, Heverle, Belgium. Found in the Archdioceses of New York and Philadelphia and in Puerto Rico.

Auxiliaries of the Apostolate, Sisters — General Motherhouse, Monongah, W. Va. Found in the Diocese of Wheeling.

Basil the Great, Sisters of the Order of St. — Founded in Cappadocia in the 4th century. General Motherhouse, Fox Chase, Pa. Found in Illinois, Maryland, Michigan, New York, Ohio and Pennsylvania, under jurisdiction of the Ukrainian Greek Catholic Diocese.

Benedict, Sisters of St. — Found in the Archdiocese of St. Paul and the Dioceses of Bismarck and Crookston.

Benedictine Sisters — Founded in Italy about 529. No General Motherhouse. Found throughout the United States.

Benedictine Sisters, French. Founded 1883 in Basses-Pyrenees, France. Motherhouse, Ramsey P. O., La. Found in the Archdiocese of New Orleans.

Benedictine Sisters, Missionary —Motherhouse at Tutzing, Bavaria. Found in the Diocese of Omaha.

Benedictine Sisters, Olivetan — Founded in Switzerland in 1857. Motherhouse, Jonesboro, Ark. Found in the Dioceses of Dallas and Little Rock.

Benedictine Sisters of Perpetual Adoration — Founded in Italy in 529. General Motherhouse, Clyde, Mo. Found in the Archdiocese of Chicago and the Dioceses of St. Joseph and Tucson.

Bernardine Sisters of the Third Order (Polish) — Founded in the United States in 1894. General Motherhouse, Reading, Pa. Found in the Archdioceses of Boston and Philadelphia, and the Dioceses of Altoona, Erie, Fall River, Harrisburg, Hartford, Pittsburgh, Providence, Scranton, Springfield and Trenton.

Blessed Virgin Mary, Institute of the — Founded in Bavaria in 1609. General Motherhouse, Loretto Abbey, Armour Heights, Toronto, Canada. Found in the Archdiocese of Chicago and the Diocese of Marquette.

Blood, Sisters Adorers of the Most Precious — Founded in Rome, Italy, in 1834. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, New York and St. Louis and the Dioceses of Altoona, Belleville, Fort Wayne, Harrisburg, Pittsburgh, and Springfield, Ill.

Blood, Sisters Adorers of the Precious — Founded in Canada in 1861. General Motherhouse, St. Hyacinth, P. Q., Canada. Found in the Archdiocese of Portland and the Dioceses of Brooklyn and Manchester.

Blood, Sisters of the Most Precious —Founded 1845 in Steinberg, Switzerland. General Motherhouse, O'Fallon, Mo. Found in the Archdiocese of St. Louis and the Dioceses of Denver, Omaha, Peoria, Lincoln, St. Joseph and Springfield.

Blood, Sisters of the Precious — Founded in Switzerland in 1834. Motherhouse, Dayton, Ohio. Found in the Archdioceses of Cincinnati and St. Louis and the Dioceses of Cleveland, Denver, Fort Wayne, Kansas City, Lincoln, Monterey-Fresno, Omaha, St. Joseph, Springfield, Ill., Toledo and Tucson.

Bon Secours, Sisters of — Founded in France in 1824. General Motherhouse, Paris, France. Found in the Archdioceses of Baltimore, Detroit and Philadelphia.

Bon Secours, Sisters of — Founded in France in 1840. General Motherhouse, Troyes, France. Found in the Archdiocese of New York.

Carmel, Congregation of Our Lady of Mount — Founded in France in 1825. General Motherhouse, New Orleans, La. Found in the Archdiocese of New Orleans and the Dioceses of Lafayette and Natchez.

Carmelites, Calced — Founded in Naples, in 1536. Found in Allentown, Pa.

Carmelites, Discalced — Founded in Spain in 1562. Motherhouse, Baltimore, Md. Found throughout the United States.

Carmelite Sisters for the Aged and Infirm — Founded 1929 in New York City. Motherhouse, New York City. Found in the Archdioceses of New York and Philadelphia and the Diocese of Fall River.

Carmelite Sisters of Corpus Christi — Established in England in 1908. General Motherhouse, Port of Spain, Trinidad. Found in the Archdiocese of New York and the Dioceses of Duluth, Grand Island and Mobile.

Carmelite Sisters of the Divine Heart of Jesus — Founded in Germany in 1891. General Motherhouse, Sittard, Holland. Found in the Archdioceses of Detroit, Los Angeles, Milwaukee, St. Louis and San Antonio, and in the Dioceses

Casimir, Sisters of St. — Founded in the United States in 1907.

General Motherhouse, Chicago, Ill. Found in the Archdioceses of Baltimore, Chicago and Philadelphia and the Dioceses of Fort Wayne, Harrisburg, Omaha, Rockford, Scranton, and Springfield, Mass.

Cenacle, Religious of the — Founded in France in 1826. General Motherhouse, Paris, France. Found in the Archdioceses of Boston, Chicago, New York and St. Louis and the Dioceses of Brooklyn and Providence.

Charity, Daughters of Divine — Founded 1876 in Chanty, Austria. General Motherhouse, Vienna, Austria. American Motherhouse, Arrochar, Staten Island, N. Y. Found throughout the United States.

Charity, Sisters of (Grey Nuns) — Founded in Canada in 1738. General Motherhouse, Montreal, Canada. Found in the Archdiocese of Boston and the Dioceses of Fall River, Fargo, Manchester, Springfield, Toledo and Trenton.

Charity, Sisters of (of Leavenworth) — Founded in the United States in 1851. General Motherhouse, Leavenworth, Kans. Found in the Archdiocese of Santa Fe and the Dioceses of Cheyenne, Denver, Great Falls, Helena, Kansas City, Leavenworth and Lincoln.

Charity, Sisters of (of Nazareth) — Founded in the United States in 1812. General Motherhouse, Nazareth, Ky. Found in the Archdioceses of Baltimore, Boston and Louisville and the Dioceses of Columbus, Covington, Little Rock, Nashville, Natchez, Owensboro and Richmond.

Charity, Sisters of (of Providence) — Founded in Canada in 1843. General Motherhouse, Montreal, Canada. Found throughout the United States.

Charity, Sisters of (of St. Augustine) — Founded in France in 1223. Motherhouse, Lakewood, Ohio. Found in the Dioceses of Charleston and Cleveland.

Charity, Sisters of (of St. Louis) — Founded in France about 1805. Motherhouse, Canada. Found in the Diocese of Ogdensburg.

Charity, Sisters of (Tirol) — Founded in Tirol, Austria in 1825. General Motherhouse, Tirol, Austria. Found in the Archdioceses of St. Louis and Milwaukee.

Charity, Sisters of Christian — Founded in Germany in 1849. General Motherhouse, Paderborn, Germany. Found throughout the United States.

Charity, Vincentian Sisters of — Founded 1902 in Braddock, Pa. General Motherhouse, Perrysville, Pa. Found in the Dioceses of Cleveland, Mobile and Pittsburgh.

Charity of Our Lady, Mother of Mercy, Sisters of — Founded in Holland in 1832. General Motherhouse, Tilburg, Holland. Found in the Diocese of Hartford.

Charity of Refuge, Sisters of Our Lady of — Introduced into America in 1855. Found in the Archdiocese of San Antonio and the Dioceses of Buffalo, Dallas, Green Bay, El Paso, Little Rock, Pittsburgh, Rochester and Wheeling.

Charity of St. Vincent de Paul, Daughters of — Founded in France in 1633. General Motherhouse in Paris, France. Found throughout the United States.

Charity of St. Vincent de Paul, Sisters of — Founded in the United States in 1809. Found throughout the United States.

Charity of St. Vincent De Paul, Sisters of (Halifax) — Founded in the United States in 1809. Motherhouse, Halifax, Canada. Found in the Archdioceses of New York and Boston and the Dioceses of Brooklyn, Ogdensburg, Seattle and Trenton.

Charity of the Blessed Virgin Mary, Sisters of — Founded in America in 1833. General Motherhouse, Dubuque, Iowa. Found in the Diocese of Brooklyn and in the Middle West and West.

Charity of the Incarnate Word, Congregation of the Sisters of — Founded in France in 1866. Found in the Archdioceses of Chicago, Los Angeles, New Orleans, St. Louis and San Antonio and the Dioceses of Alexandria, Amarillo, Corpus Christi, Dallas, El Paso, Galveston, Lafayette, Little Rock, Oklahoma City and Tulsa, San Diego and St. Joseph, and in Mexico.

Child Jesus, Society of the Holy — Founded in England in 1846. Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Los Angeles, Newark, New York, Philadelphia and Portland, Ore., and the Dioceses of Cheyenne and San Diego.

Chretienne, Sisters of Ste. — Founded 1807 in France. General Motherhouse, Metz, Lorraine, France. Found in the Archdiocese of Boston and the Dioceses of Albany, Portland and Providence.

Columban, Sisters of St., for Missions among the Chinese — Founded in Ireland in 1922. Motherhouse, Cahiracon, Ireland. Found in the Diocese of Buffalo.

Compassion, Sisters of Divine — Founded in the United States in 1873. General Motherhouse, White Plains, N. Y. Found in the Archdiocese of New York.

Cordi-Marian Sisters — Founded in 1921 in Mexico City. General Motherhouse, San Antonio, Texas. Found in the Archdioceses of Chicago and San Antonio and the Diocese of El Paso.

Cross, Daughters of the — Founded in 1640 in France. Motherhouse, Shreveport, La. Found in the Archdiocese of New Orleans and the Diocese of Alexandria.

Cross, Grey Nuns of the — Founded in Ottawa, Canada, in 1845. General Motherhouse, Ottawa, Canada. Found in the Archdiocese of Boston and the Diocese of Ogdensburg.

Cross, Sisters of the Holy — Founded in Le Mans, France, 1841. Motherhouse, Notre Dame, Indiana. Found throughout the United States.

Cross and of the Seven Dolors, Sisters of the Holy — Founded in Canada in 1847. Motherhouse, St. Laurent, P. Q., Canada. Found in the Dioceses of Burlington, Fall River, Hartford, Manchester, Ogdensburg and Springfield.

Cross and Passion, Daughters of the — Founded in Italy in 1770. Found in the Dioceses of Pittsburgh and Scranton.

Cross and Passion, Sisters of the (Passionist Sisters) — Founded in 1854. General Motherhouse, Bolton, England. Found in the Dioceses of Providence and Scranton.

Cyril and Methodius, Sisters of Sts.—Founded in the United States in 1909. General Motherhouse, Danville, Pa. Found in the Archdioceses of Chicago, New York and Philadelphia and the Dioceses of Fort Wayne, Harrisburg, Hartford, Pittsburgh, Scranton, Syracuse and Trenton.

Daughters of Jesus, Order of the — Founded in France in 1834. General Motherhouse, Kermaria, Locmine, France. Found in the Diocese of Great Falls.

Daughters of Mary of the Immaculate Conception, Sisters (Polish) —Motherhouse, New Britain, Conn. Found in the Archdioceses of Newark and New York and the Dioceses of Hartford and Springfield.

Daughters of the Eucharist, Inc., Society of the — Founded in the United States in 1909. Motherhouse, Catonsville, Md. Found in the Archdiocese of Baltimore.

Doctrine, Sisters of Our Lady of Christian — Founded in New York in 1910. Motherhouse, Nyack, N. Y. Found in the Archdiocese of New York and in the Dioceses of Raleigh and St. Augustine.

Dominic, Foreign Mission Sisters of St. — Founded in the United States in 1912. Motherhouse and Novitiate, Maryknoll, Ossining, N. Y. Found in the Archdioceses of New York, Los Angeles and San Francisco, the Dioceses of Scranton and Seattle and in the Philippines and Hawaii.

Dominic, Sisters of St., of the Congregation of St. Rose of Lima — Founded in the United States in 1896. General Motherhouse, Hawthorne, N. Y. Found in the Archdioceses of New York and Philadelphia and the Dioceses of Fall River and Savannah-Atlanta.

Dominic, Sisters of the Third Order of St. — Founded in France in 1206. Independent motherhouses at: Everett, Wash.; Grand Rapids, Mich.; Great Bend, Kans.; Kenasha, Wash.; San Jose, Calif.; San

Rafael, Calif.; Sinsinawa, Wis.; Sparkhill, N. Y.; Springfield, Ill.; Tacoma, Wash. Found throughout the United States.

Dominican Nuns of the Perpetual Rosary — Founded in France in 1206. Found in Maryland, Massachusetts, New Jersey, New York, Pennsylvania and Wisconsin.

Dominican Nuns of the Second Order of Perpetual Adoration — Founded in France in 1206. Found in New York, New Jersey, Michigan, Ohio and California.

Dominican Sisters — Founded in France in 1206. General Motherhouse, St. Catherine, Ky. Found throughout the United States.

Dominican Sisters, Congregation of St. Catherine of Siena — Founded in the United States in 1891. General Motherhouse, Fall River, Mass. Found in the Dioceses of Fall River and Ogdensburg.

Dominican Sisters of the Congregation of St. Catherine di Ricci — Founded in the United States in 1880. General Motherhouse, Albany, N. Y. Found in the Archdioceses of Cincinnati, New York and Philadelphia and the Dioceses of Albany and Trenton.

Dominican Sisters of the Congregation of the Perpetual Rosary — Founded in France in 1880. General Motherhouse, Camden, N. J. Found in the Dioceses of Camden and Syracuse.

Dominican Sisters of the Presentation of the Blessed Virgin Mary — Founded in France in 1684. Motherhouse in Tours, France. Found in the Diocese of Fall River.

Dominican Sisters of the Sick Poor — Founded in the United States in 1879. General Motherhouse, New York City. Found in the Archdioceses of Cincinnati, Detroit and New York and the Dioceses of Columbus and Denver.

Dorothy, Institute of the Sisters of St. — Founded in Italy in 1834. General Motherhouse, Rome, Italy. Found in the Archdioceses of Detroit, New York and Philadelphia and the Diocese of Providence.

Education, Religious of Christian — Founded in France in 1817. Motherhouse, Tournai, Belgium. Found in the Archdiocese of Boston and the Diocese of Raleigh.

Family, Congregation of the Sisters of the Holy (Colored Sisters) — Founded in the United States in 1842. General Motherhouse in New Orleans, La. Found in the Archdioceses of New Orleans and San Antonio and the Dioceses of Galveston, Lafayette and Mobile.

Family, Little Sisters of the Holy — Founded in Canada in 1880. General Motherhouse, Sherbrooke, P. Q., Canada. Found in the Archdioceses of Baltimore, Boston, Chicago, Philadelphia and San Francisco and the Dioceses of Buffalo and Manchester.

Family, Sisters of the Holy — Founded in the United States in 1872. General Motherhouse, San Francisco, Calif. Found in the Archdioceses of Los Angeles and San Francisco and the Dioceses of Reno, Monterey-Fresno, and San Diego.

Family of Nazareth, Sisters of the Holy — Founded in Italy, 1873. General Motherhouse, Rome, Italy. Found throughout the United States.

Felician Sisters (O. S. F.) — Founded in Poland in 1855. General Motherhouse, Cracow, Poland. Found throughout the United States.

Filippini, Religious Teachers — Founded in Italy in 1692. First foundation in the United States in 1910. General Motherhouse, Rome, Italy. American Motherhouse, Morristown, N. J. Found in the Archdioceses of Baltimore, Newark and New York and the Dioceses of Camden, Cleveland, Hartford, Ogdensburg, Paterson, Rochester and Trenton.

Francis, Hospital Sisters of St. — Founded in Germany in 1840. General Motherhouse, Muenster, Germany. Found in the Archdioceses of Milwaukee and St. Louis and the Dioceses of Belleville, Green Bay, La Crosse, Peoria and Springfield, Ill.

Francis, Missionary Sisters of the Third Order of St.—Founded in Italy in 1860. General Motherhouse,

Gemona, Italy. Motherhouse of American Province, Peekskill, N. Y. Found in the Archdioceses of Newark, New York and Philadelphia.

Francis, School Sisters of St. — Founded in Germany in 1857. General Motherhouse, Milwaukee, Wis. Found throughout the Middle West.

Francis, School Sisters of the Third Order of St. — Founded in 1888 at Slatinany, Bohemia. General Motherhouse, Prague, Bohemia. American Motherhouse, Bellevue Station, Pittsburgh, Pa. Found in the Archdioceses of Philadelphia and Newark and the Dioceses of Altoona, Erie, Paterson, Pittsburgh, Trenton and Wheeling.

Francis, Sisters of St. — Founded in 1863 at Neuwied, Germany. American Provincialate, St. Paul, Minn. Found in the Dioceses of La Crosse and St. Paul.

Francis, Sisters of St. — Founded in 1893 at Tuquerres, Columbia. General Motherhouse, Pasto, Columbia. Found in the Archdiocese of Santa Fe and in the Diocese of Amarillo.

Francis, Sisters of St. Mary of the Third Order of St. — Founded in the United States in 1872. General Motherhouse, St. Louis, Mo. Found in the Archdioceses of Chicago, Milwaukee and St. Louis and the Dioceses of Kansas City and La Crosse.

Francis, Sisters of the Poor of St. — Founded in Germany in 1845. General Motherhouse, Aix-la-Chapelle, Germany. Motherhouse of Eastern Province, Warwick, N. Y. Motherhouse of Western Province, Cincinnati, Ohio. Found in the Archdioceses of Cincinnati, Newark and New York and the Dioceses of Brooklyn, Columbus, Covington, Charleston, Indianapolis, Leavenworth and Springfield, Ill.

Francis, Sisters of the Third Order of St. — Established by Ven. John N. Neumann in Philadelphia in 1855. General Motherhouse, Glen Riddle, Pa. Under its jurisdiction are four provinces, with houses in eighteen dioceses throughout the United States, and one in Mallow, Ireland.

Francis, Sisters of the Third Order of St. — Established in Syracuse about 1860. General Motherhouse, Syracuse, N. Y. Found in the Archdioceses of Baltimore and Newark and the Dioceses of Albany, Cleveland, Raleigh, Rochester, Syracuse and Trenton, and in Hawaii.

Francis, Sisters of the Third Order of St. — General Motherhouse, Wappingers Falls, N. Y. Found in the Archdiocese of New York and the Dioceses of Brooklyn and Newark.

Francis, Sisters of the Third Order of St. — General Motherhouse, Williamsville, N. Y. Diocesan community of Buffalo.

Francis, Sisters of the Third Order of St. — Established in Pittsburgh in 1868. General Motherhouse, Millvale, Pa. Found in the Dioceses of Altoona and Pittsburgh and in San Juan, Puerto Rico.

Francis, Sisters of the Third Order of St. — Founded in the United States in 1877. Motherhouse, Peoria, Ill. Found in the Archdiocese of Chicago and the Dioceses of Charleston, Davenport, Marquette, Peoria and Rockford.

Francis, Sisters of the Third Order of St. — Founded in Switzerland in 1424. Motherhouse, Nevada, Mo. Found in the Diocese of Kansas City.

Francis, Sisters of the Third Order of St. — Motherhouse, Maryville, Mo. Found in the Dioceses of Lincoln, Oklahoma and St. Joseph.

Francis, Sisters of the Third Order of St. — General Motherhouse, Tiffin, Ohio. Found in the Diocese of Toledo.

Francis, Sisters of the Third Order of St. — Motherhouse, Bay Settlement, Wis. Found in the Archdiocese of Milwaukee and the Diocese of Green Bay.

Francis, Sisters of the Third Order Regular of St. — Founded in Austria. General Motherhouse, Oldenburg, Ind. Found in the Archdioceses of Cincinnati and St.

Louis and the Dioceses of Covington, El Paso, Gallup, Great Falls, Indianapolis, Kansas City and Peoria.

Franciscan Missionaries of Mary — Founded in India in 1877. General Motherhouse in Rome, Italy. Found in the Archdioceses of Boston, Cincinnati and New York and the Dioceses of Albany, Brooklyn, Fall River, Gallup and Providence.

Franciscan Poor Clare Nuns — Founded in Assisi, Italy, in 1212. General Motherhouse, Italy. Found throughout the United States.

Franciscan Sisters, Daughters of the Sacred Hearts of Jesus and Mary — Founded in Germany, 1860. General Motherhouse, Salzkotten, Westphalia, Germany. Found in the Archdioceses of Chicago, Dubuque, Milwaukee and St. Louis, and the Dioceses of Belleville, Denver and Green Bay.

Franciscan Sisters of Baltimore City — Founded in England in 1869. General Motherhouse in London, England. Found in the Archdioceses of Baltimore and New York and the Dioceses of Raleigh and Richmond.

Franciscan Sisters of Bl. Kunegunda — Founded in the United States in 1894. General Motherhouse, Chicago, Ill. Found in the Archdioceses of Chicago and Milwaukee and the Dioceses of Altoona, Belleville, Cleveland, Fort Wayne, Marquette and Pittsburgh.

Franciscan Sisters of Christian Charity — Founded in the U. S. in 1869. Motherhouse, Manitowoc, Wis. Found in the Archdioceses of Chicago, Los Angeles and Milwaukee and the Dioceses of Columbus, Grand Rapids, Green Bay, La Crosse, Marquette, Omaha, Superior, Tucson, Sioux City and Wheeling.

Franciscan Sisters of Mary, Little — Founded in the United States in 1889. General Motherhouse, Canada. Found in the Dioceses of Portland and Springfield, Mass.

Franciscan Sisters of Our Lady of Perpetual Help — Motherhouse, St. Louis, Mo. Found in the Archdioceses of Chicago, Cincinnati and St. Louis and the Dioceses of Belleville, Kansas City, Leavenworth, Omaha, Sioux City and Wheeling.

Franciscan Sisters of St. Joseph — Motherhouse, Hamburg, N. Y. Found in the Archdioceses of Baltimore, Boston, Detroit and Milwaukee and the Dioceses of Buffalo, Fall River, Harrisburg, Hartford, Rochester, Springfield and Trenton.

Franciscan Sisters of the Atonement, Third Order Regular of St. Francis — Founded in the U. S. in 1898. General Motherhouse, Garrison, N. Y. Found throughout the United States.

Franciscan Sisters of the Immaculate Conception — Founded in Italy in 1866. General Motherhouse, Rome, Italy. Found in the Archdiocese of Milwaukee and the Dioceses of Crookston, Green Bay, La Crosse, Peoria and St. Cloud.

Franciscan Sisters of the Immaculate Conception. Founded in Germany. General Motherhouse, Brazil. Found in the Archdiocese of Washington and the Dioceses of Belleville and Buffalo.

Franciscan Sisters of the Immaculate Conception, Missionary — Founded in the United States in 1873. General Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Newark, New York and Philadelphia and the Dioceses of Brooklyn, Pittsburgh, Rockford, Savannah, St. Cloud and Syracuse.

Franciscan Sisters of the Sacred Heart — Founded in Germany in 1866. Motherhouse, Joliet, Ill. Found in the Archdioceses of Chicago, Los Angeles and San Francisco, and the Dioceses of Fort Wayne, Peoria, Rockford, San Diego and Springfield, Ill.

Francis of Assisi, Sisters of the Third Order of St. — Founded at Allegany, N. Y., in 1859 by Fr. Pamphillus Magliano, O. F. M. General Motherhouse, Allegany, N. Y. Found in the Archdioceses of Boston and New York, in the Dioceses of Albany, Brooklyn, Buffalo, Hartford, Ogdensburg, Pittsburgh, Portland, Me., Providence, Rochester, St. Augustine, Syracuse and Trenton and in Jamaica, B. W. I.

Francis of Assisi, Sisters of the Third Order of St. — Founded in the United States in 1849. General Motherhouse, St. Francis, Wis. Found in the Archdioceses of Chicago and Milwaukee and the Dioceses of Cleveland, Davenport, Denver, Green Bay, La Crosse, Peoria, Rockford, Sioux City, Sioux Falls and Superior.

Francis of Mary Immaculate, Congregation of the Third Order of St. — Founded in the United States in 1865. General Motherhouse, Joliet, Ill. Found in the Archdioceses of Chicago and St. Louis, and in the Dioceses of Altoona, Cleveland, Columbus, Peoria, Rockford, Springfield, Ill., Superior and Toledo.

Francis of Penance and Christian Charity, Sisters of St. — Founded in Holland in 1835. General Motherhouse, Heythuizen, Roermond, Holland. Found throughout the United States.

Francis of the Congregation of Our Lady of Lourdes, Sisters of St. — Founded in the United States in 1877. General Motherhouse, Rochester, Minn. Found in the Archdioceses of Chicago, Detroit and St. Paul and the Dioceses of Columbus, Covington, Denver, La Crosse, Omaha, Sioux Falls, Toledo and Winona.

Francis of the Congregation of Our Lady of the Holy Rosary, Sisters of St. — Founded in France in 1650. Found in the Archdioceses of Detroit, Los Angeles and St. Paul, and the Dioceses of Cleveland, Duluth, San Diego, Superior, Toledo, Columbus, Galveston, Grand Island and Winona.

Francis of the Holy Family, Sisters of the Third Order of St. — Founded in Germany in 1868. General Motherhouse, Dubuque, Iowa. Found in the Archdioceses of Chicago, Dubuque and Portland, Ore., and the Dioceses of Davenport, Des Moines and Sioux City.

Francis of the Immaculate Conception, Sisters of St. — Founded in the United States in 1891. General Motherhouse, Peoria, Ill. Found in the Dioceses of Peoria and Springfield.

Francis of the Immaculate Conception of the B. V. M., Sisters of the Third Order of St. — Founded in the United States in 1868. General Motherhouse, Clinton, Iowa. Found in the Archdioceses of Chicago and Dubuque and the Dioceses of Covington, Davenport, Des Moines, Omaha, Peoria, Rockford, St. Joseph and Sioux City.

Francis of the Martyr St. George, Sisters of St. — Found in the Archdiocese of St. Louis and the Diocese of Springfield.

Francis of the Perpetual Adoration, Sisters of the Third Order of St. — Founded in the United States in 1853. General Motherhouse, La Crosse, Wis. Found in the Archdiocese of Dubuque and the Dioceses of Boise, Davenport, Des Moines, Helena, La Crosse, Sioux City, Spokane and Superior.

Francis Seraph of the Perpetual Adoration, Poor Sisters of St. — Founded in Germany in 1860. General Motherhouse, Olpe, Germany. Found in the Archdioceses of Chicago, Louisville, New Orleans, St. Louis and Santa Fe and the Dioceses of Cheyenne, Cleveland, Denver, Detroit, Fort Wayne, Grand Island, Indianapolis, Leavenworth, Lincoln, Nashville and Omaha.

Glen Riddle Sisters — See: Francis, Sisters of the Third Order of St. Established by Ven. John N. Neumann with Motherhouse at Glen Riddle, Pa.

Good Shepherd, Sisters of Our Lady of Charity of the — Founded in 1641. General Motherhouse, Angers, France. Found throughout the United States.

Good Shepherd Sisters — See: Heart of Mary, Sisters, Servants of the Immaculate, with General Motherhouse at Quebec, Canada.

Grey Nuns — See: Charity, Sisters of, with General Motherhouse at Montreal, Canada.

Greymoor Sisters — See: Franciscan Sisters of the Atonement, Third Order Regular of St. Francis.

Handmaids of Jesus Christ, Poor — Founded in Germany in 1851. General Motherhouse, Dernbach, Westerwald, Germany. Found in

the Archdioceses of Chicago and St. Paul and the Dioceses of Belleville, Fort Wayne, Springfield and Superior.

Handmaids of the Most Pure Heart of Mary (Colored) — Founded in the United States in 1916. General Motherhouse, New York City. Found in the Archdiocese of New York.

Heart of Mary, Sisters, Servants of the Holy — Founded in France in 1860. General Motherhouse, Montgeron, France. Found in the Archdiocese of Chicago and the Diocese of Peoria.

Heart of Mary, Sisters, Servants of the Immaculate — Founded in the United States in 1845. General Motherhouse, Monroe, Mich. Found throughout the United States.

Heart of Mary, Sisters, Servants of the Immaculate (Good Shepherd Sisters) — Founded in Canada in 1850. General Motherhouse, Quebec, Canada. Found in the Archdiocese of Boston and the Diocese of Portland.

Heart of the Blessed Mary, Sisters of the California Institute of the Most Holy and Immaculate — Motherhouse, Hollywood, Calif. Found in the Archdiocese of Los Angeles and the Dioceses of Monterey-Fresno and San Diego.

Helpers of the Holy Souls — Founded in France in 1856. General Motherhouse in Paris, France. Found in the Archdioceses of Chicago, New York, St. Louis and San Francisco.

Holy Ghost, Daughters of the — Founded in France in 1706. General Motherhouse, France. Found in the Archdiocese of Boston, and the Dioceses of Albany, Burlington, Fall River, Hartford, Ogdensburg, Providence and Springfield.

Holy Ghost, Social Mission Sisters of the—Founded in the United States in 1922, by Archbishop Joseph Schrembs. Motherhouse, Cleveland, Ohio. Found in the Diocese of Cleveland.

Holy Ghost and Mary Immaculate, Sisters, Servants of the — Founded in America in 1888. General Motherhouse, San Antonio, Tex. Found in the Diocese of Albany and in the Southwestern States.

Holy Ghost, of Perpetual Adoration, Servants of the — Founded in Holland in 1896. General Motherhouse, Steyl, Holland. Found in the Archdioceses of Philadelphia and St. Louis.

Hospitallers of St. Joseph, Religious — Founded in France in 1636. Found in the Archdiocese of Chicago and the Dioceses of Burlington and Helena.

Humility of Mary, Sisters of the Holy — Founded in France in 1854. General Motherhouse, Villa Maria, Lawrence County, Pa. (This community is attached by special agreement to the Diocese of Cleveland, Ohio.) Found in the Archdiocese of Dubuque and the Dioceses of Cleveland, Davenport, Des Moines and Rapid City.

Immaculate Conception, Daughters of Mary of the — Motherhouse, New Britain, Conn. Found in the Archdioceses of Newark and New York and in the Dioceses of Brooklyn, Hartford and Springfield.

Immaculate Conception, Missionary Sisters of the — Founded in Brazil in 1910. First foundation in the United States in 1922. General Motherhouse, St. Bonaventure, N. Y. Found in the Archdioceses of Baltimore, Newark and New York and the Dioceses of Buffalo and Paterson.

Immaculate Conception, Servant Sisters of the — Found in Connecticut, Minnesota, New York and Pennsylvania under jurisdiction of the Ukrainian Greek Catholic Diocese.

Immaculate Conception, Sisters of the — Founded in the United States in 1874. General Motherhouse, New Orleans, La. Found in the Archdiocese of New Orleans and the Diocese of Lafayette.

Incarnate Word and the Blessed Sacrament, Sisters of the — Founded in France in 1625. General Motherhouse, Shiner, Texas. Found in the Archdiocese of San Antonio and the Dioceses of Belleville, Pittsburgh and Galveston.

Infancy of Jesus, Congregation of the Servants of the Holy—Founded in 1855 in Germany. General Motherhouse, Germany. Found in the Archdioceses of Baltimore and Washington and New York and the Dioceses of Albany, Indianapolis, Pittsburgh, Syracuse, Toledo and Trenton.

Infant Jesus, Sisters of the — Founded in France in 1835. General Motherhouse, Brooklyn, N. Y. Found in the Diocese of Brooklyn.

Jesus, Sisters of the Poor Child— Founded in 1844 in Aix-la-Chapelle, Germany. General Motherhouse, Simpelveld, Holland. Found in the Diocese of Wheeling, W. Va.

Jesus, Society of the Sisters, Faithful Companions of — Founded in France in 1820. General Motherhouse, Paris, France. Found in Massachusetts and Rhode Island.

Jesus Crucified and the Sorrowful Mother, Poor Sisters of — Founded in the United States. General Motherhouse, Elmhurst, Pa. Found in the Archdioceses of Boston and Philadelphia and in the Diocese of Scranton.

Jesus-Mary, Religious of—Founded at Lyons, France, 1818. General Motherhouse, Rome, Italy. Found in the Archdiocese of New York and the Dioceses of El Paso, Fall River, Manchester and Providence.

Joan of Arc, Sisters of St. — Founded in France in 1806. General Motherhouse, Bergerville, Quebec, Canada. Found in the Archdioceses of Boston and New York and the Dioceses of Albany, Fall River, Hartford, Manchester, Portland, Providence, Rochester and Springfield.

John the Baptist, Sisters of the Order of St. — Founded in Italy in 1878. General Motherhouse, Rome, Italy. Found in the Archdioceses of Newark and New York.

Joseph, Sisters of St. — Founded in 1650 in Le Puy, France, General Motherhouse, Le Puy, France. Found in the Diocese of Fall River.

Joseph, Sisters of St. — Founded in the United States in 1901. General Motherhouse, Stevens Point, Wis. Found in the Archdioceses of Chicago, Detroit, St. Paul and Milwaukee and the Dioceses of Cleveland, Crookston, Denver, Fort Wayne, Grand Island, Green Bay, Hartford, La Crosse and Superior.

Joseph, Sisters of St. (of Carondelet)—**Founded in France in 1650.** General Motherhouse, St. Louis, Mo. Found throughout the United States.

Joseph, Sisters of St. (of Newark) — Founded in England in 1888. General Motherhouse, Jersey City, N. J. Found in the Archdioceses of Newark, Philadelphia and Portland and the Dioceses of Camden, Seattle and Trenton and in Alaska.

Little Company of Mary Nursing Sisters — Founded in England in 1877. Motherhouse in Rome, Italy. Found in Chicago.

Loretto at the Foot of the Cross, Sisters of — Founded in America in 1812. General Motherhouse, Loretto, Marion, Ky. Found in the Archdioceses of Chicago, Los Angeles, Louisville, St. Louis and Santa Fe and in the Dioceses of Belleville, Columbus, Denver, El Paso, Kansas City, Lincoln, Mobile, Oklahoma City and Tulsa, Omaha, Rockford, St. Joseph, San Diego and Tucson.

Mantellata Sisters, Servants of Mary — Founded in Italy in 1285. General Motherhouse, Pistoia, Italy. Found in the Archdiocese of Chicago and the Dioceses of Belleville, Denver, Ogdensburg, Omaha and Sioux City.

Marianites of Holy Cross, Congregation of the Sisters — Founded in France in 1841. General Motherhouse, France. Found in the Archdioceses of New York and New Orleans and the Dioceses of Lafayette and Natchez.

Marist Sisters — These are the Missionary Sisters of the Society of Mary, St. Theresa's Convent, Spring Rd., Mass. A strictly missionary order founded in France in 1845 whose field of labor is the South Sea Islands.

Mary, Missionary Sisters of the Society of — Founded in 1880 at St. Brieuc, France. General Motherhouse, Lyons, France. American

Novitiate, Bedford, Mass. Found in the Archdiocese of Boston.

Mary, Servants of — Founded in Italy in the 13th century. Found in the Archdioceses of Baltimore, Chicago, Cincinnati, Detroit, Dubuque, New York, Santa Fe and St. Louis and the Dioceses of Belleville, Denver, La Crosse, Ogdensburg, Omaha, Sioux City, Superior, Trenton and Wheeling.

Mary, Sisters of St. — Founded in Oregon in 1886. General Motherhouse, Beaverton, Oregon. Found in the Archdiocese of Portland.

Mary Help of Christians, Daughters of — Founded in 1854 in Italy. General Motherhouse, Nizza Monferrato, Italy. Found in the Archdioceses of Newark, New York, Philadelphia and San Antonio and the Dioceses of Monterey-Fresno, Paterson and St. Augustine.

Mary, of Namur, Sisters of St. — Founded in Namur, Belgium, 1819. General Motherhouse, Namur, Belgium. Found in the Archdioceses of Baltimore and Boston and the Dioceses of Buffalo, Dallas, Denver, Galveston, Monterey-Fresno and Syracuse.

Mary Reparatrix, Society of — Founded in France in 1857. General Motherhouse, Rome, Italy. Found in the Archdioceses of Detroit and New York.

Medical Missionaries, Inc., Society of Catholic — Founded in the United States in 1925. General Motherhouse, Fox Chase, Pa. Found in the Archdiocese of Baltimore.

Mercy, Daughters of Our Lady of — Founded in Italy in 1837. General Motherhouse, Savona, Italy. Found in the Dioceses of Harrisburg, Scranton and Springfield.

Mercy, Sisters of — Founded in Ireland in 1831. Found throughout the United States.

Mercy, Sisters of Our Lady of — Founded in America in 1829. General Motherhouse, Charleston, S. C. Found in the Diocese of Charleston.

Mercy of the Holy Cross, Sisters of — Founded in Switzerland in 1852. General Motherhouse, Ingenbohl, Switzerland. Found in the Archdioceses of Cincinnati, Milwaukee and St. Louis, and the Dioceses of Belleville, Bismarck and Superior.

Misericorde, Sisters of — Founded in Canada in 1848. General Motherhouse, Montreal, Canada. Found in the Archdioceses of Chicago, Milwaukee and New York and in the Dioceses of Green Bay and Springfield.

Mission Health Sisters — Founded in New York in 1935. Found in the Archdiocese of New York.

Mission Helpers, Servants of the Sacred Heart — Founded in the United States, in 1890. General Motherhouse, Towson, Md. Found in the Archdioceses of Baltimore and New York and the Dioceses of Pittsburgh and Trenton, and in Puerto Rico.

Missionary Catechists of Our Blessed Lady of Victory, Society of — Founded in the United States in 1918. Motherhouse, Huntington, Ind. Found in the Archdioceses of Los Angeles and Santa Fe and the Dioceses of Amarillo, El Paso, Fort Wayne, Monterey-Fresno and San Diego.

Missionaries of St. Mary, Lady — Founded in the United States in 1908. General Motherhouse, Omak, Wash. Found in the Diocese of Spokane.

Missionary Sisters of Our Lady of Africa (White Sisters) — Founded in Algeria in 1869. General Motherhouse, Algeria. Found in Metuchen, N. J.

Missionary Sisters of the Divine Child — Founded in the United States in 1927. Motherhouse, Buffalo, N. Y. Found in the Diocese of Buffalo.

Missionary Sisters of the Most Sacred Heart — Founded in Germany in 1899. General Motherhouse, Hiltrup, Germany. Found in the Archdioceses of New York, Philadelphia and Cincinnati and the Dioceses of Columbus, Peoria, Rockford and Wheeling.

Missionary Sisters of the Sacred Heart — Founded in Italy in 1880. Motherhouse, Rome, Italy. Found

in the Archdioceses of Los Angeles, Newark, New Orleans, New York and Philadelphia and the Dioceses of Brooklyn, Denver, San Diego, Scranton and Seattle.

Missionary Sisters, Servants of the Holy Ghost — Founded in Holland in 1889. General Motherhouse, Steyl, Holland. Found in the Archdioceses of Baltimore, Chicago, Dubuque, Milwaukee and St. Louis and the Dioceses of Erie, Little Rock and Natchez.

Missionary Zelatrices, Sisters of the Sacred Heart — Founded in Italy in 1894. Motherhouse, Rome, Italy. Found in the Archdioceses of New York and St. Louis and the Dioceses of Hartford and Pittsburgh.

Names of Jesus and Mary, Sisters of the Holy — Founded in Canada in 1843. General Motherhouse, Outrement, Canada. Found throughout the United States.

Nazareth, Sisters of — Founded in the United States in 1924. Motherhouse, Hammersmith, England. Found in the Archdiocese of Los Angeles.

Notre Dame, School Sisters De — Founded in Czechoslovakia in 1853. General Motherhouse, Horazdovice, Bohemia. Found in the Archdiocese of Dubuque and the Dioceses of Lincoln and Omaha.

Notre Dame, School Sisters of — Founded in Germany, 1833. General Motherhouse, Munich, Bavaria. Found throughout the United States.

Notre Dame, Sisters of — Founded in Germany in 1850. General Motherhouse, Muelhausen, Germany. Found in the Archdioceses of Baltimore, Chicago, Cincinnati and Los Angeles and the Dioceses of Cleveland, Covington, Fort Wayne, San Diego, Superior and Toledo.

Notre Dame, Sisters of the Congregation of — Founded in Canada in 1660. General Motherhouse, Montreal, P. Q., Canada. Found in the Archdioceses of New York and Chicago and the Dioceses of Burlington, Hartford, Portland and Providence.

Notre Dame De Namur, Sisters of — Founded in France, 1803. General Motherhouse, Namur, Belgium. Found throughout the United States.

Notre Dame De Sion, Congregation of — Founded in France in 1843. General Motherhouse, Paris, France. Found in the Diocese of Kansas City.

Oblate Sisters of Providence — Founded in the United States in 1829. General Motherhouse, Baltimore, Md. Found in the Archdioceses of Baltimore and St. Louis, and the Dioceses of Charleston, Leavenworth and Richmond.

Pallottine Missionary Sisters — Founded in Italy in 1895. General Motherhouse, Limburg, Germany. Found in the Archdioceses of Baltimore and Milwaukee and the Dioceses of Columbus, Omaha, Pittsburgh and Wheeling.

Pallottine Sisters of Charity — Founded in Italy, 1845. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Newark, New York and Philadelphia and the Diocese of Providence.

Parish Visitors of Mary Immaculate — Founded in New York in 1920. Motherhouse, New York City. Found in the Archdioceses of Chicago, New York and in the Dioceses of Albany, Brooklyn, Scranton, Syracuse and Wilmington.

Passionist Sisters — See: Cross and Passion, Sisters of the.

Peekskill Sisters — See: Francis, Missionary Sisters of the Third Order of St.

Poor, Little Sisters of the — Founded in France in 1839. General Motherhouse, St. Pern, France. Found throughout the United States.

Presentation, Sisters of St. Mary of the — Founded in France. General Motherhouse, Broons, Cotes-du-Nord, France. Found in the Archdioceses of Baltimore, New Orleans, Portland and San Antonio, and the Dioceses of Fargo, Fort Wayne and Peoria.

Presentation of Mary, Sisters of the — Founded in France in 1796.

General Motherhouse in France. Found in the Dioceses of Burlington, Manchester, Portland, Providence and Springfield.

Presentation of the B. V. M., Sisters of the — Founded in Ireland in 1777. Found throughout the United States.

Providence, Daughters of St. Mary of — Founded in 1881 in Como, Italy. General Motherhouse, Como, Italy. American Motherhouse, Chicago, Ill. Found in the Archdiocese of Chicago and the Diocese of Sioux Falls.

Providence, Sisters of — Founded in Canada in 1861. General Motherhouse, Holyoke, Mass. Found in the Diocese of Springfield.

Providence, Sisters of (of St. Mary-of-the-Woods) — Founded in France in 1806. General Motherhouse, St. Mary-of-the-Woods, Ind. Found in the Archdioceses of Baltimore, Boston, Chicago and Los Angeles and the Dioceses of Fort Wayne, Indianapolis, Oklahoma City and Tulsa, Peoria, Raleigh, Rockford and San Diego.

Providence, Sisters of Divine — Founded in France in 1762. General Motherhouse, San Antonio, Texas. Found in the Archdioceses of Baltimore, Los Angeles, San Antonio and Santa Fe and the Dioceses of Alexandria, Amarillo, Corpus Christi, Dallas, Galveston, Lafayette, Little Rock, San Diego, Oklahoma and Tulsa.

Providence, Sisters of Divine — Founded in Germany. Motherhouse, Mayence, Germany. Found in the Archdiocese of St. Louis and the Dioceses of Altoona, Columbus, Erie, Pittsburgh, Springfield and Wheeling and in Puerto Rico.

Providence, Sisters of Divine (of Kentucky) — Founded in France in 1762. General Motherhouse, Moselle, France. Found in the Archdioceses of Baltimore, Cincinnati and New York and in the Dioceses of Columbus, Covington, Providence, Toledo and Wheeling.

Redeemer, Daughters of the Divine — Founded in 1849 in Niederbronn, Alsace-Lorraine. General Motherhouse, Sopron, Hungary. Found in the Archdiocese of Philadelphia and in the Dioceses of Buffalo, Cleveland and Pittsburgh.

Redeemer, Daughters of the Most Holy — Founded in 1847 in Wuerzburg, Germany. General Motherhouse, Wuerzburg, Germany. Found in the Archdioceses of Baltimore and Washington, Boston, New York and Philadelphia.

Refuge, Sisters of Our Lady of Charity of — Founded in France in 1641. Motherhouse, Buffalo, N. Y. Found throughout the United States.

Reparation, Sisters of — Founded in the United States in 1890. Motherhouse, New York City. Found in the Archdiocese of New York.

Resurrection, Sisters of the — Founded in Italy in 1891. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago and New York and the Dioceses of Albany, Fargo, La Crosse, Omaha and Syracuse.

Rosary, Congregation of Our Lady of the — Founded in Canada in 1874. General Motherhouse in Rimouski, P. Q., Canada. Found in the Diocese of Portland.

Sacrament, Sisters of Perpetual Adoration of the Blessed — Founded in Mexico in 1879. Motherhouse, San Antonio, Texas. Found in the Archdioceses of Los Angeles and San Antonio and the Dioceses of Salt Lake City and San Diego.

Sacrament, Sisters of the Blessed, for Indians and Colored People — Founded in the United States in 1891. General Motherhouse, Cornwells Heights, Pa. Found throughout the United States.

Sacrament, Sisters of the Most Holy — Founded in France in 1851. General Motherhouse, Lafayette, La. Found in the Archdiocese of New Orleans and in the Dioceses of Lafayette, Mobile and Natchez.

Sacrament, Sisters of the Perpetual Adoration of the Blessed — Founded in Rome in 1807. Found in the Archdiocese of San Francisco and the Diocese of El Paso.

Sacramentine Nuns — Founded in France in 1639. Motherhouse, Yonkers, N. Y. Found in the Archdiocese of New York.

Sacred Heart, Grey Nuns of the — Founded in Canada, 1726. General Motherhouse, Philadelphia, Pa. Found in the Archdioceses of Boston and Philadelphia and the Dioceses of Brooklyn, Buffalo, Ogdensburg and Savannah-Atlanta.

Sacred Heart, Society of the — Founded in France in 1800. General Motherhouse, Rome, Italy. Found throughout the United States.

Sacred Heart and the Poor, Servants of the (Mexican) — Founded in Mexico in 1885. Motherhouse, El Paso, Texas. Found in the Dioceses of Corpus Christi and El Paso.

Sacred Heart of Jesus of St. Jacut, Sisters of the — Founded in France in 1816. General Motherhouse, St. Jacut, Brittany, France. Found in the Archdiocese of San Antonio and in the Dioceses of Corpus Christi and Galveston.

Sacred Heart of Mary, Religious of the — Founded in France in 1848. General Motherhouse, Beziers, France. Found in the Archdioceses of Los Angeles and New York and the Dioceses of Brooklyn and San Diego.

Sacred Hearts, Religious of the Holy Union of the — Motherhouse, Fall River, Mass. Found in the Archdioceses of Baltimore and Boston and the Dioceses of Brooklyn, Fall River and Providence.

Sacred Hearts and of Perpetual Adoration, Sisters of the — Founded in France in 1800. General Motherhouse, Paris, France. Found in the Diocese of Fall River.

Saviour, Sisters of the Divine — Founded in Italy in 1888. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago and Milwaukee and the Dioceses of Green Bay, La Crosse, Springfield, Sioux Falls and Superior.

Service, Sisters of Social — Founded in 1908 in Hungary. General Motherhouse, Budapest, Hungary. Found in the Archdioceses of Los Angeles and San Francisco and the Dioceses of Sacramento and San Diego.

Sorrowful Mother, Sisters of the — Founded in Italy in 1883. General Motherhouse, Rome, Italy. Found in the Archdioceses of Milwaukee, Newark and Santa Fe and the Dioceses of Green Bay, La Crosse, Oklahoma City and Tulsa, Superior, Wichita and Winona.

Teresa of Jesus, Society of St. — Founded in Spain in 1876. Motherhouse, Barcelona, Spain. Found in the Archdioceses of New Orleans and San Antonio.

Trinity, Missionary Servants of the Most Blessed — Motherhouse, Holmesburg, Pa. Found in the Archdioceses of Baltimore, Newark and Philadelphia and the Dioceses of Brooklyn, Hartford, Mobile, Natchez, Pittsburgh, Rochester and Rockford, and in Puerto Rico.

Ursula of the Blessed Virgin, Society of the Sisters of St. — Founded in France in 1606. General Motherhouse, Bruges, Belgium. Found in the Archdiocese of New York.

Ursuline Nuns — Founded in Italy in 1535. General Motherhouse, Rome, Italy. Found throughout the United States.

Ursuline Nuns of the Congregation of Paris — Founded in Italy in 1535. Motherhouse, Maple Mount, Ky. Found in the Archdioceses of Louisville, St. Louis and Santa Fe and the Dioceses of Lincoln and Owensboro.

Ursuline Sisters of Mount Calvary — Founded in Germany, 1838. General Motherhouse, Calvareinberg, Germany. Central house, Kenmare, N. D. Found in the Dioceses of Belleville, Bismarck and Cheyenne.

Venerini Sisters — Founded in Italy in 1685. General Motherhouse, Rome, Italy. Found in the Archdiocese of Boston and the Dioceses of Albany, Providence and Springfield.

Vincent de Paul Sisters — See: Charity of St. Vincent de Paul, Sisters of.

Visitation Nuns — Founded in France in 1610. Found throughout the United States.

White Sisters — See: Missionary Sisters of Our Lady of Africa.

Wisdom, Daughters of — Founded in France in 1703. General Motherhouse, Vendee, France. Found in the Dioceses of Brooklyn and Portland.

AMERICAN MISSIONARIES AT HOME AND IN FOREIGN FIELDS

(Compiled by the Society for the Propagation of the Faith)

Religious Order or Community	Priests	Brothers
Augustinian Recollects	12	
Augustinians	4	
Benedictines	6	1
Brothers of the Sacred Heart		7
Brothers of the Third Order of St. Francis		5
Capuchins (O F. M. Cap.)	12	1
Claretians	12	3
Divine Word Missionaries	69	7
Dominicans	29	2
Franciscans (O. F. M.)	92	5
Holy Cross Fathers	30	10
Holy Ghost Fathers	109	
Jesuits	337	87
La Salette Missionaries	150	150
Marianists	7	97
Marists	42	90
Maryknoll Missionaries	295	81
Norbertines	8	
Oblates of Mary Immaculate	38	
Passionists	65	1
Redemptorists	128	
St. Columban Fathers	45	
Society of African Missions	25	
Society of the Atonement	7	3
Vincentian Fathers	85	
White Fathers	14	1

Religious Order or Community	Sisters
Benedictine Sisters	34
Carmelites of Corpus Christi	12
Daughters of Charity of St. Vincent de Paul	31
Daughters of the Holy Ghost	8
Dominican Sisters	24
Franciscan Sisters (O. F. M.)	19
Helpers of the Holy Souls	36
Holy Union of the Sacred Hearts	4
Hospital Sisters of St. Francis	32
Maryknoll Sisters	614
Missionary Canonesses of St. Augustine	78
Missionary Servants of the Most Blessed Trinity	65
Missionary Sisters of Our Lady of Africa	16
Missionary Sisters of the Immaculate Conception	262
Missionary Sisters of the Society of Mary	74
Missionary Sisters, Servants of the Holy Ghost	114
Mission Helpers of the Sacred Heart	175
Pallottine Missionary Sisters	6
Religious of the Holy Union of the Sacred Hearts	4
Religious of the Sacred Heart	10
School Sisters of Notre Dame	42
School Sisters of St. Francis	29
Sisters Adorers of the Most Precious Blood	8

Religious Order or Community	Sisters
Sisters Adorers of the Precious Blood	29
Sisters of Charity (Emmitsburg, Md.)	6
Sisters of Charity (Grey Nuns)	15
Sisters of Charity of Providence	3
Sisters of Divine Providence	16
Sisters of Mercy of the Union of the United States of America	27
Sisters of Notre Dame of Namur	12
Sisters of Providence	28
Sisters of St. Columban	1
Sisters of St. Francis	36
Sisters of St. Francis of Assisi	20
Sisters of St. Joseph (of Newark)	7
Sisters of the Holy Cross	19
Sisters of the Holy Names of Jesus and Mary	188
Sisters of Loretto at the Foot of the Cross	19
Sisters of the Blessed Sacrament for Indians and Colored People	430
Sisters of the Holy Family	185
Sisters of the Precious Blood	23
Sisters of the Third Order Regular of St. Francis	19
Sisters of the Third Order of St. Francis of the Holy Family	9
Sisters of the Third Order of St. Francis of Perpetual Adoration	13
Sisters, Servants of the Immaculate Heart of Mary	4
Social Mission Sisters of the Holy Ghost	4
Society of African Missions	34
Society of Catholic Medical Missionaries	10
Society of Missionary Catechists of Our Blessed Lady of Victory	154
Society of the Holy Child Jesus	8
Ursuline Sisters	46
Vincentians	6

THE HOME MISSIONERS OF AMERICA

(Courtesy of the Rev. Howard Bishop, Director)

The Home Missioners of America are a society, organized in 1937, and now in process of formation under the patronage of the Most Reverend John T. McNicholas, Archbishop of Cincinnati, with the purpose of carrying the Faith to the rural sections of the United States. The Home Missioners are interested in the conversion of all of non-Catholic America, but they feel that the best place to begin such a work is in the rural sections: first, because it is here that the Church is least known and most misunderstood; and secondly, because these sections, having a much higher birth-rate than the cities, are the population reservoirs of the nation. There is also the fact that a very fine American society of priests, the Paulists, is already specializing in convert work in our cities.

The Home Missioners aim to do for the rural sections of America what the Maryknoll Fathers are doing for China, and in broad general outline they will follow the Maryknoll pattern of organization. While their attention for the present is confined to the formation of a body of priests, they aim later on to organize also co-operating communities of Brothers and Sisters.

Their quarterly publication is "The Challenge."

CATHOLIC MISSIONS

(Statistics from the Society for the Propagation of the Faith, 1936. Numbers of Catholics and Catechumens are for 1937.)

	Asia	Africa	America	Europe	East Indies and Oceania	Australia and N. Zealand	Total
Catholics	7,911,370	6,794,951	2,931,024	948,180	1,147,882	1,409,921	21,143,328
Catechumens	741,330	2,218,559	5,269	80	113,219		3,078,457
Priests							
Foreign	5,090	3,773	960	292	890	842	11,847
Native	4,346	264	175	689	18	1,168	6,660
Brothers							
Foreign	1,718	2,306	381	373	631	215	5,624
Native	1,237	240	161	109	55	843	2,645
Sisters							
Foreign	7,402	8,640	1,551	1,976	2,086	2,165	23,820
Native	12,155	1,557	1,217	1,346	449	8,711	25,435
Catechists	22,465	49,209	1,885	23	4,895	101	78,578
Teachers	36,145	25,747	2,454	106	3,597	525	68,574
Doctors	320	114	4	5	14	...	457
Churches	5,184	2,596	540	319	410	1,104	10,153
Chapels	19,702	25,557	1,173	584	1,554	1,038	49,608
Major Seminaries							
Seminaries	79	32	5	4	3	8	131
Seminarians	2,567	613	90	177	44	577	4,068
Scholastics	695	89	114	80	58	153	1,179
Minor Seminaries							
Seminaries	180	82	9	7	14	5	297
Seminarians	8,003	3,350	198	407	411	360	12,729
Novitiates for Brothers							
Novitiates	28	17	1	...	3	6	55
Candidates	294	127	20	...	9	140	590
Novitiates for Sisters							
Novitiates	182	58	13	12	12	43	320
Candidates	2,043	546	157	112	97	732	3,687

	Asia	Africa	America	Europe	East Indies and Oceania	Australia and N. Zealand	Total
Catechetical Institutes							
Institutes	199	340	14	...	50	...	603
Candidates	4,988	9,882	198	...	5,472	...	20,540
Elementary Schools							
Schools	11,198	17,702	1,250	165	2,338	1,175	33,828
Students	644,527	957,026	110,341	25,205	133,865	156,780	2,027,744
Secondary Schools							
Schools	771	802	232	41	190	358	2,394
Students	105,891	57,713	23,687	5,650	21,124	25,502	239,567
Higher Education							
Institutions	267	114	36	10	37	171	635
Students	60,834	9,541	5,352	1,047	4,212	11,888	92,874
Professional Schools							
Schools	228	550	44	16	66	11	915
Students	10,119	17,469	1,097	875	1,672	449	31,681
Normal Schools							
Schools	86	105	14	3	27	7	242
Students	3,569	4,340	256	96	956	168	9,385
Hospitals	298	291	58	51	79	41	818
Beds	18,091	11,523	2,154	3,136	1,863	2,687	39,454
Dispensaries	1,312	1,167	135	9	253	5	2,881
Patients	12,732,873	12,998,030	120,494	32,696	1,009,681	2,526	26,896,300
Leper Asylums	35	67	5	...	18	2	127
Inmates	5,481	5,679	733	...	2,106	44	14,043
Orphan Asylums	1,110	654	105	59	82	56	2,066
Orphans	77,741	27,156	5,058	1,730	4,704	6,066	122,455
Homes for the Aged	270	131	18	15	8	17	459
Inmates	11,353	3,386	1,237	263	350	1,547	18,136
Printing Presses	80	49	27	5	14	1	176
Dailies	193	89	58	26	44	12	422
Subscribers	354,282	119,003	67,722	42,660	54,584	48,000	686,251

A. A.—Augustinians of the Assumption (Assumptionists).
A. B. — Bachelor of Arts.
Abp. — Archbishop.
A. D. — Anno Domini (Year of Our Lord).
A. M. — Master of Arts.
A. M. D. G.—Ad Majorem Dei Gloria (For the Greater Glory of God).

B. A. — Bachelor of Arts.
B. C. — Before Christ.
B. C. L. — Bachelor of Canon Law, or Bachelor of Civil Law.
Bp. — Bishop.
Bro. — Brother.
B. V. M. — Blessed Virgin Mary.

Card. — Cardinal.
C. C. F. — Congregation of the Brothers of Charity.
C. C. J. — Congregation of Charity of the Sacred Heart of Jesus.
C. F. A. — Alexian Brothers.
C. F. C. — Brothers of Charity.
C. F. P. — Brothers of the Poor of St. Francis.
C. F. X. — Brothers of St. Francis Xavier.
C. I. C. M. — Congregation of the Immaculate Heart of Mary.
C. J. M. — Congregation of Jesus and Mary (Eudists).
C. M. — Congregation of the Mission (Vincentians, or Lazarists).
C. M. F. — Missionary Sons of the Immaculate Heart (Claretians).
C. M. Mh. — Missionaries of Marianhill.
Conf. — Confessor.
Cong. Orat. — Congregation of the Oratory (Oratorians).
C. P. — Congregation of the Passion (Passionists).
C. PP. S. — Congregation of the Most Precious Blood.
C. P. S. — Stigmatine Fathers.
C. R. — Congregation of the Resurrection (Resurrectionist Fathers).
C. R. — Clerks Regular (Theatine Fathers).
C. R. C. S. — Clerks Regular of the Congregation of Somaschi.
C. R. I. C. — Canons Regular of the Immaculate Conception.
C. R. M. D. — Clerks Regular of the Mother of God.
C. R. M. I. — Clerks Regular Ministering to the Infirm (Camillians).
C. S. B. — Congregation of St. Basil (Basilians).
C. S. C. — Congregation of the Holy Cross.
C. S. C. B. — Congregation of St. Charles Borromeo.
C. S. P. — Congregation of St. Paul (Paulists).
C. SS. CC. — Congregation of the Sacred Hearts of Jesus and Mary.
C. Ss. R. — Congregation of the Most Holy Redeemer (Redemptorists).
C. S. Sp. — Congregation of the Holy Ghost (Holy Ghost Fathers).
C. S. V. — Clerks of St. Viator (Viatorians).

D. C. L. — Doctor of Canon Law, or Doctor of Civil Law.
D. D. — Doctor of Divinity.
Doct. — Doctor.
D. O. M. — Deo Optimo Maximo (To God, the Best and Greatest).
D. V. — Deo volente (God willing).

F. D. P. — Sons of Divine Providence.
F. M. S. — Marist Brothers.
Fr. — Father.
F. S. C. — Brothers of the Christian Schools (Christian Brothers).
F. S. C. J. — Congregation of the Sons of the Sacred Heart of Jesus.

I. C. — Fathers of the Institute of Charity.
I. C. — Brothers of Christian Instruction (La Mennais Brothers).
I. C. — Missionary Sisters of the Immaculate Conception.

I. H. S. — First three letters of the name Jesus in Greek, erroneously interpreted as Jesus Hominum Salvator.

I. N. R. I. — Jesus Nazarenus Rex Judaeorum (Jesus of Nazareth, King of the Jews).

J C. D. — Doctor of Canon Law, or Doctor of Civil Law.

J M. J. — Jesus, Mary, Joseph.

J. U. D. — Doctor of Both Laws (Civil and Canon).

Lect. Glis. Phil. (Franciscan degree: cf. Ph. D.) — Lector General of Philosophy.

Lect. Glis. S. S. (Franciscan degree. cf. S. T. D.) — Lector General of Sacred Scripture.

Lect. Glis. Sac. Theol. (Franciscan degree. cf. S. T. D.) — Lector General of Sacred Theology.

M. A. — Master of Arts.

M. I. C. — Marian Fathers.

MM. — Martyrs.

M. M. — Catholic Foreign Mission Society of America, or Maryknoll Missioners.

M. M. — Foreign Mission Brothers of St. Michael.

M. S. — Missionary Fathers of La Salette.

M. S. C. — Missionaries of the Sacred Heart.

M. S. C.—Missionaries of St. Charles

M. S. F. — Missionaries of the Holy Family.

Msgr. — Monsignor.

M. S. SS. T. — Missionary Servants of the Most Holy Trinity.

N. C. W. C. — National Catholic Welfare Conference.

N. D. — Our Lady.

N. T. — New Testament.

O. C. — Order of Charity.

O. Camald. — Camaldolese Order.

O. Carm. — Carmelite Order.

O. Cart. — Carthusian Order.

O. C. C. — Order of Calced Carmelites (more popularly O. Carm.).

O. C. D — Order of Discalced Carmelites.

O. Cist. — Cistercian Order.

O. C. R. — Order of Cistercian Reform, or Trappists.

O. C. S. O. — Order of the Cistercians of the Strict Observance (Trappists).

O. D. M. — Mercedarian Fathers.

O F. M. — Order of Friars Minor (Franciscans).

O. F. M. Cap. — Order of Friars Minor Capuchin.

O. M. — Order of Minims.

O. M. C. — Order of Friars Minor, Conventual.

O. M. I. — Oblates of Mary Immaculate.

O. Merced. — Order of Mary for the Redemption of Captives (Mercedarians).

O. P. — Order of Preachers (Dominicans).

O. Praem. — Order of Premonstratensians.

O R. S. A — Order of Recollects of St. Augustine.

O. S. — Order of Servites.

O. S. — Old Style.

O. S. A. — Order of the Hermits of St. Augustine (Augustinians).

O. S. B. — Order of St. Benedict (Benedictines).

O. S. B. M. — Order of St. Basil the Great.

O. S. C. — Oblates of St. Charles.

O. S. Cam. — Order of St. Camillus (Camillian Fathers).

O. S. C. R. — Canons Regular of the Holy Cross (Crosier Fathers).

O. S. F. — Missionary Brothers of St. Francis.

O. S. F. C. — Order of Friars Minor Capuchin of St. Francis.

O. S. F. S. — Oblates of St. Francis de Sales.

O. S. H. — Order of St. Jerome (Hieronymites).

O. S. J. — Oblates of St. Joseph.

O. S. M. — Order of the Servants of Mary (Servites).

O. SS. T. — Order of the Most Holy Trinity (Trinitarians).

O. S. U. — Order of St. Ursula (Ursulines).

O. T. — Old Testament.

P. A. — Prothonotary Apostolic.

P. C. — Pax Christi (Peace of Christ).

Pont. Max. — Pontifex Maximus (Supreme Pontiff).

P. S. C. J. — Society of Priests of the Sacred Heart of Jesus.

P. S. M. — Pious Society of Missions (Pallottine Fathers).

P. S. S. C. — Pious Society of the Missionaries of St. Charles.

Rev. — Reverend.

R. I. P. — Requiescat in Pace (May he, or she, rest in peace).

R. M. M. — Religious Missionaries of Marianhill.

R. P. — Reverendus Pater (Reverend Father).

R. S. H. — Religious of the Sacred Heart.

Rt. Rev. — Right Reverend.

S. A. — Franciscan Friars of the Atonement.

S. C. — Congregation of St. Francis de Sales (Salesians).

S. C. J. — Society of Priests of the Sacred Heart of Jesus.

S. D. S. — Society of the Divine Saviour (Salvatorians).

S. F. S. C. — Brothers of the Sacred Heart.

S. J. — Society of Jesus (Jesuits).

S. M. — Society of Mary (Marists).

S M. — Society of Mary of Paris (Marianists).

S. M. A. — Society of the African Missions.

S. M. M. —Fathers of the Company of Mary.

S.O. S B. — Sylvestrine Benedictines.

S. P. M. — Society of the Fathers of Mercy.

Sr. — Sister.

S. S. — Society of St. Sulpice (Sulpicians).

S. S. C — Chinese Mission Society of St. Columban.

S. S. C. — Society of the Holy Cross, an Anglican order.

SS. D. N. — Our Most Holy Lord; also a title of the Pope.

S. S. E. — Society of St. Edmund.

S.S. J. — St. Joseph's Society of the Sacred Heart (Josephites).

S. S P. — Pious Society of St. Paul.

S. S. S. — Society of Fathers of the Blessed Sacrament.

S., St.; Sts., SS. — Saint; Saints.

S. T. D. — Doctor of Sacred Theology.

S. T. M. — Master of Sacred Theology.

S. V. D. — Society of Fathers of the Divine Word.

T. O. R. — Third Order Regular of St. Francis.

V. F. — Vicar Forane.

V. G. — Vicar General.

Virg. — Virgin.

V. Rev. — Very Reverend.

V. T. — Old Testament.

W. F. — White Fathers (Missionaries of Africa).

ECCLESIASTICAL TITLES

(In order of their importance)

His Holiness	The Pope	
His Eminence	Cardinal	Bishop Priest Deacon
Most Reverend Excellency	Latin (Western) Patriarchs	
Most Reverend Lord	Eastern Patriarchs	
Most Reverend	Apostolic Delegates Archbishops Bishops	
Right Reverend	Archabbots Abbots Protonotaries Apostolic Domestic Prelates (Monsignors) Vicars General	
Very Reverend	Canons, Provosts Papal Chamberlains (Monsignors) Rectors of Seminaries, and Heads of Colleges Provincials of Religious Orders Rural Deans	
Reverend	Priests of Religious Orders Secular Priests Clerics — in Major Orders	

ECCLESIASTICAL FORMS OF ADDRESS

The Pope:

His Holiness, Pope N——; Your Holiness
Most Holy Father
Addressing a letter: To His Holiness, Pope ———
Concluding a letter: Prostrate at the feet of your Holiness, I have the honor to profess myself, with the most profound respect, Your Holiness's most humble servant, ———

Cardinals:

Your Eminence
His Eminence (Christian name) Cardinal (surname)
My Lord Cardinal
Addressing a letter: His Eminence (Christian name) Cardinal (surname)
Concluding a letter: I have the honor to be, with profound respect, Your Eminence's most humble servant, ———
If he is an Archbishop or Bishop:
His Eminence Cardinal Archbishop of ———
His Eminence Cardinal N———, Archbishop of ———

Patriarchs, Apostolic Delegates and Nuncios:

His Excellency, The Patriarch (Archbishop) of ———
His Excellency, Monsignor N——, Patriarch Archbishop of ———
Most Reverend Excellency; Your Excellency

His Beatitude, Patriarch of——— (Eastern Patriarchs)
Your Beatitude; Most Reverend Lord (Eastern Patriarchs)
Your Excellency, (or) His Excellency (Apostolic Delegates, etc.)
Letters are addressed and concluded as for a Cardinal, with the exception that the title "Eminence" is not used, but in its place there is substituted the respective title of the individual addressed.

Archbishops:

Your Excellency
My Lord Archbishop
My Lord, (or) Your Grace
Addressing a letter:
The Most Reverend A—— B——, D. D., Archbishop of ——
Concluding a letter: I have the honor to be, with profound respect, Your Excellency's most obedient servant, ———

Bishops:

Your Excellency
Your Grace; My Lord Bishop; My Lord
Addressing a letter:
The Most (or Right) Reverend A——— B———, D. D., Bishop of ———
Concluding a letter: I have the honor to be Your Excellency's very humble servant, ———

Note: The titles "Lord" and "Lordship" are not in common use in the United States. By regulation both bishops and archbishops in the United States are now called "Your Excellency"; "Your Grace" is no longer good form.

Titular Archbishops and Bishops:

These are best addressed in exactly the same way as a diocesan prelate, but their office may be added, e. g.:
The Right Reverend A—— B——, Vicar Apostolic of ———

Abbots:

The Lord Abbot of ———; My Lord, (or) Father Abbot
Addressing a letter:
The Right Reverend Dom A—— B——, O. S. B. (or otherwise) Abbot of ———
Concluding a letter: I am, Right Rev. Abbot (or Father), Your devoted servant, ———

Abbesses:

Similarly, substituting Lady Abbess, Mother Abbess, Dame.

Protonotaries Apostolic, Domestic Prelates and Vicars General:

Right Reverend Monsignor
Monsignor
The Right Reverend Monsignor A—— B——, Prot. Apos. (or) Vic. Gen.
Addressing a letter: Right Reverend and dear Monsignor
Concluding a letter: I am, Right Rev. Father (or Monsignor), Your devoted servant, ———

Provosts and Canons:

The Very Reverend Provost A—— B——
The Very Reverend Canon A—— B——
The Very Reverend A—— Canon B——
Provost, Canon
Addressing a letter: The Very Reverend Provost A——; or Dear Canon B——

Papal Chamberlain:

Very Reverend Monsignor
The Very Reverend Monsignor A—— B——
Addressing a letter: Very Reverend and dear Monsignor
Concluding a letter: I am, Very Rev. Father (or Monsignor), Your devoted servant, ———

Rectors of Seminaries and Heads of Colleges:

The Very Reverend A—— B—— (respective title)
Addressing a letter: Very Reverend and dear Father
Concluding a letter: I am, Very Reverend Father, Respectfully yours ———

Provincials of Religious Orders:

The Very Reverend Father Provincial, O. F. M.
The Very Reverend Father A—— B——, Provincial, S. J.
The Very Reverend Father ———
Addressing a letter: Very Reverend and dear Father Provincial
Concluding a letter: I am, Very Reverend Father Provincial, Obediently yours ———

Conventual Priors and their Equivalents:

The Very Reverend, the Prior of —
The Very Reverend Father (or Dom) A—— B——, O. P. (or otherwise) Prior of ———
The Very Reverend Father Guardian, O. F. M.
Addressing a letter: Very Reverend Father; or, Dear Father Prior; or, Dear Father Guardian; Very Reverend and dear Father (Prior, Guardian)
Concluding a letter: I am, Very Reverend Father, Respectfully (obediently) yours ———

Prioresses:

Similarly, substituting Prioress, Mother, Dame.

Claustral Priors:

Very Reverend Father; Father Prior
The Very Reverend Dom A—— B——, O. C.
The Very Reverend Father, Prior, ——— Abbey
Letters are addressed and concluded as for Conventual Priors.

Archdeacons:

The Venerable, the Archdeacon of ———
The Venerable A—— B——, Archdeacon of ———
No Archdeacons, properly so-called, in the United States.

Rural Deans:

Are addressed: The Very Reverend A—— B——, R. D., or V. F.

Preachers General:

The Venerable and Very Reverend Father A—— B——, O. P., P. G.

Secular Priests:

Father
Reverend Sir; Dear Father N—— (surname)
The Reverend Father A—— B——
Addressing a letter: Reverend and dear Father
Concluding a letter: I am, Reverend Father, Respectfully yours ———

Religious Priests:

The Reverend Father A—— B——, O. F. M.
Reverend Father; Dear Father N—— (religious name)
Letters are addressed and concluded as to secular priests.
Benedictine and Cistercian Monks and Canons Regular, are called "Father," but addressed as "Dom," thus: The Reverend Dom A—— B——, C. R. L.
Cistercian Monks, as the Venerable Father Dom A—— B——, O. Cart.

Clerics (below the order of Priesthood):

The Reverend A—— B——
Reverend Sir; or, Dear Mr. N——
The style of clerics who are members of religious orders is modified according to their status in the order.

Brothers:

Brother
Venerable Brother
Venerable and dear Brother

Sisters:

Sister
Venerable and dear Sister

FORMS OF ADDRESS FOR LAY DIGNITARIES

The President:

If speaking to him: Mr. President

Addressing a letter: The President, Washington, D. C.

Concluding a letter: I have the honor to remain, Most respectfully yours ———

The Vice-President:

If speaking to him: Mr. Vice-President

Addressing a letter: The Vice-President, Washington, D. C.

Concluding a letter: I have the honor to remain, Most respectfully yours ———

Governor:

If speaking to him: Governor Tolan: or Your Excellency

Addressing a letter: His Excellency the Governor, Albany, N. Y., or The Honorable A. R. Tolan, Governor of New York.

Concluding a letter: I have the honor to remain, Yours faithfully ———

U. S. (or State) Senator:

If speaking to him: Senator Dungan

Addressing a letter: (social) Senator Frederick Dungan (home address); (official business) The Honorable Frederick Dungan, Senator from Louisiana, Wash., D. C.

Concluding a letter: I have the honor to remain, Yours very truly ———

Congressman (also Member of a State Legislature:

If speaking to him: Mr. Lincoln

Addressing a letter: The Hon. J. B. Lincoln, House of Representatives, Washington, D. C.

Concluding a letter: Believe me, Yours very truly ———

Mayor:

If speaking to him: Mr. Mayor

Addressing a letter: His Honor, the Mayor, City Hall, Buffalo, N. Y.

Concluding a letter: Believe me. Very truly yours ———

King:

If speaking to him: Your Majesty

Addressing a letter: His Most Gracious Majesty, the King

Formal beginning of letter: May it please Your Majesty:

Concluding a letter: I remain, Sir, with the greatest respect, Your Majesty's most obedient servant ———

Member of Royal Family:

If speaking to him: Your Royal Highness

Addressing a letter: To His Royal Highness, the Duke of Chichester

Concluding a letter: I remain, Sir, with the greatest respect, Your Royal Highness' most obedient servant ———

Duke and Duchess:

If speaking to one or the other: Duke (or Duchess)

Addressing a letter: To His Grace, the Duke of Kilkenny (or Her Grace, the Duchess)

Concluding a letter: I have the honor to remain, Your Grace's obedient servant ——— (or a more intimate conclusion if there is a close friendship).

Catholic Charities

The Catholic Church from its very beginning has carried on works of charity in some form or other. Love of God necessarily demands love of neighbor. Our Lord has made this very clear to us in His teachings, especially in the parable of the Good Samaritan. Charity and faith can never be separated. The stronger our faith is the more widespread will be our charity.

There are a large number of priests and religious, both Sisters and Brothers, who, being so imbued with Catholic teaching, are practising works of charity in hospitals, schools, orphan asylums, homes for the aged and institutions for the blind and deaf all over the world. These men and women are following in the footsteps of Our Saviour, and without them our charities would be impossible.

The early Christians gave us shining examples of charity. They were forgetful of self, because they realized that the human possessor of goods is only a distributor and steward for the Supreme Owner, who is God. Their charity even received praise from a Roman Governor who said, "See these Christians, how they love one another."

In the Middle Ages the monasteries were centers of charity. The people went to the monasteries for relief during the times of famine and distress, because they knew that in the monasteries the religious practised charity for love of God. The religious saw in every poor person the image of Christ Himself. This was particularly so with St. Francis of Assisi and his Friars, with St. Dominic and his followers, and also with the many other religious orders.

After the so-called Reformation the "Council of Trent laid down certain regulations concerning the administration of hospitals and hospital funds, and reaffirmed the duty of the bishops not only to enforce these regulations, but to examine and oversee all measures for relief of the poor. In many portions of the Catholic world these ordinances soon bore considerable fruit, especially in connection with the reestablishment of parish relief. The greatest name identified with this work is that of St. Charles Borromeo, Bishop of Milan" ("Catholic Encyclopedia," III, 602).

An important feature of the period after the Council of Trent was the rise of the religious communities and other associations to relieve various kinds of distress. Among these were the Brothers of Charity, founded by St. John of the Cross in Granada, 1534; the hospital orders of the Brothers of St. Hippolytus (Mexico, 1585), and the Bethlehemites (Guatemala, 1660); the Daughters of Charity, or Sisters of Charity, founded by St. Vincent de Paul about the year 1633. "St. Vincent's work on behalf of foundlings, galley-slaves, and the wretched of all descriptions, makes him the most remarkable worker in the field of charity that the world has ever known" (ibid.). The Piarists, whose object is the instruction and care of poor children, were instituted in 1597 by Joseph of Calasanza. The institute of the Blessed Virgin, the "English Ladies," founded by Mary Ward in 1611, was intended chiefly as a teaching order though it also has orphan asylums. The Sisters of the Good Shepherd, devoting themselves to the reformation of wayward girls, were founded by a Frenchman, Fr. Eudes (1642). The Little Sisters of the Poor had their origin in the charitable work of a French servant girl, Jeanne Jugan, and received the approbation of the Holy See in 1854.

The Society of St. Vincent de Paul may be classified as the greatest lay-organization for the relief of the poor and the unfortunate.

It was started in 1833 by Frederic Ozanam and seven other Catholic students in Paris. This is a society of laymen for the relief of their suffering fellowmen. The society is usually established in conferences which are attached to a parish. The members usually live in the neighborhood of that parish or have previously lived in the parish, and therefore are thoroughly familiar with the particular parish area. At present in the United States about 2,500 conferences with about 25,000 active members and 500 honorary members. The first St. Vincent de Paul Conference in the United States was established in the old cathedral parish in St. Louis in 1844.

The founding of child-caring institutions dates back to 1548 in Mexico City, when the first institution called La Caridad was established through a private benefice. In 1721 the Ursuline nuns established an orphanage in New Orleans. The period of greatest growth in the number of children's institutions occurred in New York State from 1875 to 1889.

The care of children has occupied a larger place in Catholic welfare in the United States than any other type of work. Catholic agencies now care for 21,500 children in foster homes, while there are 292 child-caring institutions and 90 day nurseries. There are 24 homes for physically handicapped children and 6 for those mentally handicapped, 49 infant asylums and maternity hospitals, 50 industrial and technical institutions, and 68 homes for delinquent girls.

Hospitals were also founded at a very early date in America, the first one being established in Mexico City by Cortez in 1532. The first Catholic hospital in the United States was established at New Orleans in 1720 by private benefice.

There are in the United States at the present time some 689 Catholic general hospitals with 288 allied agencies and institutions, including hospitals for tubercular patients, convalescent homes, homes for incurables, hospitals for mental and nervous diseases, visiting nurse services, etc. There are some 60 Catholic hospitals with medical social service departments. In 1920 the Catholic Hospital Association was formed for the purpose of improving the care of the sick in hospitals and to enable the members to profit by the experience and methods of other hospitals throughout the country. It is a voluntary organization and any Catholic hospital is eligible for membership.

There are many other Catholic organizations established in this country for carrying on particular phases of Catholic charity other than those mentioned above. Thus numerous Fresh Air Homes are maintained for the care of poor women and children. There are approximately 46 Catholic settlements throughout the country, also numerous institutions for crippled and feeble-minded children and a great many homes for the care of the deaf and the blind.

Today you will scarcely find a diocese that does not have a Central Bureau of Charities. About seventeen years ago Catholic diocesan Bureaus of Charity began to make their appearance throughout the country. Each bureau is usually under the direction of a priest who has had some training in social work, and therefore has some understanding of the problems that arise in the diocese. The appointment of the Diocesan Director of Catholic Charities is made by the bishop. In order to co-ordinate the work of the various dioceses throughout the country there is the National Conference of Catholic Charities, 1317 F Street, N. W., Washington, D. C. This organization has a membership of approximately 25,000 individuals, and 2,500 constituent organizations. Any person interested in Catholic Charities or anyone wishing to know the location of the Bureau of Charities in the diocese, may write or telephone to the Chancery office of the diocese for any information concerning Catholic Charities.

Education

Education consists essentially in preparing man for what he must do and what he must be here below in order to attain the Sublime End for which he was created. Education includes all those experiences by which the intelligence is developed, knowledge acquired and character formed. The foundations are laid in the home, and agencies and institutions for that express purpose train a child so as to fit him for the activities and duties of life. The purposes and ideals of life as understood by the educator are therefore important. The content of education is mankind's previous acquisition in various fields, the elements of which vary considerably in value, and the selection of that which is desirable as mental possessions and as means of culture must be subordinated directly, or at least indirectly, to the attainment of man's last end. There can be no ideally perfect education which is not Christian education.

CANON LAW ON EDUCATION

The following excerpts from Section XXII of the Code of Canon Law issued in 1918 state the official position of the Catholic Church regarding education:

Canon 1113: "Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children, and for their temporal well-being."

Canon 1372: "From childhood all the faithful must be so educated that not only are they taught nothing contrary to faith and morals, but that religious and moral training takes the chief place."

Canon 1373: "In every elementary school religious instruction, adapted to the age of the children, must be given."

Canon 1374: "Catholic children must not attend non-Catholic, neutral or mixed schools, that is, such as are also open to non-Catholics. It is for the bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils."

Canon 1375: "The Church has the right to establish schools of every grade, not only elementary schools, but also high schools and colleges."

THE CHURCH'S STAND ON EDUCATION

1 — Parents are responsible for the training of their children.
2 — Parents may be assisted by the Church, the State, private societies or individuals in fulfilling this duty.
3 — Teachers have their authority to teach by delegation from the parents.
4 — The Church has the right to demand of the parents that their children be trained in religion and morality.
5 — Since such training is not given in non-Catholic schools, parents who send their children to such schools are bound under pain of mortal sin to supply such training fully and adequately.
6 — Since most parents are unable to supply full and adequate religious training to their children, it becomes in most cases their obligation to send the children to Catholic schools.
7 — Parents may send their children to non-Catholic schools only when such practice is tolerated by the bishop of the diocese.
8 — The State has the right to demand that the child be prepared for his duties as a citizen. Such training is given in parochial as well as public schools.

SUMMARY OF THE ENCYCLICAL "DIVINI ILLIUS MAGISTRI," OF PIUS XI ON THE CHRISTIAN EDUCATION OF YOUTH.

A good Catholic makes a better citizen of his country.

The purpose of Christian education is to form the true and perfect Christian.

The aim of Christian education is to secure God for the soul and the maximum of well-being in society.

Education is pre-eminently the prerogative of the Church.

The Church has the right and the duty to watch over the entire education of her children, not only in religious matters, but also in secular matters.

The precious advantages of learning, which the world today enjoys, are due to the work of the Church.

Only the prejudiced will impede the Church in carrying out her work of education.

The Church agrees perfectly with the family in the work of education.

The family has the right and obligation enjoined by the Creator to educate offspring.

The State or civil society has no right to interfere with the right of the family.

The family is obliged to educate the children in religious, moral, physical and civil matters.

The civil authority of the State enjoys the function of protecting and fostering the family and the individual, but has no right to substitute itself for them.

It is the duty of the State to protect the rights of the family in the matter of Christian education, and therefore to respect the supernatural rights of the Church in the field of education.

The State should protect the rights of the child when the family fails to educate it properly.

When the State supplies the deficiences in the education of the children by the family, it does not put itself in the place of the family, but only serves to aid the family in the matter of education.

It is the duty of the State to protect the moral and religious education of youth by removing public impediments that stand in the way.

History and experience demonstrate the success of the Church and the family in educating youth.

In view of the common good, the State should promote the education of youth, always, however, respecting the prior rights of the Church and the family.

Civil society and the State enjoy the right of providing civic education which, when regulated by the norms of rectitude, cannot conflict with the teachings of the Church.

Science has nothing to fear from the full and perfect mandate which the Church holds in the field of education.

Every Christian child has the right to instruction in harmony with the teaching of the Church.

Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound.

Youth cannot be forearmed against sensuality by the purely natural means of sex-education.

Evil practices are the effect, not so much of ignorance as of weakness of a will exposed to dangerous occasions, and unsupported by means of grace.

The environment or conditions surrounding the child during the period of formation should correspond to the end of education, the formation of the true and perfect Christian.

Education will be effective if received in a well-ordered Christian family; efficacious if a clear and constant good example is set

by the parents and other members of the household.

Parents and those intrusted with the education of the young should be impressed with the fact that the beginning of wisdom is a holy and filial fear of God, and that respect for authority can only rest thereon.

The school by its very nature is subsidiary and complementary to the family and to the Church.

The neutral school from which religion is excluded is contrary to the fundamental principles of education.

Such a school is bound to become irreligious.

Extended and careful vigilance is necessary to safeguard inexperienced youth against impious and immoral books circulated at low prices; against exhibitionism in the cinema and falsehoods broadcast over the radio.

The true Christian is the true, finished man of character.

Perfect schools are the result not so much of good methods as of good teachers.

Teachers should be thoroughly prepared and well grounded in the matter they have to teach.

Teachers should have sincerely at heart the true good of the family and country.

WHAT EVERY CHILD SHOULD BE TAUGHT

To have a real love of God.

To know and practice the commandments or laws of God.

To obey his parents and all lawful authority.

To love his fellow-man as he loves himself.

To be kind and helpful to every human being.

To labor for the common good rather than for selfish motives.

To realize that religion helps him to be a good citizen.

To have proper respect for all rightly constituted authority.

To inspire others by his good example.

To be neat and clean going to school.

To know the correct posture for sitting and standing.

To avoid waste of any kind.

To tell the truth on every occasion.

To be honest in all his dealings.

To study diligently and perseveringly.

To grasp and assimilate everything that he studies.

To think before he answers any question.

To be polite and well mannered.

To be willing to learn from everybody.

To have an idea of responsibility.

To be a man of his word.

To see and to appreciate the beauties of nature.

To sleep from ten to twelve hours every day.

To eat regularly and prudently.

To bathe frequently.

To be particular about his appearance.

To cultivate a taste for fruit and vegetables.

To take proper care of his physical nature.

To speak clearly and distinctly.

To cultivate a love for good literature.

To love the true, the beautiful and the good.

To see in all things the wonderful handiwork of God.

Law Promulgated by Third Plenary Council of Baltimore

In 1884 the following law was promulgated by the Third Plenary Council of Baltimore:

"Near every church where there is no parochial school one shall be established within two years after the promulgation of this Council, and shall be perpetually maintained, unless the bishop for serious reasons sees fit to allow delay.

"All parents shall be bound to send their children to a parochial school, unless it is evident that such children obtain a sufficient Christian education at home, or unless they attend some other Catholic school, or unless, for sufficient cause approved by the Bishop, with proper cautions and remedies duly applied, they attend another school. It is left to the Ordinary to decide what constitutes a Catholic school."

Pronouncements of Pastoral Letter of the Hierarchy in 1919

The following are some of the pronouncements of the Pastoral Letter issued by the Hierarchy of the United States in 1919:

"The Church in our country is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems. It is supported by the voluntary contributions of Catholics who, at the same time, contribute as required by law to the maintenance of the public schools. It engages in the service of education a body of teachers who consecrate their lives to this high calling; and it prepares, without expense to the state, a considerable number of Americans to live worthily as citizens of the republic.

"Our system is based on certain convictions that grow stronger as we observe the testing of all education, not simply by calm theoretic discussion, but by the crucial experience of recent events. It should not have required the pitiless searching of war to determine the value of any theory or system, but since that rude test has been so drastically applied and with such unmistakable results, we judge it opportune to restate the principles which serve as the basis of Catholic education.

"First: The right of the child to receive education and the correlative duty of providing it are established on the fact that man has a soul created by God and endowed with capacities which need to be developed, for the good of the individual and the good of society. In its highest meaning, therefore, education is a cooperation by human agencies with the Creator for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member. Neither self-realization alone nor social service alone is the end of education, but rather these two in accordance with God's design, which gives to each of them its proportionate value. Hence it follows that education is essentially and inevitably a moral activity in the sense that it undertakes to satisfy certain claims through the fulfilment of certain obligations. This is true independently of the manner and means which constitute the actual process; and it remains true, whether recognized or disregarded in educational practice, whether this practice include the teaching of morality, or exclude it, or try to maintain a neutral position.

"Second: Since the child is endowed with physical, intellectual and moral capacities, all these must be developed harmoniously. An education that quickens the intelligence and enriches the mind with knowledge, but fails to develop the will and direct it to the practice of virtue, may produce scholars, but it cannot produce good men. The exclusion of moral training from the educative process is more dangerous in proportion to the thoroughness with which the intellectual powers are developed, because

it gives the impression that morality is of little importance, and thus sends the pupil into life with a false idea which is not easily corrected.

"Third: Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion, that is, to the knowledge of God and His law, and must cultivate a spirit of obedience to His commands. The performance, sincere and complete, of religious duties, ensures the fulfilment of other obligations.

"Fourth: Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life, and be strengthened as the mind advances to a fuller acquaintance with nature and a riper experience with the realities of human existence.

"Fifth: An education that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority and a considerateness for the rights of others which are the necessary foundations of civic virtue — more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and morality are essential to right living and to the public welfare, both should be included in the work of education. . . .

"With great wisdom our American Constitution provides that every citizen shall be free to follow the dictates of his conscience in the matter of religious belief and observance. . . . And since education is so powerful an agency for the preservation of religion, equal freedom should be secured to both. This is the more needful where the State refuses religious instruction any place in its schools. To compel the attendance of all children at these schools would be practically equivalent to an invasion of the rights of conscience, in respect of those parents who believe that religion forms a necessary part of education.

"Our Catholic schools are not established and maintained with any idea of holding our children apart from the general body and spirit of American citizenship. They are simply the concrete form in which we exercise our rights as free citizens, in conformity with the dictates of conscience. Their very existence is a great moral fact in American life. For while they aim, openly and avowedly, to preserve our Catholic faith, they offer to all people an example of the use of freedom for the advancement of morality and religion."

History of Catholic Education in the United States

The Catholic faith and Catholic education were first brought to America by Spanish and French settlers and by English colonists in Maryland. By the end of the sixteenth century Franciscan missionaries had begun educational work in Florida; in 1606 a classical school was established at St. Augustine. Soon after Franciscan schools for Indians and Spanish were founded in the Southwest, in Arizona, New Mexico and Texas. In Maine French Capuchins were teaching the Indians before 1640. In Maryland the Jesuits established a grammar school in 1640, a college at Newton in 1677, antedated only by Harvard, and a classical school at Bohemia Manor in 1744. About this time they extended their labors into Pennsylvania and the "mother of all the parochial schools in the English-speaking colonies," St. Mary's, was founded by the Jesuits at Philadelphia in 1782. Among those who zealously promoted education in Maryland and Pennsylvania were Archbishop Carroll, Archbishop Neale, the Jesuits, Frs. White, Wapeler, Schneider, Farmer, Ritter and Molyneux, and the Sulpician, Fr. Gallitzin.

The first missionaries on the

California peninsula (Lower California) were Franciscans; forced to leave because of adverse circumstances, they were succeeded by the Jesuits. Likewise the Franciscans were the first to teach in what is now California proper. Notable among the Franciscans in California were Frs. Junipero Serra and Francis Lazuen. In Detroit, soon after its founding in 1703, the Franciscans and Jesuits taught successively. There were schools in Mackinaw, Mich., and Kaskaskia, Ill., before 1720, and by the end of the eighteenth century a complete system of Catholic schools was developing in Detroit. The Sulpician, Fr. Gabriel Richard, was particularly zealous in his labors in the cause of education and he was one of the founders in 1817 of the University of Michigan, of which he and the Rev. John Monteith were the entire faculty.

About 1780 there were French schools further west, at Vincennes and St. Louis. In the Middle West Fr. Gibault labored earnestly. Catholics established the first school in Kentucky, where Frs. Nerinckx and Badin were notable for their zeal. The first free school in the District of Columbia was founded by Catholics. The first parish school in New York City was St. Peter's Free School established in 1800.

The first convent of nuns in the United States was founded in New Orleans in 1727 by Ursulines from France. There they established a school, orphan asylum and hospital. Georgetown Convent, in the District of Columbia, was founded in 1799 by the Visitation Nuns, who had schools as far away as Illinois and Alabama by 1833. The Sisters of Charity of Emmitsburg, Md., were founded in 1808 and spread rapidly in all directions, operating 58 schools and asylums in 1850. In Kentucky the Sisters of Loretto were founded in 1812, the Sisters of Charity of Nazareth in 1813, and soon after a community of Dominicans was established there. The Religious of the Sacred Heart under Blessed Philippine-Rose Duchesne came to New Orleans in 1818 and later settled at St. Charles, Mo. The Sisters of Mercy opened a school in Chicago in 1846.

The Franciscan Sisters labored particularly in the Middle West, the Sisters of the Holy Cross in Indiana, the School Sisters of Notre Dame in the East, and the Sisters of the Holy Names in Washington and Oregon. Other teaching orders of nuns are various branches of the Sisters of Charity, the Sisters of St. Joseph of Carondelet who labored early in Missouri, the Sisters of Providence, of Notre Dame de Namur, of the Immaculate Heart of Mary, of St. Joseph, of Loretto, of the Precious Blood, of the Divine Compassion, of the Incarnate Word, of the Sacred Heart of Mary, of the Holy Child Jesus, of Notre Dame, Benedictine Sisters, and Sisters of the Blessed Sacrament caring exclusively for the Indians and Negroes.

Today Catholic education in the United States is a monument to these holy women. Notable names are many, among them Mothers Seton, Spalding, Angela, Guerin, Fournier, Clarke, Warde, Drexel, Duchesne.

Secondary schools for boys were founded by the Brothers of the Christian Schools, Xaverian Brothers and Brothers of the Holy Cross as well as by the Jesuits, Dominicans, Franciscans, Benedictines and other teaching orders. The nuns conducted academies for girls. And in the late nineteenth century secondary education flourished.

The oldest Catholic university in the United States is Georgetown, founded in 1789. St. Louis was founded in 1828 and the Catholic University at Washington in 1889. St. Mary's Seminary, founded in 1791, is the oldest seminary for priests. Now there are over 300 colleges and seminaries for men.

College education for women came later. St. Elizabeth's College, Convent Station, N. J., founded 1899, is the oldest Catholic college for women. There are now 100 such colleges in the United States.

Legal Status of Catholic Education

Schools established and administered by private corporations or individuals are legally separate from the public school system though subject to regulation by civil authority. Their right to exist, free from unreasonable interference, is generally recognized and expressly confirmed in several important law cases. Public funds cannot be used to support denominational schools, but such schools are not taxed.

Education is compulsory in all states and the period of attendance is the same for private as for public schools. In some states inspection and supervision of private schools and their approval for compulsory education purposes is required. The general curriculum is regulated by law in most states, as are the teaching of civics and the Constitution and the use of the English language.

Bible Reading and Religious Instruction in Public Schools

Bible reading in the public schools and the religious instruction of public school pupils is obligatory or specifically permitted in some states. In at least twenty-eight states school time is actually being used for religious instruction. Week-day religion classes for Catholic public school children have been provided in some forty dioceses. In some twenty dioceses religious vacation schools are held for public school children, from four to six weeks in the summertime under the supervision of the Catholic Sisterhoods, Catholic teachers in the public schools and organizations such as the Catholic Instruction League and the Confraternity of Christian Doctrine.

A Federal Department of Education

For more than a decade agitation has been rife in the United States both in favor of and in opposition to a Federal Department of Education. Proponents of the proposed plan make a point of standardization and look to an increase of appropriations for general and specific purposes through the medium of a special organization. Opponents of such an establishment point out the inherent unconstitutionality of such a step which, they argue, would encroach upon the administration of the several states and would gradually assume to itself powers which even its proponents are unwilling now to concede to it. Catholic educators everywhere have opposed the erection of the department.

The original proposal was the Smith-Towner bill in 1918, which provided for federal aid to the states and wide federal powers of interference in local education. Private universities, state colleges, etc., opposed the measure, causing various amendments to be added to it. The National Education Association favored it. The Reed-Curtis bill was a modified proposal but also undesirable. According to Archbishop Hanna: "The Reed-Curtis bill would establish an educational bureaucracy in Washington, as well as a great politico-educational machine, with all its attendant evils.... What education needs is local stimulation and local support. It does not need, and should not have, federal control."

In 1929 President Hoover appointed the Advisory Committee on Education to study the relation of the Federal Government to education in the various states. In 1932 the Advisory Committee submitted a majority report to the Secretary of the Interior recommending a Department of Education so constituted as to be a national clearing-house for information. The principle of local control of the schools was upheld nevertheless. Drs. Pace and Johnson, the two Roman Catholic members of the Advisory Committee, submitted a minority report opposing the erection of a Federal Department.

Federal Aid and State Aid

The Advisory Committee on Education, created by President Roosevelt in 1936 to study the relation of the Federal Government to the support of education in the United States, made its report in Feb., 1938, after two years' intensive study. The Committee advocated continuance of federal subsidies now being made and recommended new grants of $72,000,000 increasing to $199,000,000 by the year 1944-45, to be divided among 6 major funds: (1) general aid fund for the current operating and maintenance expenses of elementary and secondary schools; (2) preparation of teachers and other educational personnel; (3) construction of school buildings; (4) improved administration of state departments of education; (5) civic, general and vocational part-time adult educational activities; (6) rural library service. A recanvass in 5 years was recommended.

According to Dr. George Johnson, director of the Department of Education of the N. C. W. C., and a member of the Committee, there are large areas in the United States which cannot support a decent system of schools and unless federal aid be granted great numbers of children will lack adequate education. The report would distribute money on the basis of need and would strictly maintain local control. Also "in view of the fact that non-public schools are saving the nation such great sums of money, the Committee recommends that where federal aid is used for such incidental services as the provision of reading materials, the transportation of pupils, the care of health, and scholarships, it shall be made available to all the children of the nation whether they are in public schools or not."

The Harrison-Black-Fletcher Bill of 1937 ignored this issue as did the Thomas Bill of 1939. On April 7, 1941, Senators Thomas and Harrison introduced Senate Bill 1313, entitled "A bill to strengthen the national defense and promote the general welfare through the appropriation of funds to assist the States and Territories in meeting financial emergencies in education and in reducing inequalities of educational opportunities."

On April 29, 1941, Dr. George Johnson, directed by the Administrative Committee of Bishops of the N. C. W. C., addressed a letter to Senator Thomas, Chairman of the Committee on Education and Labor, expressing their opposition to the bill in its present form. The letter pointed out that it would introduce the principle of permanent federal aid to education involving a degree of federal supervision and control that may eventually "destroy that local autonomy which to date has kept our schools free."

Dr. Johnson declared that religious freedom means not only freedom of religious worship but to provide means of education that accord with the dictates of conscience. But, "government makes it impossible for citizens to exercise their right of free choice in matters educational by creating, as the defense program does in many areas, a situation in which it is impossible for Catholic children depending solely on the meager resources of their parents to obtain a Catholic education."

Participation by Catholic children in state educational expenditures is limited to: free bus transportation, provided by law in Illinois, Indiana, Iowa, Kansas, Maryland, Massachusetts, Michigan, Missouri, New Hampshire, New Jersey, New York, Oklahoma, Oregon, Washington; textbooks supplied in Kansas, Louisiana, Mississippi, New Mexico, Oregon and West Virginia.

Organization of the Catholic School System

The Catholic school system includes five classes of institutions: parochial or elementary, secondary, normal, seminary and university. Institutions in the seminary division are of two classes, preparatory and major. A national summary follows:

CATHOLIC EDUCATIONAL INSTITUTIONS IN 1938

(Compiled in 1940 by the Department of Education of the N. C. W. C.)

	No. of Schools	Instructors			Students			
		Religious	*Lay*	*Total*	*Male*	*Female*	*Unclassified*	*Total*
Seminaries								
Major	94	1,061	21	1,082	8,160	—	—	8,160
Preparatory	81	1,077	74	1,151	9,568	—	—	9,568
Universities and Colleges								
Universities	22	1,586	3,746	5,332	45,961	25,870	—	71,831
Men's Colleges	54	1,383	1,014	2,397	21,993	8,013	—	30,006
Women's Colleges	111	3,062	1,099	4,161	377	41,403	—	41,780
Diocesan Teachers' Colleges	5	182	24	206	37	2,028	—	2,065
Normal Schools	37	799	129	928	320	7,439	—	7,759
Secondary Schools	2,164	16,406	3,087	19,493	148,919	196,299	—	345,218
Elementary Schools	7,916	56,192	3,509	59,701	947,076	948,166	190,829	2,086,071
Total	10,484	81,748	12,703	94,451	1,182,411	1,229,218	190,829	2,602,458

PREPARATORY SEMINARIES IN THE UNITED STATES

(Compiled from the N. C. W. C. Directory of Preparatory Seminaries)

Alabama

St. Bernard's Seminary, St. Bernard. Order of St. Benedict.

California

Holy Redeemer College, Oakland. Congregation of the Most Holy Redeemer.

Maryknoll Junior Seminary, Mountain View, Catholic Foreign Mission Society of America.

Sacred Heart Novitiate, Los Gatos. Society of Jesus.

St. Joseph's Seminary, Mountain View. Priests of St. Sulpice.

Claretian College, Walnut. Claretian Fathers.

Los Angeles College, Los Angeles. Congregation of the Mission.

St. Anthony's Seminary, Santa Barbara. Order of Friars Minor.

St. Joseph's Preparatory Seminary, Santa Cruz. Oblates of St. Joseph.

Salesian House of Studies, Richmond. Salesian Fathers.

Connecticut

Holy Ghost Novitiate, Ridgefield. Congregation of the Holy Ghost.

La Salette Missionary College, Hartford. La Salette Missionary Fathers.

St. Thomas Preparatory Seminary, Bloomfield. Secular Clergy.

District of Columbia

St. Joseph's Seminary, Brookland. St. Joseph Society of the Sacred Heart.

Florida

St. Leo Abbey Scholasticate, St. Leo. Order of St. Benedict.

Illinois

St. Joseph's College, Hinsdale. Order of Friars Minor.

St. Jude Seminary, Momence, Claretian Fathers.

St. Mary's Mission House, Techny. Society of the Divine Word.

Quigley Preparatory Seminary, Chicago. Secular Clergy.

St. Henry's Preparatory Seminary, Belleville. Oblates of Mary Immaculate.

Sacred Heart Apostolic School, Geneva. Missionaries of the Sacred Heart.

La Salette Calvary, Olivet. La Salette Missionary Fathers.

Indiana

Holy Cross Seminary, Notre Dame. Congregation of the Holy Cross.

Divine Heart Mission House, Donaldson. Society of the Priests of the Sacred Heart.

St. Francis Pro-Seminary, Floyds Knobs. Friars Minor Conventuals.

St. Meinrad's Seminary, St. Meinrad. Order of St. Benedict.

Iowa

St. Paul's Mission House, Epworth. Society of the Divine Word.

La Salette Seminary, Milford. La Salette Missionary Fathers.

Kansas

St. Benedict's Seminary, Atchison. Order of St. Benedict.

Kentucky

St. Mary's College, St. Mary. Congregation of the Resurrection.

Louisiana

St. Joseph's Seminary, St. Benedict. Order of St Benedict.

St. Charles College, Grand Coteau. Society of Jesus.

Maryland

Paulist Juniorate, Baltimore. Missionary Society of St. Paul the Apostle.

St. Charles College, Catonsville. Society of St. Sulpice.

Massachusetts

Maryvale Seminary, Bedford. Society of Mary.

Seminary of Our Lady of Holy Cross, N. Easton. Congregation of the Holy Cross.

St. Francis Xavier Mission House, Island Creek. Society of the Divine Word.

St. Stanislaus Novitiate, West Stockbridge. Society of Jesus.

College of Liberal Arts, Lenox. Society of Jesus.

Seminary of St. Francis of Assisi, Lowell. Order of Friars Minor.

Stigmatine Juniorate, Waltham. Stigmatine Fathers.

Michigan

St. Benedict's Novitiate, Brighton. Missionaries of Marianhill.

St. Mary's Junior College, Orchard Lake. Secular Clergy.

Sacred Heart Seminary, Detroit. Secular Clergy.

St. Joseph's Seminary, Grand Rapids. Secular Clergy.

Minnesota

Nazareth Hall, Lake Johanna. Secular Clergy.

Crosier Seminary, Onamia. Crosier Fathers.

St. John's Seminary, Collegeville. Order of St. Benedict.

Mississippi

St. Augustine's Seminary, Bay St. Louis. Society of the Divine Word.

Missouri

Passionist Preparatory Seminary, St. Louis. Congregation of the Passion.

St. Joseph's College, Kirkwood. Congregation of the Most Holy Redeemer.

St. Louis Preparatory Seminary, Webster Groves. Secular Clergy, under instruction of Vincentian Fathers.

St. Stanislaus Seminary, Florissant. Society of Jesus.

St. Vincent's Preparatory Seminary, Cape Girardeau. Congregation of the Mission.

New Hampshire

La Salette Seminary, Enfield. La Salette Missionary Fathers.

St. Joseph's Juniorate, Colebrook. Oblates of Mary Immaculate.

New Jersey

Don Bosco Seminary, Newton. Salesian Congregation.

St. Joseph's College, Princeton. Congregation of the Mission.

Benedictine Mission Seminary, Newton. Benedictine Fathers.

New York

Augustinian Preparatory Seminary, Staten Island. Augustinian Fathers.

Cathedral College, New York. Secular Clergy.

Epiphany Apostolic College, Newburgh. St. Joseph Society of the Sacred Heart.

Eymard Seminary, Suffern. Fathers of the Blessed Sacrament.

St. Albert's Preparatory Seminary, Middletown. Order of Calced Carmelites.

St. Andrew-on-Hudson Seminary, Poughkeepsie. Society of Jesus.

St. John's Preparatory Seminary, Garrison. Society of the Atonement.

St. Joseph's Seraphic Seminary, Callicoon. Order of Friars Minor.

Seraphic Seminary of Mary Immaculate, Garrison. Friars Minor Capuchin.

St. Anthony's Seraphic Seminary, Catskill. Order of Friars Minor.

Cathedral College of the Immaculate Conception, Brooklyn. Secular Clergy.

Holy Angels Collegiate Institute, Buffalo. Missionary Oblates of Mary Immaculate.

Holy Cross Preparatory Seminary, Dunkirk. Congregation of the Passion.

St. Columban's Preparatory Seminary, Silver Creek. Chinese Mission Society of St. Columban.

St. Ignatius House of Studies. Manhasset, L. I. Society of Jesus.

The Little Seminary of St. Joseph and the Little Flower, Buffalo. Secular Clergy.

Wadhams Hall Preparatory Seminary, Ogdensburg. Secular Clergy.

St. Andrew's Seminary, Rochester. Secular Clergy.

St. Francis College, Staten Island. Friars Minor Conventuals.

Ohio

Holy Cross Monastery, Cincinnati. Congregation of the Passion.

Milford Novitiate of the Sacred Heart, Milford. Society of Jesus.

St. Francis Seminary, Cincinnati. Order of Friars Minor.

St. Gregory's Seminary, Cincinnati. Secular Clergy.

Brunnerdale Seminary, Canton. Society of the Precious Blood.

St. Charles Borromeo Seminary, Columbus. Secular Clergy.

The Pontifical College Josephinum, Worthington. Secular Clergy.

Oregon

Mt. Angel College and Seminary, St. Benedict. Order of St. Benedict.

Pennsylvania

Holy Ghost Apostolic College, Cornwells Heights. Society of the Holy Ghost.

St. Mary's Manor and Apostolic School, South Langhorne. Society of Mary.

Theological Seminary of St. Charles Borromeo, Philadelphia. Secular Clergy.

St. Francis Seminary, Loretto. Third Order Regular of St. Francis.

Sacred Heart Mission House, Girard. Society of the Divine Word.

St. Mary's College, North East. Order of the Most Holy Redeemer.

St. Fidelis Seminary, Herman. Friars Minor Capuchin.

Maryknoll Preparatory College, Clarks Summit. Catholic Foreign Mission Society of America.

Texas

St. Anthony's Apostolic School, San Antonio. Oblate Fathers.

St. John's Seminary, San Antonio. Secular Clergy.

St. Mary's Seminary, La Porte. Secular Clergy.

Washington

St. Edward's Seminary, Seattle. Society of St. Sulpice.

Wisconsin

St. Augustine Abbey, Madison. Premonstratensian Fathers.

St. Bonaventure Minor Seminary, Sturtevant. Order of Friars Minor.

College of Our Lady-Holy-Hill, Holy Hill. Discalced Carmelites.

Seminary of St. Francis de Sales, St. Francis. Secular Clergy.

St. Lawrence Preparatory Seminary, Mt. Calvary. Friars Minor Capuchin.

Salvatorian Seminary, St. Nazianz. Society of the Divine Saviour.

Pallottine College, Milwaukee. Pious Society of Missions.

Holy Ghost Mission House, East Troy. Society of the Divine Word.

MAJOR SEMINARIES IN THE UNITED STATES

(Compiled from the N. C. W. C. Directory of Major Seminaries)

Alabama

St. Bernard's Seminary, St. Bernard. Order of St. Benedict.

Arkansas

New Subiaco Abbey and Seminary, Subiaco. Order of St. Benedict.

St. John's Seminary, Little Rock. Secular Clergy.

California

Alma College, Alma. Society of Jesus.

St. Albert's College, Oakland. Order of Preachers.

Franciscan Monastery and Seminary, Oakland. Order of Friars Minor.

St. Patrick's Seminary, Menlo Park. Priests of St. Sulpice.

Dominguez Seminary, Compton. Missionary Sons of the Immaculate Heart of Mary.

Franciscan Theological Seminary, Santa Barbara. Order of Friars Minor.

St. John's Major Seminary, Los Angeles. Vincentian Fathers.

Colorado

St. Thomas Theological Seminary, Denver. Congregation of the Mission.

Connecticut

St. Mary's Seminary, Norwalk. Congregation of the Holy Ghost and the Immaculate Heart of Mary.

District of Columbia

Apostolic Mission House, Brookland. Catholic Missionary Union.

Atonement Seminary of the Holy Ghost, Brookland. Friars of the Atonement.

Augustinian College, Brookland. Hermits of St. Augustine.

College of Our Lady of Mount Carmel. Discalced Carmelites.

De Sales Hall, Washington. Oblates of St. Francis de Sales.

Dominican College of the Immaculate Conception, Washington. Order of Preachers.

Holy Cross College, Brookland. Congregation of the Holy Cross.

Holy Name College, Brookland. Order of Friars Minor.

Marist College, Brookland. Society of Mary.

Oblate Scholasticate, Brookland. Oblates of Mary Immaculate.

Pallotine House of Studies, Washington. Pious Society of Missions.

St. Bonaventure's Convent, Washington. Friars Minor Conventuals.

St. Francis Capuchin College, Brookland. Capuchin Friars Minor.

St. Joseph's Seminary, Brookland. St. Joseph Society of the Sacred Heart.

St. Paul's College, Brookland. Missionary Society of St. Paul the Apostle.

Salvatorian Scholasticate, Brookland. Society of the Divine Saviour.

Sulpician Seminary, Brookland. Priests of St. Sulpice.

Viatorian Seminary, Brookland. Clerics of St. Viator.

Florida

St. Leo Abbey Scholasticate. St. Leo. Order of St. Benedict.

Illinois

Dominican College of St. Thomas Aquinas, River Forest. Order of Preachers.

St. Mary's Seminary, Lemont. Order of Friars Minor.

Immaculate Conception Monastery, Chicago. Congregation of the Passion.

Mater Dolorosa Seminary, Hillside. Servite Fathers.

St. Mary-of-the-Lake Seminary, Mundelein. Diocesan Priests and Jesuits.

St. Mary's Mission House, Techny. Society of the Divine Word.

St. Procopius Seminary, Lisle. Order of St. Benedict.

St. Bede's Abbey Seminary, Peru. Order of St. Benedict.

St. Joseph's Seminary, Teutopolis. Order of Friars Minor.

Marian Hills Seminary, Hinsdale. Marian Fathers.

Indiana

Moreau Seminary, Notre Dame. Holy Cross Congregation.

Holy Family Theological Seminary, Oldenburg. Order of Friars Minor.

St. Meinrad's Seminary, St. Meinrad. Order of St. Benedict.

Iowa

St. Gabriel's Monastery, Des Moines. Congregation of the Passion.

Kansas

St. Fidelis Monastery, Victoria. Friars Minor Capuchin.

St. Benedict's Abbey, Atchison. Order of St. Benedict.

St. Francis Retreat, St. Paul. Congregation of the Passion.

St. Mary's College, St. Marys. Society of Jesus.

St. Augustine's Mission Seminary, Kansas City. Recollect Augustinian Fathers.

Louisiana

Notre Dame Seminary, New Orleans. Society of Mary.

Rosaryville Theological Seminary, Ponchatoula. Order of Preachers.

Maryland

St. Joseph's Passionist Monastery, Baltimore. Congregation of the Passion.

St. Mary's Seminary, Baltimore. Priests of St. Sulpice.

SS. Peter and Paul Monastery, Cumberland. Friars Minor Capuchin.

Mt. St. Mary's Seminary, Emmitsburg. Secular Clergy.

Woodstock College of Baltimore County, Woodstock. Society of Jesus.

Massachusetts

St. Gabriel's Monastery, Brighton. Congregation of the Passion.

St. John's Boston Ecclesiastical Seminary, Brighton. Secular Clergy.

Stigmatine Seminary, Waltham. Stigmatine Fathers.

Oblate Scholasticate of St. Eugene, Natick. Oblates of Mary Immaculate.

Weston College of the Holy Spirit, Weston. Society of Jesus.

St. Hyacinth's Seminary, Granby. Franciscan Fathers.

Michigan

Monastery of St. Paul of the Cross, Detroit. Congregation of the Passion.

SS. Cyril and Methodius Seminary, Orchard Lake. Secular Clergy.

Sacred Heart Seminary, Detroit. Secular Clergy.

Minnesota

St. Paul Seminary, St. Paul. Secular Clergy.

St. John's Seminary, Collegeville. Order of St. Benedict.

Mississippi

St. Augustine's Seminary, Bay St. Louis. Society of the Divine Word.

Missouri

St. Louis Roman Catholic Theological Seminary, St. Louis. Secular Clergy, under instruction of Vincentian Fathers.

St. Mary's Seminary, Perryville. Congregation of the Mission.

Nebraska

St. Columban's Seminary, St. Columbans. Chinese Mission Society.

Immaculate Conception Seminary, Hastings. Canons Regular of the Holy Cross.

New Jersey

Immaculate Conception Seminary, Darlington, Ramsey P. O. Secular Clergy.

St. Michael's Monastery, Union City. Congregation of the Passion.

St. Anthony's Monastery, Butler. Order of Friars Minor.

Don Bosco Seminary. Newton. Salesian Congregation.

New Mexico

Montezuma Seminary. Las Vegas. Mexican National Seminary in the United States. Society of Jesus.

New York

Maryknoll Seminary Maryknoll P. O. Catholic Foreign Mission Society of America.

Oblate House of Philosophy, Newburgh. Oblates of Mary Immaculate.

Redemptorist House of Studies, Esopus. Congregation of the Most Holy Redeemer.

St. Joseph's Seminary, Yonkers. Secular Clergy.

La Salette Seminary, Altamont. Missionaries of La Salette.

St. Anthony-on-Hudson, Rensselaer. Friars Minor Conventuals.

Monastery of the Immaculate Conception, Jamaica, L. I. Congregation of the Passion.

Seminary of the Immaculate Conception, Huntington, L. I. Secular Clergy.

St. Bonaventure's Seminary, St. Bonaventure. Order of Friars Minor.

Seminary of Our Lady of the Angels, Niagara Falls. Congregation of the Mission.

St. Stephen's Monastery, Croghan. Order of Friars Minor.

St. Bernard's Seminary, Rochester. Secular Clergy.

St. Mary's Monastery, Dunkirk. Congregation of the Passion.

North Carolina

Belmont Abbey Seminary, Belmont. Order of St. Benedict.

Ohio

Mt. St. Mary's Seminary, Norwood. Secular Clergy.

St. Charles Seminary, Carthagena. Society of the Precious Blood.

Seminary of Our Lady of the Lake, Cleveland. Secular Clergy.

Our Lady of Angels Seminary, Cleveland. Order of Friars Minor.

Pontifical College Josephinum, Columbus. Secular Clergy.

St. Joseph's Seminary, Cleveland. Fathers of the Blessed Sacrament.

St. Joseph's Priory, Somerset. Order of Preachers.

Sacred Heart Seminary, Shelby. Missionaries of the Sacred Heart.

Our Lady of Consolation Seminary, Carey. Friars Minor Conventuals.

Oregon

Mt. Angel College and Seminary, St. Benedict. Order of St. Benedict.

Pennsylvania

Augustinian Scholasticate, Villanova. Augustinian Fathers.

St. Vincent's Seminary, Philadelphia. Congregation of the Mission.

Theological Seminary of St. Charles Borromeo, Philadelphia. Secular Clergy.

St. Francis Seminary, Loretto. Third Order Regular of St. Francis.

St. Paul's Monastery, Pittsburgh. Congregation of the Passion.

St. Vincent's Seminary, Latrobe. Order of St. Benedict.

St. Ann's Passionist Monastery, Scranton. Congregation of the Passion.

South Dakota

St. Bernard's Seminary, Sioux Falls. Missionaries of Marianhill.

Texas

Scotus College, Hebbronville. Order of Friars Minor.

St. Mary's Seminary, La Porte Secular Clergy.

De Mazenod Scholasticate, San Antonio. Oblates of Mary Immaculate.

St. John's Seminary, San Antonio. Secular Clergy.

Washington

Mt. St. Michael's Scholasticate, Hillyard. Society of Jesus.

St. Edward's Seminary, Seattle. Society of St. Sulpice.

Wisconsin

St. Francis Monastery, Burlington. Order of Friars Minor.

Seminary of St. Francis de Sales, St. Francis. Secular Clergy.

Immaculate Conception Seminary, Oconomowoc. Redemptorist Fathers.

Monastery of Mt. St. Philip, Granville. Servite Fathers.

Sacred Heart Monastery and Scholasticate, Hales Corner. Priests of the Sacred Heart.

St. Mary of the Angels Theological Seminary, Green Bay. Order of Friars Minor.

St. Norbert Abbey, West De Pere. Premonstratensian Fathers.

St. Anthony's Clericate, Marathon. Friars Minor Capuchin.

Carmelite Monastery and Novitiate, Holy Hill. Discalced Carmelites.

U. S. CATHOLIC COLLEGES AND UNIVERSITIES FOR MEN

Alabama

St. Bernard College — St. Bernard. Benedictine Fathers. Founded 1892. Accredited. Junior College, High School, Philosophy, Theology, for Benedictines only.

Spring Hill College — Spring Hill. Jesuit Fathers. Founded 1830. Accredited. Arts and Sciences, Education, Engineering, Pre-medical.

Arkansas

Little Rock College — Little Rock. Secular Clergy. Founded 1908. Accredited. Arts and Sciences, Pre-medical, Pre-legal, Pre-dental, Engineering, Education, Commercial Science.

Subiaco College — Subiaco. Benedictine Fathers. Arts and Sciences.

California

Loyola University — Los Angeles. Jesuit Fathers. Founded 1865. Arts and Sciences, Law, Commerce, Radio.

St. Mary's College — St. Mary's College. Christian Brothers. Founded 1863. Accredited. Arts and Letters, Science, Business Administration.

San Francisco, University of — San Francisco. Jesuit Fathers. Founded 1855. Accredited. Arts and Sciences, Law, Business Administration.

Santa Clara, University of — Santa Clara. Jesuit Fathers. Founded 1851. Accredited. Liberal Arts, Business Administration, Engineering, Law.

Colorado

Regis College — Denver. Jesuit Fathers. Founded 1888. Accredited. Arts and Sciences, Pre-medical, Pre-engineering, Pre-legal, Predental.

Connecticut

Marianapolis College — Thompson. Marian Fathers. Arts and Sciences.

District of Columbia

Catholic University of America — Washington. Hierarchy of the United States. Founded 1889. Accredited. College of Arts and Sciences, Graduate School of Arts and Sciences, Engineering and Architecture, Law, Canon Law, Sacred Sciences, Scholastic Philosophy, Social Work, Summer Sessions.

Georgetown University — Washington. Jesuit Fathers. Founded 1789. Accredited. Arts and Sciences, Medicine, Law, Dentistry, Nursing, Foreign Service.

Illinois

De Paul University — Chicago. Vincentian Fathers. Founded 1898. Accredited. Arts and Sciences, Law, Commerce, Music, Drama, Nursing, Summer School, Extension, Home Study, Graduate School.

Loyola University — Chicago. Jesuit Fathers. Founded 1870. Accredited. Arts and Sciences, Commerce, Dentistry, Graduate School, Home Study, Law, Medicine, Nursing, Social Work, Summer School.

Quincy College — Quincy. Franciscan Fathers. Founded 1860. Classical, Pre-medical, Pre-dental, Pre-legal, Journalism, Commerce, Business Administration, Teacher Training, Engineering, Music.

St. Bede College — Peru. Benedictine Fathers. Founded 1890. Accredited. Arts and Sciences.

St. Procopius College—Lisle. Benedictine Fathers. Founded 1890. Accredited. Arts and Sciences.

Indiana

Notre Dame, University of — Notre Dame. Holy Cross Fathers. Founded 1842. Accredited. Arts and Letters, Science, Law, Engineering, Commerce, Graduate School, Summer School.

St. Joseph's College — Collegeville. Society of the Precious Blood. Founded 1891. Accredited.

Iowa

Loras College (formerly Columbia College) — Dubuque. Secular Clergy. Founded 1873. Accredited. Arts and Sciences, Music, Pre-commerce, Pre-legal, Pre-medical, Engineering, Summer School.

Dowling College — Des Moines. Secular Clergy. Junior College for men and women.

St. Ambrose College — Davenport. Secular Clergy. Founded 1882. Accredited. Languages, Philosophy, Sciences, Commerce, Education, Summer School.

Trinity College — Sioux City. Society of Mary. Founded 1913. Accredited. Arts and Sciences.

Kansas

St. Benedict's College — Atchison. Benedictine Fathers. Founded 1858. Accredited. Liberal Arts, Theology, Music, Journalism.

St. Joseph's College — Hays. Capuchin Fathers. Founded 1908. Junior College. Military Junior and Senior High School.

Louisiana

Loyola University — New Orleans. Jesuit Fathers. Founded 1849. Accredited. Arts and Sciences, Dentistry, Law, Pharmacy, Music, Education, Sociology, Summer School.

Maryland

Loyola College — Baltimore. Jesuit Fathers. Founded 1852. Accredited. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal.

Mt. St. Mary's College — Emmitsburg. Secular Clergy. Founded 1808. Accredited. Arts and Sciences.

Massachusetts

Assumption College — Worcester. Assumptionist Fathers. Founded 1904. Liberal Arts.

Boston College — Boston. Jesuit Fathers. Founded 1863. Accredited. Arts and Sciences, Law, Social Work, Junior College, Graduate School, Extension, Summer School.

Holy Cross College — Worcester. Jesuit Fathers. Founded 1843. Affiliated. Arts and Sciences, Pre-medical.

Michigan

Detroit, University of — Detroit. Jesuit Fathers. Founded 1877. Accredited. Arts and Sciences, Law, Commerce, Finance, Engineering, Dentistry, Summer School, Graduate School.

Jordan College — Menominee. Society of the Divine Saviour.

Founded 1932. Liberal Arts, Science, Philosophy, Summer School.

St. Mary's College — Orchard Lake. Secular Clergy. Founded 1910. Arts and Sciences, Philosophy, Summer School.

Minnesota

St. John's University—Collegeville. Benedictine Fathers. Founded 1857. Accredited. Arts and Sciences, Social Study, Theology, College Preparatory School.

St. Mary's College — Winona. Brothers of the Christian Schools. Founded 1912. Accredited. Arts and Sciences, Pre-medical, Predental, Pre-legal, Commerce, Engineering.

St. Thomas, College of — St. Paul. Secular Clergy. Founded 1885. Accredited. Science, Literature, Arts, Physical Education.

Missouri

Conception Junior College — Conception. Benedictine Fathers. Founded 1883. Accredited. Arts and Sciences.

Rockhurst College — Kansas City. Jesuit Fathers. Founded 1914. Accredited. Arts and Sciences, Premedical, Pre-legal.

St. Louis University — St. Louis. Jesuit Fathers. Founded 1818. Accredited. Arts and Sciences, Philosophy and Science, Medicine, Law, Commerce and Finance, Dentistry, Divinity, Education, Social Service, Nursing, Summer School, Graduate School, General College.

Montana

Carroll College — Helena. Secular Clergy. Founded 1910. Accredited. Liberal Arts.

Nebraska

Creighton University — Omaha. Jesuit Fathers. Founded 1878, Accredited. Arts and Sciences. Commerce and Finance, Dentistry, Journalism, Law, Medicine, Nursing, Pharmacy, Graduate School, Summer School.

New Hampshire

St. Anselm's College — Manchester. Benedictine Fathers. Founded 1889. Accredited. Arts and Sciences, Summer School.

New Jersey

Seton Hall College—South Orange. Secular Clergy. Founded 1856. Accredited. Arts and Sciences.

St. Peter's College — Jersey City. Jesuit Fathers. Founded 1878. Refounded 1930. Arts and Sciences, Commerce and Finance.

New York

Canisius College — Buffalo. Jesuit Fathers. Founded 1870. Accredited. Arts and Sciences, General Sciences, Pre-medical, Pre-legal, Extension, Business Administration, Summer School.

Fordham University — New York. Jesuit Fathers. Founded 1841. Accredited. Arts and Sciences, Graduate School, Law, Education, Pharmacy, Business Administration, Social Service, Summer School.

Iona College — New Rochelle. Christian Brothers of Ireland. Founded 1940.

Manhattan College — New York. Christian Brothers. Founded 1853. Accredited. Arts, Engineering, Business Administration, Sciences, Physical Education.

Niagara University—Niagara Falls. Vincentian Fathers. Founded 1856. Accredited. Arts and Sciences, Business, Education, Theology, Graduate School, Summer School.

St. Bonaventure's College — St. Bonaventure. Franciscan Fathers. Founded 1859. Accredited. Arts and Sciences, Education, Commerce and Finance, Pre-medical, Pre-dental, Music, Languages, Philosophy, Sociology, Business Administration, Commercial Law, Radio, Petroleum Chemistry, Extension, Summer School.

St. Francis College — Brooklyn. Franciscan Brothers. Founded 1858. Accredited. Arts and Sciences, Pre-legal, Pre-medical.

St. John's University — Brooklyn. Vincentian Fathers. Founded 1870. Accredited. Arts and Sciences, Law, Pharmacy, Commerce, Social Action, Teachers' College, Graduate School, Summer School.

Siena College (formerly an extension division of St. Bonaventure College) — Loudonville. Franciscan Fathers. Founded 1937. Arts and Sciences, Business Administration, Pre-dental, Pre-medical, Pre-legal.

North Carolina

Belmont Abbey Junior College — Belmont. Benedictine Fathers. Founded 1878. Arts and Sciences, Pre-medical, Pre-law.

Ohio

Dayton, University of — Dayton. Society of Mary. Founded 1850. Accredited. Arts and Sciences, Normal, Engineering, Reserve Officers Training Corps, Summer School.

De Sales College — Toledo. Diocesan College. Founded 1936. Arts and Sciences, Education, Summer School.

John Carroll University — Cleveland. Jesuit Fathers. Founded 1886. Accredited. Arts and Sciences, Philosophy, Business Administration.

Xavier University — Cincinnati. Jesuit Fathers. Founded 1831. Accredited. Liberal Arts and Sciences, Commerce and Finance, Summer School.

Oklahoma

St. Gregory's College — Shawnee. Benedictine Fathers. Founded 1915. Accredited. Junior College: Arts and Sciences.

Oregon

Mt. Angel College — St. Benedict. Benedictine Fathers. Founded 1887. Accredited. Arts and Sciences, Commerce, Pre-engineering, Journalism, Pre-medical, Pre-legal, Music, Summer School.

Portland, University of — Portland. Holy Cross Fathers. Founded 1901. Accredited. Arts and Letters, Philosophy, Science, History and Economics, Business Administration, Pre-medical, Pre-engineering, Pre-law, Summer School.

Pennsylvania

Duquesne University — Pittsburgh. Holy Ghost Fathers. Founded 1878. Accredited. Arts and Letters, Science, Law, Theatre Arts and Dramatic Literature, Business Administration, Pharmacy, Music, Education, Graduate School, Summer School.

La Salle College — Philadelphia. Christian Brothers. Founded 1862. Accredited. Arts and Sciences, Business Administration.

St. Francis College — Loretto. Fathers of the Third Order of St. Francis. Founded 1845. Accredited. Liberal Arts, Science, Education, Philosophy, Divinity, Graduate School, Summer School.

St. John Kanty College — Erie. Vincentian Fathers. Founded 1911. Junior College: Arts and Sciences.

St. Joseph's College — Philadelphia. Jesuit Fathers. Founded 1851. Accredited. Arts and Sciences, Journalism, Business Administration. Social Sciences.

St. Vincent College — Latrobe. Benedictine Fathers. Founded 1846. Accredited. Arts and Sciences, Pre-medical, Pre-legal, Pre-dental, Teacher Training, Fine Arts.

Scranton University (formerly St. Thomas College) — Scranton. Christian Brothers. Founded 1888. Accredited. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Education, Business and Finance, Summer School.

Villanova College — Villanova. Augustinian Fathers. Founded 1842. Accredited. Arts and Philosophy, Technology, Science, Commerce and Finance, Summer School.

Rhode Island

Providence College — Providence. Dominican Fathers. Founded 1919. Accredited. Arts and Sciences, Pre-medical.

Texas

Price College — Amarillo.

St. Edward's University — Austin. Fathers of the Holy Cross. Founded 1878. Accredited. Arts and Letters, Commerce, Engineering, Science.

St. Mary's University — San Antonio. Fathers of the Society of Mary. Founded 1852. Accredited. Arts and Sciences, Law, Business Administration, Education, Pre-legal, Pre-medical, Pre-engineering, Summer School.

Vermont

St. Michael's College — Winooski. Fathers of the Society of St. Edmund. Founded 1904. Accredited. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Philosophy and English.

Washington

Gonzaga University — Spokane. Jesuit Fathers. Founded 1887. Accredited. Arts and Sciences, Law, Commerce and Finance, Engineering, Pre-medical, Summer School.

St. Martin's College — Lacey. Benedictine Fathers. Founded 1895. Accredited. Junior College: Arts and Sciences.

Seattle College — Seattle. Jesuit Fathers. Founded 1891. Accredited. Arts and Sciences, Education, Summer School.

Wisconsin

Marquette University—Milwaukee. Jesuit Fathers. Founded 1881. Accredited. Liberal Arts, Business Administration, Dentistry, Engineering, Journalism, Law, Medicine, Nursing, Speech, Graduate School, Summer School.

St. Norbert College — West de Pere. Premonstratensian Fathers. Founded 1898. Accredited. Arts and Sciences.

U. S. CATHOLIC COLLEGES AND UNIVERSITIES FOR WOMEN

California

Dominican College — San Rafael. Dominican Sisters. Founded 1889. Accredited. Liberal Arts, Music, Education, Social Service.

Holy Names, College of the — Oakland. Sisters of the Holy Names of Jesus and Mary. Founded 1868. Accredited. Letters, Fine Arts, Science, Music.

Immaculate Heart College — Los Angeles. Sisters of the Immaculate Heart of Mary. Founded 1906. Accredited. Religion, Arts and Sciences, Music.

Marymount College — Los Angeles. Religious of the Sacred Heart of Mary. Founded 1933. Liberal Arts, Secretarial, Home Making, Music, Dramatics.

Mt. St. Mary's College — Los Angeles. Sisters of St. Joseph of Carondelet. Founded 1925. Accredited. Arts and Sciences, Music.

Notre Dame, College of — Belmont. Sisters of Notre Dame of Namur. Founded 1851. Arts and Sciences, Literature, Music.

San Francisco College for Women — San Francisco. Religious of the Sacred Heart. Founded 1928. Accredited. Arts and Sciences, Summer School.

Colorado

Loretto Heights College — Loretto. Sisters of Loretto. Founded 1918. Accredited. Arts and Sciences, Dramatic Art, Music, Extension, Summer School.

Connecticut

Albertus Magnus College — New Haven. Dominican Sisters. Founded 1925. Accredited. Arts and Sciences, Summer School.

St. Joseph College — West Hartford. Sisters of Mercy. Founded 1932. Religion, English, History, Foreign Languages, Sciences, Philosophy, Economics, Home Economics.

District of Columbia

Catholic Sisters College — Catholic University, Washington. Hierarchy of the U. S. Founded 1911. Affiliated with Catholic University. Primarily for Catholic Sisterhoods, laywomen admitted. Arts and Sciences, Education, Music, Correspondence.

Dunbarton College — Washington. Sisters of the Holy Cross. Founded 1935. English, Social Studies, Education, Languages, Commerce, Science, Music.

Georgetown Visitation Convent — Washington. Sisters of the Visitation. Founded 1799. Accredited. Junior College: Arts and Sciences, Music, Secretarial.

Immaculata Seminary — Washington. Sisters of Providence of St. Mary-of-the-Woods. Founded 1905. Accredited. Junior College: Arts and Sciences, Secretarial, Domestic Science.

National Catholic School of Social Service — Washington. National Council of Catholic Women. Founded 1921. Resident Graduate School for Training Catholic Social Workers. Affiliated with Catholic University.

Trinity College — Washington. Sisters of Notre Dame of Namur. Founded 1897. Accredited. Liberal Arts, Pre-medical, Pre-social, Summer School.

Florida

Barry College — Miami Shores. Dominican Sisters. Founded 1940. Arts and Sciences.

Illinois

Barat College of the Sacred Heart — Lake Forest. Religious of the Sacred Heart. Founded 1919. Accredited. Arts and Sciences.

Le Clerc College — Belleville. Sisters of Notre Dame. Founded 1938. Arts and Sciences.

Mundelein College — Chicago, Sisters of Charity of the Blessed Virgin Mary. Founded 1930. Accredited. Arts and Sciences, Home Economics and Social Service, Education, Art, Drama, Music, Summer School.

Rosary College — River Forest. Dominican Sisters. Founded 1922. Accredited. Arts and Sciences, Music, Art, Speech, Library Science, Home Economics.

St. Francis, College of — Joliet. Sisters of St. Francis of Mary Immaculate. Founded 1925, as Assisi Junior College. Accredited. Arts and Sciences, Education, Music, Commerce, Journalism, Summer School.

St. Francis Xavier College for Women — Chicago. Sisters of Mercy. Founded 1846. Accredited. Arts and Sciences, Normal School, Summer School.

Springfield Junior College—Springfield. Ursuline Nuns. Founded 1929. Accredited. Liberal Arts and Sciences, Pre-legal, Pre-medical, Journalism, Commerce and Business Administration, Teacher Training, Music, Engineering, Summer School.

Indiana

Immaculate Conception Junior College — Oldenburg. Sisters of St. Francis (Motherhouse, Oldenburg). Founded 1924. Liberal Arts, Music, Normal.

Marian College — Indianapolis. Sisters of St. Francis (Motherhouse, Oldenburg). Founded 1936. Arts and Sciences, Education, Art, Music, Commerce.

St. Mary-of-the-Woods College — St. Mary-of-the-Woods. Sisters of Providence. Founded 1840. Accredited. Arts and Sciences, Expression, Music, Home Economics, Library Science, Journalism, Commerce and Finance, Pre-medical, Summer School.

St. Mary's College — Holy Cross. Sisters of the Holy Cross. Founded 1855. Accredited. Arts and Sciences, Education, Home Economics, Music, Fine Arts, Journalism, Secretarial Training, Speech, Nursing, Summer School.

Iowa

Briar Cliff Junior College — Sioux City. Sisters of St. Francis of the Holy Family. Founded 1930. Accredited. Liberal Arts and Science, Commerce, Nursing.

Clarke College — Dubuque. Sisters of Charity, B. V. M. Founded 1843. Accredited. Arts and Sciences, Music, Home Economics, Teacher Training, Pre-medics, Pre-nursing, Social Service, Library Science, Journalism, Commerce, Speech, Physical Education, Summer School.

Mt. St. Clare Junior College — Clinton. Sisters of St. Francis of the Immaculate Conception. Founded 1928. Accredited. Liberal Arts, Two-year Teachers' Training Course, Summer School.

Ottumwa Heights College — Ottumwa. Sisters of the Humility of Mary. Founded 1925. Accredited. Junior College: Arts and Sciences, Teacher Training.

Kansas

Marymount College — Salina. Sisters of St. Joseph of Concordia, Kansas. Founded 1922. Accredited. English, Education, Mathematics, Classics, Foreign Languages, Science, Home Economics, Music, Summer School.

Mt. St. Scholastica College — Atchison. Benedictine Sisters. Founded 1863. Accredited. Arts and Sciences, Education, Home Economics, Music, Journalism, Art, Speech, Summer School.

Paola, College of — Paola. Ursuline Sisters. Founded 1924. Accredited. Arts and Sciences, Music.

Sacred Heart Junior College — Wichita. Sisters-Adorers of the Most Precious Blood. Founded 1933. Accredited. Arts and Sciences, Education, Summer School.

St. Mary College — Leavenworth. Sisters of Charity. Founded 1923. Accredited. Arts and Sciences, Music, Art, Expression, Nursing, Summer School.

Kentucky

Mt. St. Joseph Junior College — Maple Mount. Ursuline Sisters. Founded 1925. Accredited. Arts and Sciences, Education, Philosophy, Art, Music, Secretarial Science, Summer School.

Nazareth College — Louisville. Sisters of Charity of Nazareth. Founded 1920. Accredited. Arts and Sciences, Library Science, Summer School.

Nazareth Junior College — Nazareth. Sisters of Charity of Nazareth. Founded 1822. Accredited. Arts and Sciences, Music, Art, Education, Physical Education, Economics, Summer School.

Sacred Heart College — Louisville. Ursuline Nuns. Founded 1938. Accredited. Arts and Sciences, Education, Summer School.

St. Catherine Junior College — St. Catherine. Sisters of St. Dominic. Founded 1931. Accredited. Arts and Sciences, Teacher Training, Commerce and Business, Music.

Villa Madonna College — Covington. Diocesan Institute. Founded 1921. Accredited. Arts and Sciences, Teacher Training.

Louisiana

Normal College of the Sacred Heart — Grand Coteau. Religious of the Sacred Heart. Founded 1821. Accredited. Junior College: Academic and Teacher Training.

St. Mary's Dominican College — New Orleans. Dominican Sisters. Founded 1860. Accredited. Arts and Sciences, Education, Music.

Ursuline College — New Orleans. Ursuline Nuns. Founded 1927. Accredited. Arts and Sciences, Philosophy, Teacher Training.

Xavier University — New Orleans. Sisters of the Blessed Sacrament. Founded 1925. Accredited, Liberal Arts, Science, Education, Pharmacy, Pre-medical, Music, Fine Arts, Physical Education, Graduate School. Co-educational for the colored.

Maryland

Mt. St. Agnes Junior College — Mount Washington, Baltimore. Sisters of Mercy. Liberal Arts, Music, Secretarial, Pre-professional.

Notre Dame of Maryland, College of — Baltimore. School Sisters of Notre Dame. Founded 1896. Accredited. Arts and Sciences.

St. Joseph's College — Emmitsburg. Sisters of Charity of St. Vincent de Paul. Founded 1809. Accredited. Arts and Sciences, Summer School.

Massachusetts

Emmanuel College — Boston. Sisters of Notre Dame de Namur. Founded 1919. Accredited. Arts and Sciences.

Our Lady of the Elms, College of — Chicopee. Sisters of St. Joseph. Founded 1928. Arts and Sciences, Music, Expression, Education, Sociology.

Regis College — Weston. Sisters of St. Joseph. Founded 1927. Accredited. Arts and Sciences, Music, Art, Expression, Home Economics, Secretarial Science, Social Service, Summer School.

Michigan

Catholic Junior College — Grand Rapids. Dominican Sisters. Founded 1931. Accredited. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Music, Secretarial.

Marygrove College — Detroit. Sisters, Servants of the Immaculate Heart of Mary. Founded 1910. Accredited. Arts and Sciences, Summer School, Normal School.

Mercy College — Detroit. Sisters of Mercy. Founded 1941. Arts and Sciences, Education, Nursing.

Nazareth College — Nazareth. Sisters of St. Joseph. Founded 1897. Accredited. Arts and Sciences, Music, Education, Nursing, Business, Sociology, Food and Nutrition, Chemistry, Biology, History and Political Science, Art, English, Language, Speech.

Siena Heights College (formerly St. Joseph's College) — Adrian. Sisters of St. Dominic. Founded 1919. Accredited. Arts and Sciences, Teacher Training, Secretarial Science.

Minnesota

St. Benedict, College of — St. Joseph. Benedictine Sisters. Founded 1912. Accredited. Arts and Sciences, Summer School.

St. Catherine, College of — St. Paul. Sisters of St. Joseph of Carondelet. Founded 1905. Accredited. Arts and Sciences, Music, Library Service, Social Service, Art, Physical Education, Summer School.

St. Scholastica, College of — Duluth. Benedictine Sisters. Founded 1910. Accredited. Arts and Sciences.

St. Teresa, College of — Winona. Sisters of St. Francis of the Congregation of Our Lady of Lourdes. Founded 1910. Accredited. Arts and Sciences, Education, Nursing, Music, Home Economics, Summer School.

Missouri

Fontbonne College — St. Louis. Sisters of St. Joseph of Carondelet. Founded 1923. Accredited. Arts and Sciences, Education, Home Economics, Secretarial Courses, Summer School.

Maryville College — St. Louis. Religious of the Sacred Heart. Founded 1872. Accredited. Arts and Sciences, Art and Music, Dramatics.

St. Mary's Junior College — O'Fallon. Sisters of the Most Precious Blood. Affiliated. Arts and Sciences, Summer School.

St. Teresa's College — Kansas City. Sisters of St. Joseph of Carondelet. Founded 1867. Accredited. Junior College: Arts and Sciences, Summer School.

Webster College — Webster Groves. Sisters of Loretto. Founded 1916. Accredited. Arts and Sciences, Dramatic Art, Music, Summer School.

Montana

Great Falls Junior College — Great Falls. Ursuline Nuns. Founded 1932. Accredited. Liberal Arts and Sciences.

Nebraska

Duchesne College — Omaha. Religious of the Sacred Heart. Founded 1915. Accredited. Arts and Sciences, Pre-legal, Pre-medi-

cal, Education, Journalism, Secretarial, Home Economics.

St. Mary, College of — Omaha. Sisters of Mercy. Founded 1923. Affiliated. School of Arts, Teacher Training, Fine Arts, Pre-nursing, Pre-legal, Pre-medical, Pre-dental, Summer School.

New Hampshire

Mt. St. Mary College — Hooksett. Sisters of Mercy. Founded 1934. Arts and Sciences, Summer School.

Rivier College — Hudson. Sisters of the Presentation of Mary. Founded 1935. Accredited. Arts and Sciences, Education, Music.

New Jersey

Georgian Court College — Lakewood. Sisters of Mercy. Founded 1908. Accredited. Arts and Sciences, Secretarial Studies, Home Economics, Music, Summer School.

St. Elizabeth, College of — Convent Station. Sisters of Charity. Founded 1899. Accredited. Arts and Sciences, Music, Home Economics, Education, Secretarial, Summer School.

New York

D'Youville College — Buffalo. Grey Nuns of the Sacred Heart. Founded 1908. Accredited. Arts and Sciences.

Good Counsel College — White Plains. Sisters of the Divine Compassion. Founded 1923. Accredited. Arts and Sciences, Pedagogical Courses.

Ladycliff College — Highland Falls. Sisters of St. Francis. Founded 1933. Accredited. Arts and Sciences.

Manhattanville College of the Sacred Heart — New York. Religious of the Sacred Heart. Founded 1847. Accredited. Arts and Sciences, Music.

Marymount College — Tarrytown. Religious of the Sacred Heart of Mary. Accredited. Arts and Sciences.

Mt. St. Vincent, College of — New York. Sisters of Charity of St. Vincent de Paul. Founded 1847. Accredited. Arts and Sciences, Education, Journalism, Commerce, Nursing, Summer School.

Nazareth College — Rochester. Sisters of St. Joseph. Founded 1924. Accredited. Arts and Sciences, Music, Art, Commerce, Social Work, Summer School.

New Rochelle, College of — New Rochelle. Ursuline Nuns. Founded 1904. Accredited. Arts and Sciences, Pre-medical, Secretarial Science, Summer School.

Notre Dame College — Grymes Hill. Sisters of Notre Dame. Founded 1933. Arts and Sciences, Education, Sociology, Philosophy.

St. Joseph's College for Women — Brooklyn. Sisters of St, Joseph. Founded 1916. Accredited. Arts and Sciences.

St. Rose, College of — Albany. Sisters of St. Joseph of Carondelet. Accredited. Arts and Sciences, Music.

North Carolina

Sacred Heart Junior College — Belmont. Sisters of Mercy. Founded 1935. Classical, Secretarial.

St. Genevieve-of-the Pines Junior College — Asheville. Religious of Christian Education. Founded 1908. Accredited. Arts and Sciences.

Ohio

Mary Manse College — Toledo. Ursuline Nuns. Founded 1922. Accredited. Arts and Sciences.

Mt. St. Joseph-on-the-Ohio College of — Mt. St. Joseph. Sisters of Charity of St. Vincent de Paul. Founded 1871. Accredited. Arts and Sciences, Journalism, Home Economics, Business Administration, Secretarial, Social Service, Education, Music, Nursing, Summer School.

Notre Dame College — South Euclid. Sisters of Notre Dame. Founded 1922. Accredited. Arts and Sciences, Liberal Arts and Sciences.

Our Lady of Cincinnati College — Cincinnati. Sisters of Mercy. Founded 1935. Arts and Sciences, Nursing, Mission Science.

St. Mary's of the Springs College — East Columbus. Dominican Sisters. Founded 1924. Accredited. Arts and Sciences, Summer School.

Ursuline College—Cleveland. Ursuline Nuns. Founded 1871. Accredited. Arts and Sciences, Music, Social Sciences, Household Administration.

Oklahoma

Catholic College of Oklahoma — Guthrie. Benedictine Sisters. Founded 1889. Accredited. Arts and Sciences, Music, Home Economics, Summer School.

Oregon

Marylhurst College — Oswego. Sisters of the Holy Names. Founded 1930. Accredited. Arts and Sciences, Fine Arts, Education, Summer School.

Pennsylvania

Chestnut Hill, College of — Chestnut Hill. Sisters of St. Joseph. Founded 1858. Accredited. Arts and Sciences, Education, Music, Home Economics, Summer School.

Immaculata College — Immaculata. Sisters, Servants of the Immaculate Heart of Mary. Founded 1920. Accredited. Arts and Sciences, Summer School.

Marywood College — Scranton. Sisters, Servants of the Immaculate Heart of Mary. Founded 1915. Accredited. Arts and Sciences, Education, Home Economics, Music, Summer School.

Mercyhurst College — Erie. Sisters of Mercy. Founded 1871. Accredited. Arts and Sciences, Music, Home Economics, Secretarial, Education.

Misericordia College — Dallas. Sisters of Mercy. Founded 1924. Accredited. Arts and Sciences, Summer School.

Mt. Mercy College — Pittsburgh. Sisters of Mercy. Founded 1929. Accredited. Liberal Arts, Home Economics, Secretarial, Teacher Training.

Rosemont College — Rosemont. Society of the Holy Child Jesus. Founded 1922. Accredited. Arts and Sciences.

Seton Hill College — Greensburg. Sisters of Charity of Mother Seton. Founded 1883. Accredited. Arts and Sciences, Home Economics, Music, Summer School.

Villa Maria College — Erie. Sisters of St. Joseph of Erie, Pa. Founded 1925. Accredited. Arts and Sciences, Music, Home Economics, Commercial Science, Fine Arts, Summer School.

South Dakota

Mount Marty Junior College — Yankton. Sisters of St. Benedict. Founded 1936. Liberal Arts, Education, pre-Nursing.

Notre Dame Junior College — Mitchell. Sisters of the Presentation. Founded 1922. Accredited. Arts and Sciences, Education, Summer School.

Tennessee

Siena College (formerly St. Agnes College) — Memphis. Dominican Sisters. Founded 1922. Accredited. Arts and Sciences, Summer School.

Texas

Incarnate Word College — San Antonio. Sisters of Charity of the Incarnate Word. Founded 1881. Accredited. Arts and Sciences, Music, Art, Expression, Home Economics, Nursing, Summer School.

Our Lady of the Lake College — San Antonio. Sisters of Divine Providence. Founded 1911. Accredited. Arts and Sciences, Music, Summer School.

Our Lady of Victory College — Fort Worth. Sisters of St. Mary of Namur. Founded 1930. Accredited. Arts and Sciences, Summer School.

Utah

St. Mary-of-the-Wasatch, College of — Salt Lake City. Sisters of the

Holy Cross. Founded 1926. Accredited. Arts and Sciences, Normal, Nursing, Music, Commerce.

Vermont

Trinity College — Burlington. Sisters of Mercy. Founded 1925. Arts and Sciences.

Washington

Forest Ridge Convent — Seattle. Religious of the Sacred Heart. Accredited. Arts and Sciences.

Wisconsin

Edgewood Junior College — Madison. Sisters of Penance of the Third Order of St. Dominic. Arts and Sciences.

Mt. St. Mary College — Milwaukee. School Sisters of Notre Dame. Founded 1872. Accredited. Arts and Sciences, Music, Speech, Art, Home Economics, Summer School.

THE CATHOLIC UNIVERSITY OF AMERICA

Formal approval was given by Leo XIII, in 1887, for the foundation in the United States of a university under Catholic auspices, and in 1889 he approved the constitutions. Under the supreme authority of the Holy See, the governing power of the University resides in the episcopate of the United States, and by their delegation in the board of trustees composed of bishops, priests and laymen.

Washington was selected as the site, sixty acres of land purchased and the university incorporated under the laws of the District of Columbia. Rt. Rev. John J. Keane, then Bishop of Richmond, was made Rector. Miss Mary Caldwell, of Newport, R. I., donated $300,000 for the establishment of the School of Sacred Sciences, opened in Caldwell Hall, November 13, 1889. Msgr. James McMahon, of New York City, donated property valued at $400,000 and the McMahon Hall for the Schools of Philosophy and Social Sciences was opened in 1895.

The School of Law was separated from the School of Social Sciences in 1896, and the latter formed into the School of Philosophy. In 1923, the Department of Canon Law was taken from the School of Sacred Sciences and made a distinct School of Canon Law.

In 1929-30, a Graduate School of Arts and Sciences was organized and undergraduate departments — the Schools of Philosophy, Letters and Sciences — were consolidated in the College of Arts and Sciences and in the School of Engineering.

An important factor in the development of the university, now a center of learning for laity, clergy and religious, has been the affiliation with it of various institutions.

On Oct. 12, 1938, the university inaugurated the celebration of its golden jubilee year. An Apostolic Letter of Pope Pius XI on the occasion lauded the achievements of the university during "a half-century of fruitful labor," and spoke of its future responsibilities. In compliance with his wishes therein expressed the bishops inaugurated a nation-wide program of education in the principles of democracy and the Catholic University also sponsored a National Crusade for God in Government.

On Nov. 13, 1939, fifty years after the first 11 professors and 42 students assembled in Caldwell Hall, the university with impressive ceremony brought to a close its jubilee year. Pope Pius XII broadcast his felicitations and Apostolic Blessing and said: "Our chief hope, after God, rests in schools of Christian culture, old and new, among which stands your Catholic University as a typical example, assigning, in its zeal for truth, the correct place in its program to the natural sciences and metaphysics, mind and heart, past and present, reason and revelation."

Today the university has more than 270 members of the faculty and 2,000 students, and has increased its holdings to 250 acres.

CATHOLIC SUMMER CAMPS IN THE UNITED STATES

For Boys

California

Camp Junipero Serra, Swartout. Catholic Youth Organization, 1947 Venice Blvd., Los Angeles.

C. Y. O. Camp, St. Mary's College, Moraga Valley. C. Y. O. Headquarters, 70 Oak St., San Francisco.

St. Joseph's Camp, Duncans Mills. Brothers of the Christian Schools, St. Mary's College High School, Berkeley.

Connecticut

Lakeville Manor Vacation House. Address: Miss Eleanor R. Greene, Sect., Connecticut Council of Catholic Women, 244 Main St., Hartford.

Florida

Camp St. Leo. Director, Fr. Raphael, O. S. B., St. Leo, Fla.

Illinois

Camp St. Bede, Peru. Director Rev. Bernard Zimmer, O. S. B., St. Bede College.

Camp St. Joseph, La Grange. Directors, Sisters of St. Joseph, St. Joseph Academy, La Grange.

Iowa

Camp of Our Lady of the Lake, Milford. Directors, Missionaries of Our Lady of La Salette, La Salette Seminary, Milford.

Kansas

Camp St. Maur, Atchison. Director, Rev. Jerome Merwick, O. S. B.

Maine

Camp Gregory, Dry Mills. Director, Rev. Edward F. Ward, 80 Sherman St., Portland.

Maryland

Camp Calvert, Leonardtown. Directors, Xaverian Brothers, Leonardtown.

Camp Denges, Abell. Director, Rev. Joseph F. Denges, Providence Hospital, Washington, D. C.

Camp Montrose, Clarksville, Howard Co. Directors, Mr. and Mrs. Louis Randall, Clarksville.

Camp Trinity, Earleville. Director, Rev. Aquinas Hartman, Holy Trinity Heights, P. O. Box 30, Silver Spring.

Massachusetts

Cathedral Camp, Lake Apponequet, East Freetown. Director, Rev. Edward L. O'Brien, Room 312, Duff Building, New Bedford.

Manomet Hill Camp, Cape Cod. Director, Daniel E. Sullivan, 123 Russell Avenue. Watertown.

Minnesota

Father Foley Camp, Whitefish Lake, Pine River. Address: Father Foley Camp, Faribault.

Missouri

St. Louis Catholic Boys' Camp, Hillsboro. Director, Rev. Melvin Keaney, 1009 S. 6th St., St. Louis.

New Hampshire

Camp Marquette, Lake Spofford. Director, James C. Fisher, Loyola School, 65 E. 83rd St., New York City.

Sacred Heart Camp, Mascoma Lake. Director, Rev. John A. Belford, Box 439, Lebanon.

New Jersey

The Jack Fish Summer Camp, River View Drive, Brielle. Director, M. J. Fish, Brielle Academy, Brielle.

Camp Hlond, Ramsey. Salesian Fathers, Don Bosco Institute, Ramsey.

New York

Camp Acadia, Livingston Manor. Director, Rev. John H. Mahoney, 474 W. 142nd St., New York City.

Camp Alvernia, Centerport, Long Island. Director, Brother Columba, O. S. F., St. Francis College, 41 Butler St., Brooklyn.

Camp Gibbons, Brant Lake. Director, Rev. James G. Hart, 225 Madison Ave., Albany.

Camp Hayes, Godeffroy. Address: Camp Hayes, 485 Madison Ave., New York City.

Camp Lafayette, Lake Chateaugay in the Adirondacks, Merrill,

Clinton Co. Directors, Capt. and Mrs. Charles J. McIntyre, 193 Rolling Road, Cynwyd, Pa.

Camp Molloy, Mattituck, Long Island. Address: Camp Molloy Association, 66 Boerum Place, Brooklyn.

Camp St. Clare (Joseph-Haven), Saw Mill River Parkway, Mt. Hope Station. Address: Sisters of St. Francis. St. Clare Haven, Mt. Hope Station.

Camp St. John, Cleveland Place, Arrochar, Staten Island. Directors, Sisters of St. John the Baptist.

Salesian Camp, Goshen, Orange Co. Address: Rev. Father Director.

Camp Tekakwitha, Luzerne. Address: Camp Tekakwitha, 12 Madison Place, Albany.

Camp Turner, Allegany State Park, Quaker Bridge. Director, Rt. Rev. Edmund J. Britt, 1 Delaware Ave., Buffalo.

Camp Wahkonda, Mt. Marion. Moderator, Rev. Charles P. Brown, O. S. A., 2342 Andrews Ave., New York City.

Ohio

C. Y. O. Father Kane Camp, Lake Milton, Diamond. Director, Rev. James O'Brien, 1600 Allerton Hotel, Cleveland.

Fort Scott Camp, New Baltimore, Hamilton Co. Address: The Fenwick, 435 Commercial Square, Cincinnati.

Pennsylvania

Camp Venard, Clarks Summit. Director, Rev. Thomas J. Danehy, M.M., Camp Venard, Clarks Summit.

South Dakota

Camp De Smet, St. Francis Mission, St. Francis. Director, St. Mary's College, St. Mary's, Kansas.

Wisconsin

Guardian Angels Vacation Colony, Oneida. Address: Guardian Angels Boarding School, Oneida.

St. Luke's Camp, Bone Lake. Director, Rt. Rev. James C. Byrne, St. Luke's Rectory, 22 N. Lexington Parkway, St. Paul, Minn.

Camp Tivoli, Cecil. Director, Rev. P. N. Butler, O. Praem., St. Norbert College, West De Pere.

For Girls

California

Camp Imelda, Monte Rio. Directors, Dominican Sisters, Immaculate Conception Academy, 1212 Guerrero St., San Francisco.

Connecticut

Lakeville Manor Vacation House. Address: Miss Eleanor R. Greene, Sect. Connecticut Council of Catholic Women, 244 Main St., Hartford.

Illinois

Camp Bethlehem, La Grange. Directors, Sisters of St. Joseph, St. Joseph Academy, La Grange.

Maine

Camp Pesquasawasis, Lake Worthley, Danville. Director, Rev. Michael P. Davis, 80 Sherman St., Portland.

Maryland

Camp Maria, Breton Bay, Leonardtown. The Directress, Camp Maria, Leonardtown.

Camp Montrose, Clarksville, Howard Co. Directors, Mr. and Mrs. Louis A. Randall, Clarksville.

Massachusetts

Camp Wannalancet, Tyngsboro-on-the-Merrimack. Directors, Sisters of Notre Dame of Namur, Tyngsboro.

Minnesota

Camp Wabigoniss, Pequot Lakes. Director, Florence M. Miller, 1595 N. Griggs St., St. Paul.

Missouri

Catholic Girls' Camp, Hillsboro. Director, Rev. Melvin Keaney, 1009 S. 6th St., St. Louis.

New Jersey

Camp Alvernia. Directors, Capuchin Sisters, Ringwood.

Camp Mother Mazzarello, Salesian Sisters. Address: Sister Superior, 860 Belmont Ave., North Haledon.

New York

Camp Broadlea, Goshen. Directors, Dominican Sisters, St. Thomas Aquinas Hall, Goshen.

Camp Immaculata, Mattituck, Long Island. Directors, Sisters of

St. Dominic, 66 Boerum Place, Brooklyn.

Camp Jeanne d'Arc, Lake Chateaugay in the Adirondacks, Merrill, Clinton Co. Directors, Capt, and Mrs. Charles J. McIntyre, 193 Bolling Road, Cynwyd, Pa.

Camp Madonna - on - Canadaigua Lake, Canandaigua. Director, Miss Kathryn M. Gaffney, Catholic Women's Club, 215 Alexander St., Rochester.

Camp Marydell, Nyack. Directors, Sisters of Christian Doctrine, Madonna House, 173 Cherry St., New York City.

Camp On-Ti-Ora, Catskill. Director, Miss Josephine Cowhey, 730 Riverside Drive, New York City.

Our Lady of Lourdes Camp, Livingston Manor. Director, Rev. John H. Mahoney, 474 West 142nd St., New York City.

St. Clare Haven (Mary-Haven), Saw Mill River Parkway, Mt. Hope Station. Sisters of St. Francis, Mt. Hope Station.

Camp St. John, Arrochar, Staten Island. Directors, Sisters of St. John the Baptist, Cleveland Place, Arrochar.

Camp Sunset, Plattskill, Ulster Co. Director, Very Rev. A. C. Dineen, 128 West 37th St., New York.

North Carolina

Little Flower Camp, Hendersonville. Directors, The Sisters of St. Genevieve-of the Pines, Asheville.

Ohio

C. Y. O. Father Kane Camp, Lake Milton, Diamond. Director, Rev. James O'Brien, 1600 Allerton Hotel, Cleveland.

Fort Scott Summer Camp, New Baltimore, Hamilton Co. Address: The Fenwick, 435 Commercial Square, Cincinnati.

Pennsylvania

Little Flower Camp, Tobyhanna. Moderator, Rev. Charles W. Heid, 315 Wyoming Ave., Scranton.

Camp Tekakwitha, Mt. Pocono. Director, Miss Mary Angela Lynch, 390 Riverside Drive, New York City.

Wisconsin

Catholic Girls' Camp, Loon Lake, Shawano. Director, Mrs. Frank J. Van Laanen, 636 S. Jackson St., Green Bay, Wis.

Guardian Angels' Vacation Colony, Oneida. Address: Guardian Angels' Boarding School, Oneida.

St. Luke's Camp, Bone Lake. Director, Miss Irene Round, 735 Portland Ave., St. Paul, Minn.

Camp We-ha-Kee, Green Bay, Marinette. Address: Camp Secretary, Rosary College, River Forest, Ill.

NORMAL SCHOOLS FOR RELIGIOUS IN THE UNITED STATES

Catholic institutions for teacher training in the United States number approximately fifty. These are diocesan controlled or under the supervision of the following religious groups:

Sisters of St. Dominic
Sisters of the Holy Names
Sisters of St. Joseph
Sisters of Mercy
Sisters of St. Francis
Sisters of St. Benedict
Sisters of the Presentation
Sisters of Charity
Sisters of Loretto
Sisters of Our Lady of Mt. Carmel
School Sisters of Notre Dame
Sisters of the Immaculate Heart
Felician Sisters
Poor Sisters of St. Francis Seraph
Sisters of the Precious Blood
Ursuline Nuns
Daughters of the Cross
Christian Brothers
Brothers of the Society of Mary
Brothers of the Sacred Heart

CATHOLIC EDUCATIONAL ASSOCIATIONS IN THE UNITED STATES

National Catholic Educational Association
Pennsylvania Catholic Educational Association
Missouri Catholic Educational Association
Benedictine Educational Association
Franciscan Educational Conference
Jesuit Educational Conference
Augustinian Educational Association
Christian Brothers Educational Conference
Catholic Library Association

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

The purpose of the National Catholic Educational Association, a voluntary organization formed in 1904, is to unite the Catholic educators of the country, to bring understanding among them, and to encourage the spirit of mutual helpfulness in order that the Catholic educational interests of the country may be safeguarded and promoted.

The Association comprises the following departments and sections: Seminary Department; College and University Department; Secondary School Department; School Superintendents' Department; Parish School Department; Minor Seminary Section; Deaf-Mute Section; Blind Education Section. The College and University Department has 5 regional units: New England; Eastern; Southern; Midwest; Western. The Secondary-School Department has 4 regional units, and is to have 6: Eastern; Southern; Central; California; Northwestern (being organized); New England (not yet organized).

National meetings are held annually, thus affording each department and section the opportunity for exchange of views and experiences, and discussion of their respective problems. Regional unit meetings are held during the year.

All Catholic colleges are eligible to membership. Types of membership include: first, institutional membership for colleges and universities; second, institutional membership for secondary schools; third, individual sustaining membership; fourth, individual membership. At the close of the fiscal ending June 30, 1940, membership totaled 3,425.

The official organ of the Association is "The National Catholic Educational Association Bulletin," published quarterly. The August number is the Report of the Proceedings and Addresses of the Annual Meeting. The February, May and November numbers are pamphlets.

The president general is the Most Rev. John B. Peterson, Bishop of Manchester. Vice-presidents general are: Rev. John B. Furay, S. J.; Rev. William F. Cunningham, C. S. C.; Rt. Rev. Joseph V. S. McClancy; Rev. Paul E. Campbell; Brother Eugene A. Paulin, S. M. The secretary general is the Rev. George Johnson, and the treasurer general is the Rt. Rev. Richard J. Quinlan. The general committees are: Advisory; Finance; Program; and Publication. The national headquarters of the Association is at 1312 Massachusetts Ave., N. W., Washington, D. C.

The thirty-eighth annual meeting of the National Catholic Educational Association was held in New Orleans, La., April 16-18, 1941. The meeting was opened by a solemn pontifical Mass celebrated by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans. The Most Rev. John B. Peterson, Bishop of Manchester and president general of the N. C. E. A., delivered the sermon. Bishop Peterson warned that in the so-called "new order" after the present war there will be no order or peace unless "the God of nations be restored to His place in government, in education, even in religion itself."

Welcoming the members to the first general session, held in the Municipal Auditorium, Archbishop Rummel pointed out that a spiritual revival will never come until religion is restored to education. The Rev. Dr. George Johnson, secretary general of the N. C. E. A., addressed the members at the same session on "Our Task in the Present Crisis." Declaring that federal aid to education "promises to be very much to the fore in the immediate

future," Dr. Johnson said: "Whatever is done in the way of granting federal aid to education at the present moment will be done in the name of national defense. It would be apparent to any thinking man that religion should not be made to suffer because of the national effort in the direction of preparedness. Religion as we Catholics understand it will suffer if it is deprived of the implementation that comes through education. The Catholic families that move from those sections of the country where Catholic education is well established and where they have been able to afford their children schooling that satisfies the needs of their consciences should not be made to forego this right by reason of the fact that service of their nation, in whatever capacity, has taken them into areas where Catholic schools are not available."

Edward J. Heffron, executive secretary of the National Council of Catholic Men, declared at a public meeting of the convention: "We in the United States are today in a state of great national crisis.... And though some of our leaders may think so, we as a people cannot summon the necessary energies short of a profound motivation. Shibboleths like 'Make the World Safe for Democracy,' 'Self-Determination for Small Nations' or 'There'll Always be an England,' will not turn the trick." "But there is something at issue today which is magnificently worth fighting for —the dignity of man as a son of God the Father and a brother of God the Son, redeemed by His Blood.... If that is the issue before us, it is chiefly Catholic Education that can show us the way."

Secular encroachments upon the religious program of Catholic schools must be met with constant vigilance and resistance, counselled the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, addressing the dinner meeting of the School Superintendents Department of the National Catholic Educational Association. "The line of demarcation must be sharply drawn between the deference that is due to secular standards and our fidelity to the obligation to teach the rudiments of the faith to the Catholic child and to reveal to him the boundless treasures of divine grace," His Excellency declared. "To reduce the time allotted in the curriculum for the teaching of Christian doctrine is almost equivalent to treason."

According to figures made public in connection with the convention, the enrolment of the Catholic high schools showed an increase of 12 per cent during the past two years, while that of the elementary schools showed a decrease of 2.5 per cent for the same period. The compilations, representing responses to date in the 1939-40 survey conducted by the Department of Education, National Catholic Welfare Conference, show:

The 1,648 secondary schools which have reported to date have an enrolment of 291,821 pupils. On this basis it was estimated that the total enrolment for 1939-40 was 386,500, whereas the total enrolment for 1937-38 was 345,218.

The 1,981,041 pupils so far reported by Catholic elementary schools is about 93 per cent of the total enrolment expected for all these schools. The total enrolment in the elementary schools for 1937-38 was 2,032,770.

The pupil loss in elementary schools, it was explained, first manifested itself in 1932. It has been due in part to the nation-wide decline in the birth rate which has affected the attendance in all elementary schools, public and private, since that date.

THE FRANCISCAN EDUCATIONAL CONFERENCE

(From the Annual Reports of the Conference)

Among the important Catholic Educational Associations existing today in the United States, the Franciscan Educational Conference takes a high place. Its influence has not been confined to this country for its great work has been recognized from the very beginning, and in Europe, especially among the Franciscans, it has been followed as a pattern to a great extent.

Origin — The forerunner of the Conference was the Conference of Seraphic Colleges, the first meeting of which was held in 1914. A few years later, the president of this Conference, Rev. Thomas Plassmann, O. F. M., began a movement to broaden the Conference's field of activity. His efforts met with the approval of the provincial superiors. The project of bringing about a greater unity of action and sympathetic co-operation among Franciscan educators of this country, and of uniting in some form of voluntary association the many Friars engaged in educational work was successfully carried into effect by members of the Order of Friars Minor. The new association, the Franciscan Educational Conference, held its first meeting in St. Louis, June 29, 1919. Rev. Thomas Plassmann, O. F. M., who is president of St. Bonaventure's College, Allegany, N. Y., was the chairman of this meeting. Before it closed he was elected president of the Conference and has held this position since.

The Conference is held annually under the auspices of the provincials of the three branches of the Franciscans: Order of Friars Minor, Order of Capuchins and Order of Minor Conventuals. The Capuchins were affiliated with the Conference in 1921, the Conventuals in 1922.

Purposes — The purposes and advantages are: To bring together in mutual consultation and co-operation professors of the different departments, so as to reach a complete understanding as to the exact scope of each department, and to reconstruct the Franciscan educational system on a scientific basis of progress and efficiency, to keep the professors constantly in touch with educational work, activities and policies; to put the Franciscan ideals continually before the lectors and to look back to Franciscan antiquity. The advantages are that the unification of Franciscan educational efforts will stimulate and extend the varied activities of the Friars and enable them to contribute their humble share to the advancement of learning in accorddance with the ideals and traditions of the once eminent Franciscan school.

The Conference has frequently been favored with the expression of confidence on the part of the highest superiors in Rome and also continues to enjoy the generous patronage of the several provincial superiors at home.

The twenty-third annual meeting of the Franciscan Educational Conference was held at St. Fidelis Seminary, Herman, Pa., June 23-25, 1941. The following officers were elected: Very Rev. Thomas Plassman, O. F. M., president; Very Rev. Thomas Grassman, O. M. C., vice-president; Rev. Sebastian Miklas, O. F. M. Cap., secretary; and Rev. Marion Habig, O. F. M., editor.

In commemoration of the anniversaries of the famous social encyclicals, "Rerum Novarum" and "Quadragesimo Anno," the followers of St. Francis reviewed the economic problems and theories challenging the present age. It was chiefly to reassert the power of St. Francis, who was preeminently a social saint, that the members devoted their attention to economics. One of the outstanding topics under consideration was the problem of just distribution of wealth. Other subjects that were treated included: labor's right to organize; the effect of economics on government, crime and mental disease; history of credit unions; the economic significance of the *Montes Pietatis;* a

critique of the capitalistic system; and present day social security legislation.

As a result of these stimulating discussions, the Conference recommended "that the friars make efforts to establish and encourage study clubs and discussion groups, and that they use the class room, the pulpit, the radio, the press and every opportunity to bring Catholic social and economic principles before the public and win their acceptance by an ever greater number of persons in public and private life.

The 1942 meeting will be held at Quincy College, Quincy, Ill., and will treat of "The Primacy of the Will in Franciscan Philosophy and Theology."

Publications — Printed copies of the papers and discussions on economics can be obtained by writing to St. Anthony's Guild, Paterson, N. J. Beginning with 1941, the "Report of the Franciscan Educational Conference" will be published as the fourth number of the **Franciscan Studies,** a Franciscan quarterly review recently introduced as the official organ of the Conference. Other publications offered by the Conference include books treating the following subjects:

Education: Textbooks and Methods of Study; Classical Education; Franciscan Education; Religious Instruction; Seraphic Seminaries.

History: Study of History; Franciscans in American History.

Literature: The Classics; Modern Catholic English Literature.

Philosophy: Franciscan School of Philosophy; Catholic Philosophy; Psychology; Modern Thought; Sociology and Social Progress.

Theology: Study of Sacred Scripture; Ascetical Theology; Franciscan School of Theology: Liturgy.

Books have also been published on the Study of Languages, Missionaries and Preachers, Science, and the Youth Movement.

CATHOLIC WORK AMONG THE BLIND

Catholic Pioneers in the Field — The example of her Founder has ever led the Catholic Church to give of her best to the world's unfortunates. The severe handicap of loss of sight has continually recommended to her boundless charity the countless persons who have been forced to go through life without ever seeing the grandeur of a sunset or the exquisite beauty of a flower. Her hand cannot always lift the veil, as could that of the Saviour, from darkened eyes. But what comforts she can give, she gives always gladly and lavishly.

Education of the blind as a class did not come until 1784. It was then that Valentin Hauy (1745-1822), a Catholic, began the movement that has brought about the establishment, in all civilized countries, of institutions of learning and industrial training schools for the blind. No one before him had ever tried seriously to make printing available for the blind, or to establish libraries of literature printed in relief. Though his system of raised printing is no longer used, the world will ever remember him as the man who started the blind along the way that has led to a more normal and a much more complete life.

Louis Braille (1809-1852), also a Catholic, is well known as the originator of the raised printing which bears his name. Blind himself from his third year, Braille realized the inadequacy of the line-letter systems of raised printing then in use. He reduced a twelve-point system to his own six-point printing which was simple and easy to learn. Though since slightly modified and changed in various countries, his system of letters, numbers, and musical notes is basically the same now as the day he devised it.

Catholic Schools for the Blind in the United States — In the United States today there are three Catholic schools devoted exclusively to the care and instruction of the blind.

The Lavelle School for the Blind in New York City is conducted by

the Sisters of St. Dominic. A diocesan institute with an enrollment of 42, it provides for the education of boys and girls up to the age of sixteen. Those children who have reached high school age continue to reside at the institute but commute each day to the various schools of the city for their advanced education.

St. Joseph's Home and School for the Blind in Jersey City, N. J., is conducted by the Sisters of St. Joseph of Newark. It is primarily an adult institution, the only one of its kind in the United States. Approximately 170 persons are cared for. Connected with the adult institution is a grammar school. Pupils who fail to qualify for high-school work are transferred to the permanent workshop in the men's or the women's house. The school work is carried on by four departments: literature, music, manual training and physical training.

St. Mary's Institute for the Blind in Lansdale, Pa., is also conducted by the Sisters of St. Joseph of Newark. This diocesan institute, with an enrollment of 35, provides both a grammar-school and a high-school course. It is the only school for Catholics which offers a high-school training. Adults and children who wish to remain after the completion of their education are welcome to make their home at the institute.

All three schools follow the same curriculum as the parochial schools in their respective districts. There is, however, the additional subject of Braille which makes the first years of study much more difficult for the blind than for the average-sighted child. The children are taught the touch system of typing as soon as possible. Some have begun typing when only six years old. Knowing the touch system enables the blind children to type their examinations and to correspond with their relatives and friends, most of whom know no Braille. Mathematics is taught by means of the Taylor arithmetic slate which is a very complicated system of numbering. Raised maps are used in teaching geography. Throughout the grades, music is taught. The manual arts are used extensively for tactual training. The industrial departments provide many and varied types of the handicraft arts: knitting, crocheting, hand-loom weaving, bead-work, basketry, wood-work, leathercraft, chair-caning, mop-making, rug-weaving, etc. The obvious purpose of this training is to provide, where possible, an occupation in after-life which will enable the blind to earn a livelihood.

There is no greater problem for the blind student aspiring to higher education than the lack of Braille texts corresponding to state or diocesan courses of study. Despite this severe handicap, blind persons have qualified for almost every type of occupation which does not absolutely require the use of the eyes. Among the more common avocations are teaching, law, journalism, brailling, telegraphy, dictaphone operating, insurance, and the management of candy and stationery stores. It is believed that radio work will open an extensive field of action to competent blind persons.

Catholic Library for the Blind — The Xavier Free Publication Society for the Blind is an organization which aims to place at the disposal of the blind throughout the United States and Canada some of the choicest books covering a wide variety of subjects, including those of a religious nature. With the help of its volunteer transcribers, the Society has been able to establish a sizable lending library. It has placed books in more than forty state, city or institute libraries for general and free circulation among the blind. From the Society's own central library books are sent to every part of the country. Not only are books loaned free of charge to the blind, but the Society's monthly magazine in Braille is sent gratis to any blind applicant.

A beginning has been made, too, in providing talking books for the blind. A book of 60,000 words can be published on twelve double-face

disc records. To date, the Society has recorded the four Gospels and the Acts of the Apostles. The remainder of the New Testament and other standard Catholic works will follow.

The International Federation of Catholic Alumnae has organized a committee for the specific purpose of functioning as an auxiliary of the Xavier Society. The I. F. C. A. has no direct contact with blind persons. Rather, it assists the blind indirectly by transcribing books in Braille and by contributing financially to the support of the Xavier Society.

Magazine — With the September 1940 issue, the "Catholic Digest" began regular publication in Braille. Printed in the so-called one and a half-point characters by the National Braille Press, Inc., of Boston, its contents are identical with the ink-print book. Arrangements for production were made through the Catholic Guild for the Blind of Boston, and 1,000 copies were sent free of charge to institutions and individuals. Continued success of the project depended upon voluntary contributions.

New York's Catholic Center for the Blind is a home for blind working girls. At the present time it has accommodation for 40 girls. Besides providing the comforts and conveniences of a home for these girls, the Center helps secure work for them when they become unemployed, cares for those who are no longer able to work, and gives every possible material aid to lighten the burden brought by blindness to its charges. The urgent need of erecting a home for destitute blind cannot be met because of present limited facilities. The directors of the Center hope to raise sufficient funds for a new building to care for these destitute blind which they are at present unable to accommodate.

Boston's Catholic Guild for the Blind is of more recent origin. Its work began about 1936. The Guild is an organization of priests and laymen who offer their time and financial support to the blind who live at their own homes. Chief among the many objectives of the Guild is the care of the blind in a spiritual way. To this end, retreats are conducted periodically by several of the five different units which go to make up the Guild. Persons unable to give of their time to the blind may assist them by membership dues. The money thus obtained is used to help the blind by providing them with the necessities of life, and, wherever possible, with a few of its luxuries. By devoting one or more days a week to the blind, the active members of the Guild have helped immensely in brightening the otherwise drab days of those destined to go through life without the use of their eyes.

Dog Guides for Poor Blind Boys and Girls are being provided by the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago. The project is under the care of the Catholic Youth Organization. Some two hundred dogs are now being trained. Children, with the help of these expert guides, can begin to live almost the normal life of a seeing child. With dogs to serve as eyes, these children have one more link added to the chain which binds their lives to that of the seeing world in which they must live.

Prevention of Blindness is receiving added attention from Catholic educators. Parochial schools in St. Louis, Mo., Albany, Buffalo, and Troy, N. Y., provide sight-saving classes. These special classes are not for children who are blind, but for those who have seriously defective vision. Large type printing in textbooks, heavy chalk and pencils, more carefully planned lighting facilities, continual medical care, and the like help preserve what sight the child has and frequently result in the restoration of normal vision.

The Catholic University of America has made frequent use of publications and other material offered by the National Society for the Prevention of Blindness. Rev. Al-

phonse M. Schwitalla, S. J., Dean of the St. Louis University School of Medicine, is a member of this organization's Board of Directors. He and his associates have been active in the field of prevention of blindness for almost ten years.

Non-Sectarian National Organizations — Mention should here be made of two national organizations that have done outstanding work in the field of blind education. Catholic educators and social workers among the blind have profited greatly from the assistance given by both groups. The facilities of both are at the disposal of anyone interested in the care and education of blind persons, as well as of persons who have defective vision.

The American Foundation for the Blind in New York City was incorporated as a national agency in 1921. The purposes of this organization are to collect and disseminate information regarding all phases of work for the blind; to promote state and federal legislation in behalf of those without sight; to arrange for the establishment of needed agencies for the blind throughout the country; to promote the training and placement of well-qualified, professional workers for the blind; to develop mechanical appliances for the blind, such as the Braille typewriter and the Talking Book; and to assist in increasing the efficiency of work for the blind in all particulars. The Foundation is supported in part by income from endowment, but largely by annual contributions from individuals interested in the blind.

The National Society for the Prevention of Blindness with headquarters in New York City began its independent existence in 1915. The objects of the Society as stated in its by-laws are: (1) to endeavor to ascertain, through study and investigation, any causes, whether direct or indirect, which may result in blindness or impaired vision; (2) to advocate measures which shall lead to the elimination of such causes; (3) to disseminate knowledge concerning all matters pertaining to the care and use of the eyes. It is fundamentally a lay organization, the activities of which are based on approved teachings of the medical profession. Its responsibility is to secure such scientific knowledge regarding the prevention of blindness and conservation of vision as is susceptible of sociologic interpretation, and to promote such social action, whether by private or by public agencies, as will enable the person to prevent ocular difficulties whenever this is possible and to receive necessary care and treatment when ocular troubles exist.

CATHOLIC WORK AMONG THE DEAF

The Catholic Church, ever mindful of the sayings of Christ, the Divine Teacher, has always attached a practical meaning to that revolutionary sentence: "Amen I say to you, as long as you did it to one of My least brethren, you did it to Me" (Matthew, xxv, 40). The Church has resolutely set herself the task of imitating Christ Who was the first among men to show real mercy to the deaf. It was common practice before Christ's time to abandon deaf or dumb children to the mercy of the elements, to throw them over a cliff or into the sea. The Justinian Code in Roman days took away deaf persons' civil rights, not even allowing them to make a will. Roman law later provided that persons "unable to manage their property owing to deafness, dumbness, blindness or some serious chronic disease, must apply for a curator." The survival of this law of guardianship has persisted through French, German and Spanish Law.

But even with the best of purely natural help, the condition of the deaf remained pitiful. Walled in by silence, solitary, ignorant, unable to communicate with his kind except by signs and harsh cries, treated as an outcast of society, a shame and a burden to his

family, shut out from the enjoyment of refined society, unable to earn a decent living, and ignorant of religious truths — he grew up little better than the animals, dwarfed in soul, stunted in intellect, caring only for the physical comforts, envious of the more fortunate, malicious, spiteful, bitter and consumed with silent discontent for the fate which had treated him so harshly. His lot indeed was a hard one. Even if his mind were schooled in the rudiment of knowledge and his hand trained to some useful occupation, his state still remained deplorable. For, unless religion could give him fortitude to bear his cross in patience, unless it could teach him to make a virtue of necessity, his affliction would almost certainly bring him to the black depths of despair.

Catholic Beginnings — Christ, our Great Examplar, performed miracles in His day to help the deaf. He has cured them, too, through the centuries at the request of His saints. We are not here so immediately concerned with the miraculous as with the natural, and with the spirit which underlies both — the spirit of Christ — which has led countless Catholic men and women to devote their time and talents, to spend their lives, in the service of the deaf.

The Benedictine Order was the first to bring to the deaf a scientific training. In other words, the Benedictines were the first to attempt a system of education which attacked the problem of lack of hearing with a view to supplying the defect. They began their work in the 16th century.

Padre Pedro Ponce de Leon, O. S. B., born in Valladolid in 1520, a teacher at San Salvador at Ora, is said to have been the first teacher of the deaf. He taught several children, using chiefly the "Oral Method."

About fifty years after Padre Ponce, another Spanish priest, Padre Juan Pablo Bonet (1579-1633) had a number of deaf pupils under his care. He used a manual sign alphabet, invented a system of visible signs representing to the sight the sound of words, and gave a description of the position of the vocal organs in the pronunciation of each letter. His work contained many valuable suggestions which have proved useful to modern teachers of articulation and lip-reading.

St. Francis de Sales, in the first years of the 17th century, instructed for confession and communion a deaf-mute whom he had in his retinue. He was made the Patron Saint of the Deaf by Pope Pius IX.

The celebrated Jesuit naturalist and physician, Lana Terzi (1631-1687) considered the education of the deaf in his "Prodromo dell Arte Maestra." It consists in this, that the deaf first learn to perceive the disposition of the organs of speech in the formation of sounds, and then imitate these sounds and recognize speech in others by reading their lips.

The practical utility of pantomime in the education of the deaf was not fully realized before the days of Abbe Charles Michel de L'Epee, who was born at Versailles in 1712. In the course of his priestly labors L'Epee made the acquaintance of two deaf-mute Sisters who had been educated by a Father Vanin by means of pictures. On the death of the latter their education came to an end, and L'Epee resolved to continue their training. He met deaf persons among the poorer classes and to these he devoted his time and his fortune. He first tried the different methods which had been used in previous years, methods using signs instead of words for conveying ideas to the mind. Finally, the idea that words are merely connatural gestures indicative of objects, he hit upon the idea of using a sign-language as a means of communication. Since words are but the conventional signs of our ideas, why could he not substitute conventional sign gestures? He rightly concluded that the natural language of signs which had come to be used by the deaf even without previous instruction would form the best basis for

his system. All the needs of grammatical syntax were not met by natural signs, so he invented signs for them until he had a systematized vocabulary of considerable size. Arbitrary signs he used only where natural signs could not be had. Both the book which he wrote and the school which he opened in Paris in 1755 (the first school for the deaf) have brought him international recognition. L'Epee died in 1789, and Abbe Sicard took up the work so successfully inaugurated by his predecessor.

Catholic Work in the United States — Education of the deaf in the United States began in the year 1817 when Abbe Sicard, successor to the Abbe de L'Epee, allowed his best pupil, Laurent Clerc, to come to this country with Dr. Thomas Gallaudet a non-Catholic minister who had gone to Europe to study methods of deaf education. Most Americans viewed this new phase of education with wonderment: many of them looked on with sceptical eye declaring that any effort to educate the deaf was doomed to failure. Once it had been proven that the deaf were amenable to education, schools were erected in the different states for their training.

To Bishop Rosati of St. Louis and to the Sisters of St. Joseph belong the credit of founding the first Catholic institution for deaf-mutes in the United States. In 1836, at the invitation of that apostolic prelate, Sister St. John and Sister Celestine came from Lyons, France, where they had been trained for the work and opened a school in the city of Carondelet. It was later transferred to St. Louis (in 1861) where it was known as St. Brigid's Deaf-Mute Institution. Other schools for the Catholic deaf were established in Buffalo, New York City, etc. At the present time there are twelve such schools under Catholic auspices.

Catholic educators of the deaf today insist that the parents of deaf children send their children to the Catholic schools, rather than to "any of the so-called non-sectarian schools in which, as experience has shown, there is great danger to their precious faith. About two-thirds of our Catholic deaf are lost to the Faith because they are obliged to attend these so-called non-sectarian institutions owing to the woeful lack of schools under Catholic auspices."

Systems of Education—Deaf children cannot be educated as other children; hence schools must employ special methods of instruction. All communication with the deaf, and consequently, all their instruction, must be in visual forms of which five are possible: sign language, finger spelling, writing, lip reading, and a new method depending largely on vibration.

Of these, the sign language is the easiest and the most natural. This because it is a purely visible language, appealing directly to the eye. It is as much a real language as French or English or German. It is, in fact, one of the oldest of living languages, as exemplified in the hieroglyphics of the Egyptians and the famous pantomimes of the Greeks and Romans, as well as in the picturesque gestures of the North American Indians. The sign language is a comprehensive and effective combination of pantomime, facial expression, and gesture. St. Augustine tells us: "A sign is the thing which, over and above the impression it makes on the senses, causes something else to come into the mind as a consequence of itself: as when we see a footprint we conclude that an animal whose footprint this is has passed by: and when we see smoke we know that there is fire beneath. ... Natural signs are those which, apart from any intention or desire of our using them as signs, do yet lead to the knowledge of something else, for example, smoke, when it indicates fire.... Conventional signs are those which living beings mutually exchange for the purpose of showing, as well as they can, their emotions, or their perceptions, or their thoughts. Nor is there any reason for giving a sign except the desire of bringing forth

and conveying into another's mind what the giver of the sign has in his own mind."

"Thought may precede language in definite and detailed imagery and then be translated into language as a separate process." While the young deaf child may not know language, nevertheless he makes a substitute for it from the storehouse of his experience. He reacts to his environment by means of gestures. Young children learn signs with amazing rapidity because this knowledge furnishes them with the means of communication. It is a truism that education must begin with the child's experience. Therefore, pioneer workers among the deaf began with a language the child understood. In the early days of deaf-mute education signs were considered the aide-de-camp of every teacher of the deaf. For about fifty years this method has been successfully used in the American schools.

Next to sign language, finger spelling is the most facile means of communication among the deaf. Finger spelling resembles writing, in so far as it is a word language whose symbols are written in the air instead of on paper.

Articulation, or the teaching of speech, commonly called the "Oral Method," was first taught by means of "Visible Speech" symbols in the United States. Alexander Graham Bell's system was an attempt to Americanize the German "Oral Method" of Samuel Heinicke. This method shows how the organs of speech are used and how the movements in speech may be interpreted by the eye. But it was found that speech could be taught just as readily by the German method, or the method of imitation by which, through careful observation, the child is taught to imitate the teacher, and to speak the words thus presented. The acquisition of speech depends upon the child's facilities. He must have good eyesight and his vocal organs must not be impaired.

Educators agree that the acquisition of language is through social channels. The normal child is engulfed in an atmosphere of language. He learns to speak by listening to words and by imitating sounds. Throughout the entire day his ear is absorbing language. His actual, though informal, auricular education begins during the second year of the child's life. With the deaf child it is far different: for he must depend upon lip-reading. Lip-reading (sometimes called speech reading) is the art of understanding a speaker by watching his face, especially the movements of his lips. With this method scarcely half of the spoken elements are visibly recognizable; the other half must be guessed. And only one who has a complete command of language can guess that invisible half.

A new method in American schools has been introduced at the De Paul Institute in Pittsburgh, Pa. By years of patience and by excellent progressive training, the pupils are enabled not only to speak with a pleasant and well-modulated voice but also, through an almost uncanny method of training the other senses in the work of the one they lack, to "hear" speech as speedily as the person in whom the auditory sense is not impaired. They learn to "hear" through their fingertips. They are taught how to form the lips and how to use the tongue properly to bring forth sounds and words.

Years of experience have convinced educators of the deaf that since there is a wide range of mental capacity and educational receptivity among deaf pupils, no single method can adequately educate all. Hence it is obvious that such methods should be adopted as will achieve the best results. It is for this reason that many of the schools for the deaf today employ what is known as the "Combined Method." These schools regard speech and lip-reading as very important, but at the same time they realize that there are some

pupils who can never acquire facility of speech. Since mental development and acquisition of language are of far greater importance, such methods are chosen for each pupil as seem best adapted to his particular needs.

Statistics — In the United States today there are approximately 95,000 deaf persons. Some 19,658 are enrolled in the 206 schools throughout the country. These schools may be classified as follows:

Public Residential Schools.	65
Public Day Schools	121
Denominational and Private Schools	20

Of the total number (206 schools) 12 are under Catholic auspices:

	State	*School*	*Teachers*	*Founded*
1.	California.....	St. Joseph.....	Sisters of St. Joseph	1894
2.	Illinois.....	Ephpheta.....	Ladies of the Sacred Heart	1884
3.	Louisiana.....	Chinchuba Institute..	School Srs. of Notre Dame	1890
4.	Maryland.....	St. Francis Xavier...	Missionary Helpers	1897
5.	Massachusetts.	Randolph.....	Sisters of St. Joseph	1899
6.	Missouri.....	St. Joseph.....	Sisters of St. Joseph	1836
7.	New York.....	St. Joseph.....	Ladies of the Sacred Heart	1869
8.	New York.....	St. Mary.....	Sisters of St. Joseph	1859
9.	Ohio.....	St. Rita.....	Sisters of Charity	1915
10.	Pennsylvania..	DePaul Institute.....	Sisters of Charity	1908
11.	Pennsylvania..	Archbishop Ryan Memorial.....	Sisters of St. Joseph	1912
12.	Wisconsin.....	St. John Institute....	Sisters of St. Francis	1876

It is estimated that there are more than 4,000 Catholic deaf boys and girls in the United States. Of these only 1,300 are in Catholic schools. The number of religious in the United States engaged in the instruction of the deaf is about 200. There are about 7 resident chaplains in schools for the deaf. There are, likewise, members of the Jesuit, Redemptorist and Passionist orders and a number of secular priests engaged in giving missions for the deaf throughout the year. Some of the major seminaries have included in their courses a fundamental training in the sign language.

Catholics who are nationally prominent in deaf education today are many. We list but a few of them: Fr. Daniel Higgins, C. SS. R., author of "Sign Dictionary" which includes many Catholic words; Fr. Michael A. Purtell, S. J., editor of "Catholic Deaf-Mute"; Very Rev. Monsignor Henry J. Waldhaus, superintendent of St. Rita's School and editor of the "Silent Advocate"; Fr. Stephen Landherr, C. SS. R., director of deaf-mute work in Archdiocese of Newark; Fr. Mark DeCoste, C. SS. R., director of deaf-mute center, Roxbury, Mass.; Dr. Gertrude Van Adestine, principal of Detroit day school; Dr. G. Oscar Russell, educator; Miss Marie K. Mason, educator.

Catholic education and Catholic charity have played their part in breaking down the walls of silence and ignorance which formerly cut off the deaf from the world of men in which they lived. No longer are they outcasts of society; they are, rather, the living proof of Christian charity in action. No longer dwarfed in soul or stunted in intellect, they are now capable of taking their place in society. Bitterness toward a blind fate has been replaced by gratitude to a kind Creator Who has given them other faculties which can almost replace the one of which they have been deprived. Religion has shown them the way to true contentment, education in that religion has given them the means to attain it in this life, and the promise of Christ, "Come to Me, all you that labor, and are burdened, and I will refresh you" (Matthew, xi, 28) has found in them a literal fulfilment on earth and the hope of a full life of enjoyment in heaven.

WORKERS' SCHOOLS

Schools for Catholic workingmen are a practical development of the labor encyclicals of Pope Leo XIII and Pope Pius XI. In "Quadragesimo Anno" Pope Pius writes: "It belongs to the Bishops to permit Catholic workingmen to join these unions [neutral unions, such as we have in America], where they judge that circumstances render it necessary and there appears no danger for religion, observing however the rules and precautions recommended by Our Predecessor of saintly memory, Pius X. Among these precautions the first and most important is that, side by side with these trade unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct."

These schools, therefore, have been organized for the intensive training of Catholic workingmen in Catholic principles, for their own good, and so that they in turn may teach others. Some of the schools are under the auspices of a national organization, the Association of Catholic Trade Unionists, while others have been set up by diocesan authorities, colleges and other institutions.

The first workers' school was established by the A. C. T. U., in New York, November, 1937. The sessions were held in the Woolworth Building, branch of Fordham University. On January 4, 1938, the Crown Heights School of Catholic Workmen opened its doors in Brooklyn under the direction of Fr. William Smith, S. J.

The students of these schools are men and women of all trades and occupations. Some of the schools permit only members of unions to enroll. Most of the schools are free, but a few have found it necessary to charge nominal fees for books and other expenses. Classes are held at night. Non-Catholics are not excluded from the schools.

The following courses are offered by the A. C. T. U. schools: (1) Trade Union Practices and Parliamentary Procedure, to give the workers an understanding of the way to conduct meetings, propose and oppose motions, elect officers, and other training that will help Catholic workingmen to take an active part in union affairs. (2) Labor Ethics, to teach the rights and duties of both employers and employees in relation to each other and to society, based on the Christian concept of the dignity of man and of his relations toward God and his fellow man. (3) Labor Relations, to acquaint the men with the legislation set forth in the various Labor Acts, together with a study of cases. (4) Labor History, to give them a full perspective of their place in the history of labor, to show them what progress has been made, along with the mistakes of the past. (5) Economics, to show the place of labor and industry in the life of the nation, and to study the problems connected with the producing and using of goods.

This curriculum is designed for schools that are limited to members of trade unions. In other schools, where the union card is not a prerequisite for admission, less emphasis is laid on the relation of labor problems to the union man.

The Crown Heights School has a slightly different program, which may be described as follows: (1) A series of talks given by labor leaders. (2) A class dealing with the Message of the Hierarchy on Social Action. (3) One on the Essentials of Sound Citizenship. (4) Another on Current Events. (5) Public Speaking and Parliamentary Procedure. (6) Labor Ethics. In this school classes begin and end with a prayer to "Christ the Worker," a devotion popularized by Fr. Wm. Smith, S. J.

Special emphasis is laid upon Public Speaking and Parliamentary Procedure in the Catholic Labor Schools. If the men are not trained to be articulate, they will not be able effectively to present the Cath-

olic social message to their fellow workers. Ousting the Communist minority from control wherever they have gained a foothold, also depends upon Catholic workers trained for leadership.

Workers' schools have multiplied rapidly since the first one was started in 1937. About 60 now dot the country, from New York to San Francisco. According to Pius XI, "The first and immediate apostles of the workingmen must themselves be workingmen," and the Catholic workers' schools are doing much to train Catholics of the working class for the great apostolate of winning back the masses to the Church.

THE EDUCATION OF EXCEPTIONAL CHILDREN

Every pupil has distinctive characteristics and qualities which constitute his individuality. While the racial, physical and social differences are significant, the educator is chiefly concerned with differences in mental capabilities and in the capacity to learn. These differences between the best and the poorest pupils in a class are considerable. Practically every classroom contains one or more pupils who, due to lack of mental ability, are unable to make normal progress. To each of these pupils education must offer the direction, guidance and special work which he requires in order to improve himself to the maximum of his capacities. While there are many agencies engaged in direction and guidance of these mentally retarded children, such as Catholic Charities, Public Welfare, the Child Center of Catholic University and other Children's Clinics, there are only seven schools under Catholic auspices for them, and this despite the fact that there are several hundred thousand backward children in the United States. In these schools an integrated program, based on scientific methods, is provided for physical, mental and moral training of children who cannot derive benefit from the regular school education. The curriculum embraces the academic subjects, crafts, physical training and the industrial and household arts.

The methods used are much the same as those used in ordinary classes except that more emphasis is placed on the concrete; kindergarten practice persists over a longer period of time; experiences are more actively brought into the lives of these children so lacking in initiative of their own.

The children are placed, after careful study, into small groups. In the special classes no attempt is made to bring all the children of a group to one certain level. Through careful observation and intimate contact with the child, a relative course of training is adopted. Usually the children are grouped on the basis of achievement level in each subject. The length of time spent in any field of activity depends upon various factors: age, early training, home environment, mental ability and the environment which the child will probably enter in later life.

Adequate recreational facilities are provided and in this environment of work and play, school competition among equals becomes possible. The schools under Catholic auspices engaged in this work are the following:

St. Colletta's Academy, Jefferson, Wis. Sister M. Anastasia, O. S. F., Directress.

The Wharton Memorial Institute, Port Jefferson, Long Island, N. Y. Ven. Mother Lucia, Superior.

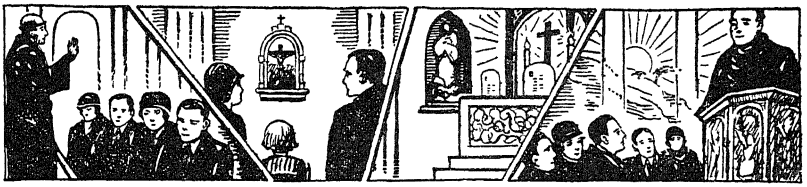
St. Vincent's School, Santa Barbara, Calif. Sister Mary, Superior.

St. Gertrude's School of Arts and Crafts, 4801 Sargent Rd., N. E., Washington, D. C. Sisters of St. Benedict.

St. Mary of Providence Institute, 4242 North Austin Avenue, Chicago, Ill. Sister Clare, Superior.

St. Michael's Industrial School (for boys), Hoban Heights, Pa. Rev. Hammond, in charge.

St. Anthony's School, Comstock, Mich. Sister M. Carmel, S. S. J., Superior.



SPIRITUAL EXERCISES

Thoughts from the Encyclical "Mens nostra" of Pope Pius XI on the Promotion of Retreats

Jubilee Year — We have hoped that once we had graciously opened the treasury of heavenly gifts (through the Jubilee year) in our charge, that the Christian people would make use of the opportunity to strengthen their faith, to increase their devotion and perfection and bring private and public manners to the Gospel standard. We rejoiced at the sight of a great multitude of most dear children taking advantage of the jubilee.

Retirement — Pope Leo XIII exhorted all the faithful to "retire a little while and turn their thoughts to better things."

Retreats — We wish to urge the practice of Spiritual Exercises not only among the clergy, secular and religious, but also in the ranks of the laity. We esteem retreats a special safeguard for eternal salvation.

Thoughtlessness — Considering the times in which we live, the importance, usefulness and timeliness of retreats are brought home by manifold considerations. The worst disease which afflicts our age, the most pregnant source of evil, is its lightness and thoughtlessness through which men lose their way.

Distraction — The continual and eager distraction in external things and the insatiable desire for wealth and pleasure slowly extinguish in the minds of men the inclination for things that are more excellent.

Grace — God, it is true, in His infinite goodness and mercy, no matter how far the evils penetrate, does not cease to give the largess of His grace and to draw men to Himself.

Advantages of Retreats — In these exercises an opportunity is given to a man to get away for a few days from ordinary society and from strife and cares, and to pass the time, not in idleness, but in the consideration of those questions which are of perennial and profound interest to man: his origin and his destiny, whence he comes and whither he goes. Spiritual Exercises bring men's minds to deeper and more careful scrutiny of thought, word and deed; develop the human faculties; become a kind of spiritual gymnasium where the soul trains itself to weighing things carefully; where the will is made strong, passions are restrained by thought and where action and contemplation are brought into harmonious interplay.

St. Gregory on Retreats — The human mind is like water. Contained in a vessel, it can be drawn up towards its source. Uncontained, it scatters itself below and is lost.

Obstacles to Religious Spirit — In these times many obstacles are put in the way of that genuine sense and supernatural spirit of Christ.

Naturalism — Far and wide naturalism is dominant with its weakening influence on faith and its chilling effect on charity.

Quiet — It is most important that man should get away from that fickle fascination which hides the good from him, and should take refuge in that blessed quiet where he may follow the divine teaching and realize that human life's true meaning lies in God's service.

Purpose of Retreats — To come to hate the shamefulness of sin; to have a holy fear of God; to behold the vanity of earthly things;

to heed the teaching and example of Christ; to put off the old man and deny oneself; to put on Christ through humility, obedience, and mortification; to strive for perfection.

Value of Retreats — In the attainment of these things lies quiet, happiness and true peace. For these things the human soul is thirsty. For these things modern society looks in vain, on account of its dissipations and its preoccupations with fickle and perishable satisfaction.

Zeal — Spiritual exercises also promote zeal for the gaining of souls to Christ. The justified soul in which God dwells becomes on fire to make others share in that knowledge and love of the infinite good which it possesses.

Need for Zeal — Our times are times of immense spiritual need. The missions call for more numerous workmen; Christianized nations need more select and well trained clergy. It is necessary that laymen cooperate with the clergy in Catholic activities.

Christ and Retreats — Our Saviour, not content with the long years of quiet at Nazareth spent forty days in the desert before He would go forth to teach the people publicly. In the very midst of their labors He would invite the apostles to the friendly silence of retreats: "Come aside into a desert place and rest a while." At the time of His Ascension He willed that His apostles and disciples be perfected in ten days of retreat at Jerusalem.

St. Jerome on Retreats — Spiritual exercises have been held in some form or other ever since that early date. St. Jerome exhorted the noble-woman Celantia: "Choose a suitable and quiet place, and betake yourself to it as to a haven. Let your zeal for divine reading be so great, your prayers so frequent, your thought of the future life so constant, as to balance the occupations of the rest of your time. We say this not to take you away from your family; but with the idea that there you will learn and meditate how to act with them."

Peter Chrysologus on Retreats — "We have given a year to the body; let us give a day to the soul. Let us live a little bit for God after living altogether for the world. Let the voice of God sound in our ears; let not familiar sounds confuse our hearing. So armed, so trained, let us declare war on sin."

Spiritual Leaders — As time passed, God gave to the world such great spiritual leaders as St. Ignatius Loyola, Louis Blosius and St. Charles Borromeo.

St. Charles Borromeo and Retreats — St. Charles spread the use of spiritual exercises among clergy and laity. By his own industry and authority, he enriched them with rules and instructions and even founded a house for special instructions in the Ignatian exercises.

Refuge of Retreats — After the war unnumbered souls came to seek their peace in retreats... tired of being tossed by the world's tempests, disturbed by the world's anxieties, disillusioned by its deceits, embittered by its rationalism or smeared with its sensuality. Whatever the cause, they came to these places for quiet, repose, and the reconstruction of their lives.

Pope and Retreats — Following the example of our predecessors we have devoted the Vatican palace for a few days every year to purposes of prayer and meditation.

Lay Retreats — It is our desire to have the ranks and associations of lay Catholics trained in Spiritual Exercises, particularly the young. The retreat movement counterbalances the influence of materialism, so that the possession of material good shall not drag down the people to materialism.

Commonplace Habit — Retreats should be practised in the proper way, they should not become a commonplace habit, practised without enthusiasm, with but little or no effect on the soul.

Closed Retreats — Public Spiritual Exercises are certainly good and are to be promoted by pastoral zeal but we wish particularly to insist on closed retreats. In these,

one is more securely separated from creatures, and in silence the soul attends more closely to itself and God.

Time of Retreats — According to circumstances the period for retreats may vary from a few days to a month. The time should not be too short. The body does not experience the effect of health resorts unless it stay there for a certain length of time. So too the soul needs to be subject for a sufficient time to spiritual treatment if it wishes to be restored.

Ignatian Method — The Retreat Method of St. Ignatius has attracted the full and repeated approval of the Apostolic See as the wisest and most universal code for the government of souls, an inexhaustible source of deep and solid piety, an irresistible stimulus and secure guide to conversion and to the highest spirituality.

Monthly or Quarterly Retreats — So as to maintain the fruit of Spiritual Exercises monthly or quarterly retreats are recommended.

Silence — It was in the silence of a mysterious night, far from the world's turmoil, in a solitary place that the Eternal Word made flesh revealed Himself to man and that the angelic song rang out: "Glory to God in the highest and on earth peace to men of good will."

Peace — This song of peace will strongly resound in the souls of all Christians who will return into silence, far from the noisy discord of modern life, to meditate the truths of Faith and the mysteries of Him Who brought to the world the gift of peace.

THE RETREAT MOVEMENT IN THE UNITED STATES

The Retreat Movement has its foundation and best example in Christ's life upon this earth. Throughout His three years' public ministry we find our Lord withdrawing from His public life to meditate and pray in peace and quiet. Time and time again throughout the centuries the Fathers of the Church have urged the people to withdraw from the hustle and bustle of daily life to think of their Creator and their purpose in life. Early in the thirteenth century at the request of thousands, St. Francis instituted another order, a Third Order, for those men and women who could not leave the world and spend their lives within the cloister. These Third Order Franciscans, then as now, withdrew on different occasions from the business of the world and spent periods in prayer and meditation. This work of lay retreats has not been a Franciscan prerogative but has been under the special care and protection of the religious groups throughout the history of the Church. Living detached lives within the cloister they drew lay people to pray and meditate within the peaceful shelter of the monastery walls.

Although lay retreats were held previous to his time, St. Ignatius of Loyola was the first to systematize them. For this reason he has been named the patron saint of the Lay Retreat Movement and in many of these retreats the Ignatian method is followed.

The history of Laymen's Retreats in the United States is full of interest. There are records of lay retreats being held in what is now the state of Maryland as early as 1638. In 1852, the Redemptorist Fathers of Baltimore are listed in the "Metropolitan Catholic Almanac" as admitting "into their convent... gentlemen of the laity for performing exercises of a spiritual retreat." In 1876, the Jesuit Fathers conducted retreats at St. Charles College, Grand Coteau, La. We read of retreats being held at St. Stanislaus Novitiate, near Cleveland in the year 1898. And there are, undoubtedly, many unrecorded instances of lay retreats held during the last century.

The movement which assumed national proportions in 1928 when

the first National Conference met at Malvern, Pa., had several distinct regional beginnings. In California, Rev. Richard A. Gleeson, S. J., conducted lay retreats at Santa Clara College, in 1903. The following year, a permanent organization for the promotion of retreats in California came into existence. At Techny, Ill., the Fathers of the Divine Word began in 1906 the retreats for laymen which they have conducted ever since. In Kansas, the Jesuit Fathers held retreats at St. Mary's College in 1909. In New York City, at Fordham College, Rev. Terence Shealy, S. J., began in 1909 the retreats which, in 1911, led to the organization of the Laymen's League for Retreats and Social Studies and to the opening of Mt. Manresa on Staten Island, a house devoted exclusively to lay retreats. In Scranton, Pa., the Passionist Fathers began conducting retreats at their monastery in 1911. In later years, all over the country new houses were opened and the number of retreats and lay retreatants steadily increased. In many places, Laymen Retreat Leagues were organized to extend the influence of the retreat by acquainting the laity with the nature and value of a periodic withdrawal from the world and a few days spent in prayerful reflection and solitude. A new impetus was given the movement when it became a national organization in 1928.

At the present time there are in the United States close to 50,000 men making retreats every year. Sixteen religious orders and congregations are actively engaged in this great work; and there are about 25 permanent retreat houses where retreats are held almost every week throughout the year. Besides this, there are more than 50 seasonal houses where retreats are conducted especially during the summer months.

The most desirable type of retreat is that which begins Friday evening and lasts until Sunday evening, though some retreats are of briefer duration owing to local circumstances. Those making "closed" retreats stay at the retreat house for the whole period of the retreat; those making "open" retreats attend all the exercises but do not stay at the retreat house. Wherever possible the closed retreat is to be preferred. Much of the value of a retreat comes from the detachment from the world, the leisure for the things of God, the solitude and spirit of recollection that are effected by a few days of life in a new spiritual atmosphere; away from the distractions and disturbances of life in the world, the retreatant can spend a short period of closer contact with the undiminished truth and invigorating life of the Church. Permanent retreat houses are either separate buildings exclusively devoted to lay retreats, or quarters attached to the monasteries of the various religious orders and congregations. St. Paul of the Cross provided in his rule that every Passionist monastery should have rooms for the accommodation of lay retreatants. In a great many cases the rooms and dormitories of Catholic colleges and boarding schools are used for the seasonal retreats. Besides the week-end retreat, there is also a retreat of one day's duration, called the "day of recollection."

Although the lay retreat is for no particular group or class in the Church and is usually made up of the average working man and woman, there are, nevertheless, some Special Group Retreats. Thus, for several years the Franciscan Fathers at St. Francis Friary, Brookline, Mass., have conducted retreats for blind men; the same opportunity for spiritual refreshment is given to blind women by the Sisters of the Cenacle at Brighton, Mass. The Parish Retreat aims to have the families of a parish make the retreat together. The men and women of the parish spend the day in a spirit of devotion, and attend religious exercises and sermons in their own parish church. Meals are usually served in the Parish Hall. This type of retreat has met with

considerable success in Anacostia, Washington, D. C., where the Campion Evidence Guild has sponsored retreats for the colored people.

Concerning the cost of making a retreat, some houses have set rates, while others have free will offerings; but all are reasonable and merely desire to be self-sustaining. The rapid spread of the Retreat Movement among the Catholic men and women of America is sufficient to prove the popularity and the worth of lay retreats.

Catholic Laymen's Retreat Movement

The Catholic Laymen's Retreat League was organized on an informal basis until October, 1939, when at the Ninth National Conference of the League, in Brooklyn, N. Y., it was knit into a national organization by the adoption of a constitution and by-laws, drawn up by Joseph P. Walsh, Chairman of New York Knights of Columbus Retreat Committee.

The objects of the League are: personal sanctification of members; advancement of closed retreats; cooperation with local leagues in establishing retreat houses; encouragement of individuals interested in establishing a local retreat league. Local retreat leagues engaged exclusively in the promotion of closed retreats are eligible for active membership; organizations of Catholic laymen whose activities include the promotion of closed retreats are eligible for associate membership. Individuals rendering conspicuous service to the closed retreat movement can be elected to honorary membership by the Board of Directors.

The officers of the League are a president, a vice-president, a treasurer, a secretary and a moderator, all elected by ballot, except the moderator who is appointed by the president or the Board of Directors. The Board of Directors is composed of the officers of the League and three trustees. The League meets biennially in the odd-numbered years on the second Thursday of October.

List of Laymen's Retreat Houses in the United States

Alabama

Spring Hill College,
Spring Hill, Ala.
(Jesuits)

St. Bernard Abbey,
St. Bernard P. O., Ala.
(Benedictines)

Arkansas

St. John's Seminary,
Little Rock, Ark.

California

Catholic Laymen's Retreat Ass'n.,
San Francisco, Calif.

Italian Catholic Federation,
San Francisco, Calif.

El Retiro San Inigo,
Jesuit Retreat House
Los Altos, Calif.

Loyola University,
Venice, Calif.
(Jesuits)

Mater Dolorosa Retreat Ass'n.,
Sierra Madre, Calif.

Rev. John Tumulty,
1017 11th St.,
Sacramento, Calif.

Colorado

Holy Cross Abbey,
Canon City, Colo.
(Benedictines)

Regis College,
Denver, Colo.
(Jesuits)

Connecticut

Catholic Laymen's Retreat Ass'n. of Conn.,
9 Hillhouse Ave.,
New Haven, Conn.
(Dominicans)

Ferndale Retreat League,
Ferndale, Conn.
(Holy Ghost Fathers)

Delaware

Archmere Retreat Guild,
Clayton, Del.

Florida

Florida State K. of C.,
St. Augustine, Fla.

Georgia

Retreat Section,
Catholic Laymen's Ass'n.,
Savannah, Ga.

Illinois

Immaculate Conception Retreat,
Chicago, Ill.
(Passionists)
Laymen's Retreat League,
Springfield, Ill.
Mater Dolorosa Seminary,
Hillside, Ill.
(Servites)
St. Francis' Retreat,
Hinsdale, Ill.
(Franciscans)
St. Mary's Mission House,
Techny, Ill.
(Fathers of the Divine Word)
St. Stanislaus High School,
Chicago, Ill.
(Resurrectionists)
St. Viator's College,
Bourbonnais, Ill.
(Viatorians)

Indiana

Laymen's Retreat Ass'n.,
Indianapolis, Ind.
University of Notre Dame,
South Bend, Ind.
(Holy Cross Fathers)
St. Meinrad Abbey,
St. Meinrad, Ind.
(Benedictines)
St. Thomas Aquinas Retreat League,
Ft. Wayne, Ind.
(Crozier Fathers)

Iowa

Columbia College,
Dubuque, Iowa.
New Melleray Abbey,
Peosta, Iowa.
(Cistercians)
St. Ambrose College,
Davenport, Iowa.
St. Gabriel's Monastery,
Des Moines, Iowa.
(Passionists)
Trinity College,
Sioux City, Iowa.

Kansas

Hays Catholic College,
Hays, Kans.
(Capuchins)
Wichita Retreat League,
Wichita, Kans.
St. Benedict College,
Atchison, Kans.
(Benedictines)
St. Mary's College,
St. Mary's, Kans.
(Jesuits)

Kentucky

Monastery of Our Lady of Gethsemani,
Trappist P. O.,
Nelson County, Ky.
(Cistercians)

Louisiana

Manresa House,
Jefferson Parish,
New Orleans, La.
(Jesuits)
St. Charles College,
Grand Coteau, La.
(Jesuits)
Loyola University,
New Orleans, La.
(Jesuits)

Maryland

Manresa-on-the-Severn,
Annapolis, Md.
(Jesuits)
Mt. St. Mary's College,
Emmitsburg, Md.
(Diocese of Harrisburg)

Massachusetts

Our Mother of Sorrows Monastery,
West Springfield, Mass.
(Passionists)
St. Francis' Friary,
Brookline, Mass.
(Franciscans)
St. Gabriel's Monastery,
Brighton, Mass.
(Passionists)
Holy Cross College,
Worcester, Mass.
(Jesuits)

Campion Hall,
North Andover, Mass.
(Jesuits)
Holy Cross Mission House,
North Easton, Mass.
(Fathers of the Holy Cross)

Michigan

Jordan College Lay Retreats,
Marquette, Mich.
Manresa,
Birmingham, Mich.
(Jesuits)
Jesuit House of Retreats,
Bloomfield Hills, Mich.

Minnesota

St. John's Abbey,
Collegeville, Minn.
St. Thomas College Retreat League,
St. Paul, Minn.
St. Paul Diocesan Teachers' College,
St. Paul, Minn.
St. Mary's College,
Winona, Minn.

Missouri

Conception Laymen's Retreat
League,
St. Joseph, Mo.
White House,
Jefferson Barracks,
St. Louis, Mo.
(Jesuits)
St. John's Retreat House,
2015 E. 72nd St.,
Kansas City, Mo.

Montana

Carroll College,
Benton Ave.,
Helena, Mont.

Nebraska

St. Columban's Seminary,
St. Columban's P. O., Neb.
Immaculate Conception Monastery,
Hastings, Neb.

New Hampshire

St. Anselm's College,
Manchester, N. H.

New Jersey

Loyola Retreat House,
Morristown, N. J.
(Jesuits)
San Alfonso Retreat House,
West End Station,
Long Branch, N. J.
(Redemptorists)

New York

Immaculate Conception Monastery,
Jamaica, Long Island, N. Y.
(Passionists)
Mount Manresa,
Fort Wadsworth, Staten Island,
N. Y.
(Jesuits)
Our Lady of the Lake Retreat and
Mission House,
Geneva, N. Y.
St. Bernard's Seminary,
Rochester, N. Y.
St. Bonaventure's College,
Allegany, N. Y.
(Franciscans)
St. Mary's Monastery,
Dunkirk, N. Y.
(Passionists)
Laymen's Retreat League,
209 Elizabeth St.,
Utica, N. Y.
St. Columban's Seminary,
Silver Creek, N. Y.
Niagara University,
Niagara University P. O., N. Y.
Franciscan Friars of the Atonement,
Graymoor, Garrison, N. Y.

North Carolina

Berchman's Hall,
Hot Springs, N. C.
(Jesuits)
Belmont Abbey,
Graston County, N. C.
(Benedictines)

North Dakota

Assumption Abbey,
Bismarck, N. D.
(Benedictines)

Ohio

Crusade Castle,
Linwood, Ohio.
Holy Cross Monastery,
Cincinnati, Ohio.
(Passionists)
Mt. St. John Normal School,
Dayton, Ohio.
(Marianists)
Novitiate of the Sacred Heart,
Milford, Ohio.
(Jesuits)

St. Stanislaus Novitiate,
Cleveland, Ohio.
(Jesuits)
St. Theresa House of Retreats,
Columbus, Ohio.

Oklahoma

St. Gregory's College,
Shawnee, Okla.
(Benedictines)
St. Joseph's College,
Muskogee, Okla.

Oregon

St. Benedict's Seminary,
Mt. Angel, Ore.
(Benedictines)

Pennsylvania

Laymen's Retreat Movement,
Erie, Pa.
Lay Retreat League of Altoona,
St. Francis' College,
Loretta, Pa.
(Franciscans)
St. Fidelis Seminary,
Herman, Pa.
(Capuchins)
St. Joseph in the Hills,
Malvern, Pa.
St. Paul's Retreat House,
Corson Station,
Pittsburgh, Pa.
(Passionists)
St. Vincent Abbey,
Latrobe, Pa.
(Benedictines)
St. Anne's Monastery,
Scranton, Pa.
(Passionists)
St. Fidelis Retreat League,
St. Francis Friary
Pittsburgh, Pa.
(Capuchins)

Rhode Island

Cistercian Monastery,
Valley Falls, R. I.

South Carolina

Catholic Retreat Ass'n. of Charleston,
Charleston, S. C.

South Dakota

Holy Rosary Mission,
Pine Ridge, S. D.
St. Francis Mission,
St. Francis, S. D.

Tennessee

Paulist Fathers,
Winchester, Tenn.

Texas

Corpus Christi College,
Corpus Christi, Tex.
(Benedictines)
Rt. Rev. Msgr. A. Danglmayr,
2315 Ross Ave.,
Dallas, Tex.
Jesuit Retreat House,
Most Rev. Anthony Schuler, S. J.,
El Paso, Tex.

Vermont

Laymen's Retreat League,
Winooski, Vt.

Virginia

Laymen's Retreat League,
Chancery Office,
Richmond, Va.

Washington

St. Martin's Abbey,
Lacey, Wash.
(Benedictines)
Manresa Hall,
Port Townsend, Wash.
(Jesuits)
Mt. St. Michael,
Spokane, Wash.
(Jesuits)

West Virginia

Diocesan Retreat House,
Wheeling, W. Va.
Mt. St. George Retreat,
Wellsburg, W. Va.

Wisconsin

Immaculate Conception Seminary,
Oconomowoc, Wis.
(Redemptorists)
Laymen's Retreat Club,
La Crosse, Wis.
Monastery of Mt. St. Philip,
Milwaukee, Wis.
(Servites)
Monte Alverno Retreat League,
Appleton, Wis.
(Capuchins)
Salvatorian College,
St. Nazianz, Wis.
(Salvatorians)
St. Francis Retreat House,
Milwaukee, Wis.
(Capuchins)

The Diocesan Councils of the National Council of Catholic Women provide retreats for women in the dioceses of: Belleville (days of recollection); Buffalo; Charleston; Denver (retreats and days of recollection); Des Moines; Duluth; Fort Wayne; Harrisburg; Leavenworth; Los Angeles (days of recollection); Omaha (days of recollection); St. Augustine (Tampa, Jacksonville, West Palm Beach, Miami); St. Louis; Santa Fe; Wheeling.

Retreats are also held by the Minnesota State Religious Council.

The Religious of the Cenacle, whose purpose it is to hold retreats for women and who have taken an active part in organizing the movement, maintain four permanent houses of retreat. Permanent houses of retreat are also maintained by: Sisters of St. Dominic, Religious of Mary Reparatrix, Passionist Nuns, Sisters of the Blessed Sacrament, Religious of the Sacred Heart of Jesus, Tertiary Sisters of St. Elizabeth, Sisters of the Precious Blood, Visitation Nuns, Franciscan Sisters of the Atonement, Religious of the Sacred Heart of Mary, Helpers of the Holy Souls, Benedictine Sisters, Maryknoll Sisters, Sisters of Christian Charity, Sisters of the Poor of St. Francis, Social Service Sisters, Sisters of St. Joseph of Peace, Sisters of the Third Order of St. Francis, Sisters of the Holy Humility of Mary, Sisters of Mercy, Missionary Servants of the Most Holy Trinity, Sisters of Charity of the Incarnate Word, and others.

Throughout the United States are local Retreat Leagues, organized to promote the spiritual advancement of their members by means of retreats and to provide others with the opportunity of making retreats. One of the most active of these is the Women's Retreat Group of Albuquerque, N. M., which meets twice a month and is attended by Catholics and non-Catholics alike.

The latest figures show that in the United States there are 23 permanent houses (2 of these are conducted by the Capuchin Fathers, assisted by laywomen trustees) and 88 seasonal houses of retreat. In 1940, 42 retreat houses, permanent and seasonal, reported a total of 470 closed retreats, which were attended by a total of 24,257 retreatants, 3,783 more than in 1938. Days of recollection in 1940 numbered 350, with 20,147 retreatants attending. These are the figures sent to the Fourth National Congress of the Laywomen's Retreat Movement, held at Providence, R. I., in October, 1941.

List of Laywomen's Retreat Houses in the United States

California

Sisters of Social Service
Los Angeles Ladies' Retreat House
1120 Westchester Place
Los Angeles, California

Maryknoll Sisters' Retreat House
Mountain View, California

Colorado

St. Scholastica Academy
Seventh and Pike Streets
Canon City, Colorado

Connecticut

Holy Ghost Convent
New Haven, Connecticut

Illinois

Convent of Our Lady of the Cenacle
513 Fullerton Parkway
Chicago, Illinois

Convent of Our Lady of the Cenacle
Warrenville, Illinois

Iowa

Ottumwa Heights College
Ottumwa, Iowa

Maine

Monastery of the Precious Blood
166 State Street
Portland, Maine

Massachusetts

Convent of Our Lady of the Cenacle
196 Lake Street
Brighton, Massachusetts

Sacred Heart Convent
Newton, Massachusetts

Assumption Academy
Wellesley, Massachusetts

Hammond Hall
Gloucester, Massachusetts

Michigan

Convent of Mary Reparatrix
17330 Quincy Avenue
Detroit, Michigan

Convent of the Sacred Heart
11515 Woodrow Wilson Avenue
Detroit, Michigan

Minnesota

Our Lady of Good Counsel Academy
Mankato, Minnesota

Missouri

Convent of Our Lady of the Cenacle
7837 Natural Bridge Road
Normandy, Missouri

New Hampshire

Monastery of the Precious Blood
555 Union Street
Manchester, New Hampshire

New Jersey

Villa Pauline
Mendham, New Jersey

Blessed Trinity Missionary Cenacle
Stirling, New Jersey

Peter Claver Retreat House
Gillette, New Jersey.

Immaculate Conception Retreat House
West Paterson, New Jersey

New York

Precious Blood Monastery
Fort Hamilton Parkway
Brooklyn, New York

Convent of Our Lady of the Cenacle
Lake Ronkonkoma, New York

Convent of Mary Reparatrix
14 East 29th Street
New York, New York

Cenacle of St. Regis
628 West 140th Street
New York, New York

Dominican Convent of Our Lady of the Sacred Heart
886 Madison Ave.
Albany, New York

Convent of the Helpers of the Holy Souls
112 East 86th Street
New York, New York

St. Elizabeth's Academy
Allegany, New York

Ohio

Shrine of St. Theresa and House of Retreats
P. O. Box 192
East Broad Street
Columbus, Ohio

Dominican House of Retreats and Loretta Guild
125 First Street
Dayton, Ohio

Oklahoma

Catholic College for Women
Guthrie, Oklahoma

Pennsylvania

Dominican House of Retreats
Convent of Our Lady of Prouille
Elkins Park, Pennsylvania

Dominican House of Retreats
1812 Green Street
Philadelphia, Pennsylvania

Convent of Our Lady of Sorrows
2715 Churchview Avenue
Mt. Oliver Station A.
Pittsburgh, Pennsylvania

St. Gabriel House of Retreats
1560 Monroe Avenue
Scranton, Pennsylvania

St. Michael's Shrine of the True Cross
Box 6004
Torresdale, Pennsylvania

Ravenhill Assumption Convent
Philadelphia, Pennsylvania

Sisters of St. Francis
Mary Immaculate Hill
Pittsburgh, Pennsylvania

Rhode Island

Convent of Our Lady of the Cenacle
21 Battery Street
Newport, Rhode Island

Vermont

St. Joseph's on the Hill
243 Prospect Street
Burlington, Vermont

Washington

Forest Ridge Convent
Interlake Boulevard and 19th Avenue
Seattle, Washington

West Virginia

Mt. de Chantal Academy
Wheeling, West Virginia

District of Columbia

Washington Retreat House
4000 Harewood Road, N. E.
Washington, D. C.

Catholic Action

"The participation of the laity in the apostolate of the hierarchy"
(Pope Pius XI)

ORIGIN AND DEVELOPMENT

Earliest of members in Catholic Action work are those co-laborers of St. Paul and the other Apostles, so often saluted in the Epistles. For Catholic Action has existed since that day when Christ sent forth His twelve to win all men to Him. The command, "Going therefore, teach ye all nations" (Matt., xxviii, 19) was a command to the whole Church. To the officers did it primarily apply — and the Apostles proved themselves worthy of the trust placed in them by the Master. To the laity also that command was given — and they were ever eager to do their part in conquering the world for Christ the King. There was much to do in those early days when Christianity was new in a pagan world. Side by side with the Apostles and their successors the laity labored in planting the good seed of the Gospel in the pagan hearts of misguided men.

When nearly all men and nations had become Christian, the task of the laity became less urgent. The Church was firmly rooted everywhere; life was simple; and, as a result, the clergy leaned less upon the active apostolic endeavors of the laymen. That glorious age has passed.

Today the need for Catholic Action is as pronounced as it was in the beginnings of Christianity. The disintegrating influences of the Protestant Reformation have laid waste much of what was once Christian. The old paganism, modernized and with new names, once more seeks supremacy in a world that should belong to Christ. The ever increasing complexities of life, products of industrialism, have made it ever more difficult for the clergy to reach the great mass of men. So it has come about that the layman's role in the conquest of the world for Christ has once again come to the fore. The priest who cannot go personally into the mine, the factory or the office to preach the Gospel of Jesus Christ can reach the workers there only if assisted by the laity who are working in the mines, the factories and the offices of our modern world.

DEFINITION

Catholic Action is not political or economic action; it is not a negative thing; it is not some new weapon forged to combat the forces of Communism or any other modern menace; it is not even the mere exercise of charity or the intensification of one's own personal holiness.

Classically defined by our late beloved Pontiff, Pope Pius XI, Catholic Action is: "The participation of the Catholic laity in the apostolate of the hierarchy." Analyzing the definition, Cardinal Pizzardo brings out four main points: (1) Catholic Action is an **apostolate**, a mission for the salvation of souls. (2) It is an apostolate of the laity, called by the hierarchy to work for the salvation of souls. (3) It is an **organized** apostolate, necessarily so, since its mission is social. (4) It is an apostolate **organized hierarchically**, that is, after the pattern of the Church — parochial, diocesan, and universal — under the direct supervision of the teaching and ruling body of the Church.

DOCTRINAL FOUNDATION

The doctrine of the Mystical Body of Christ is the basis for the very existence of Catholic Action. When the Second Person of the Blessed Trinity assumed human nature He gave to every man the dignity of

brotherhood with Him. This bond of union between each man and Christ has given a new and deeper meaning to the fellowship of man with man, for all men have become brothers of each other in Christ. By His death on the Cross Christ merited for every man the right to enter heaven. Man, on his part, must participate in those merits of Christ, he must apply them to himself. Catholic Action goes out to those who have cut themselves off from the Body of Christ, to those who have never been incorporated into that Body. Men already joined to Christ, living His life in the Mystical Body, seek to bring to all men the realization of the high dignity that is theirs because of the Incarnation and the salvation that awaits them because of the Redemption. As members of Christ's Mystical Body we must have the same aims as did Christ Himself. He spent Himself in the winning of souls. In His physical Body He no longer walks among us. Instead, He uses us — His mystical members — as instruments to continue His work on earth.

OBJECTIVE

Since its aim is identified with that of the apostolate of the hierarchy, Catholic Action must bend its every effort, even as does the hierarchy, to the winning or the bringing back of souls. This quest for souls must be insisted upon. To veer ever so slightly from this one objective is to miss the whole point of Catholic Action.

The apostle of Catholic Action must first make sure of his own hold upon the eternal truths; he must form his conscience in accord with the principles laid down by Christ; he must live the Gospel and show by the example of his daily life how the Christian way of living can and does transform human nature. Only then will he be in a position to direct and guide other men. Certain of his own footing, his task lies in apostolic fields. To the men of the little world in which he lives he must bring the saving truths of the Gospel. Not to society in general is he sent, but to individuals. In imitation of the Master, he will not rail against the existing political abuses, but he will strive to convert the politician to Christ; he will not complain of the unequal distribution of wealth, but he will warn the rich man of the rust that consumes and he will teach the poor man to lay up for himself treasures in heaven. Ranting against abuses will never reform the world, but making the message of Christ to live in the hearts of men will change the face of the earth. And Catholic Action is even now re-making the world, re-claiming it for Christ its King.

Pope Pius XI of happy memory insisted always upon the supernatural note in this campaign for Christ. "Prayer, first; the supernatural, first," were familiar words upon his lips. They were his commentary on the words of Sacred Scripture: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it" (Ps. cxxvi, 1-2).

ORGANIZATION

"Catholic Action is not a piece of machinery which can be erected here, there, and anywhere by a process of manufacture, to the design of a blue-print. Catholic Action belongs to life. It is a thing that grows. What is growing is a new community, a new society, a Christian society." Though variable in its organization, Catholic Action is invariable as far as its fundamental principles are concerned. The two basic elements of true Catholic Action must ever be the same: (1) apostolic aim, that is the salvation of souls; (2) organization under the direction of the hierarchy (pastor, bishop, and Pope).

With these two points taken care of, Catholic Action will conform itself

to the varied and varying circumstances of the world in which it labors. Specialization there must be, for "if the world is to be won for Christ, then each man must strive to win his own little world, the world of his daily communications and intercourse. He must win himself, he must win his family, he must win the men and women with whom he is, day by day, in association: the people he works with, plays with, eats with, travels with, all his little world. If each Catholic is winning his own little world then the whole world is being won."

Because it may take one of many different forms, the ideal Catholic Action group is difficult to describe. Leaving aside the specific form of organization which will depend upon the circumstances of time and place, it might be well here to point out several important features that must be present in every Catholic Action group. It must be a **group**, for Catholic Action is essentially a corporate undertaking. It must be a **spiritual** group, composed of members sensitive to spiritual values and living Catholic life to the full. It must be a **corporate** group, aware of its task as a functioning unit of the Mystical Body of Christ. It must be an **apostolic** group, always in quest of souls. It must be an **obedient** group, following out to the finest detail every command of its bishop.

AUXILIARY SOCIETIES

Cardinal Pizzardo points out the distinction between Catholic Action groups and other Catholic societies. He says: "(1) Catholic Action is rigidly hierarchic, its organization being grafted upon the hierarchic economy of the Church. (2) Catholic Action gives its members a complete shaping or structure, not only religious and moral but social and specialized in accordance with their professions. It trains consciences to be more sensitive and more courageous in meeting and solving the problems of life in a Christian way. (3) Catholic Action embraces in its program every form of apostolate, while the auxiliary societies and associations are engaged solely in a work of religious development or in some particular apostolic work."

Included in this term "auxiliary societies" are those which care for individual ascetical progress, those concerned only with practices of piety or charity, those which defend the liberty of Catholics in civic matters; likewise those which look to the improvement of economic conditions for workers, co-operative societies, and labor unions; and finally, those societies whose aims are immediately of a political nature.

Speaking of such "auxiliary societies," the late Pope Pius XI made clear that they are good societies and have their specific part to play. They need not be done away with, nor is it necessary to change them into official Catholic Action groups. The whole point is simply this: they are not authentic Catholic Action groups, but **helpers** to the central undertaking of Catholic Action.

Cardinal Pizzardo clearly outlines the distinction in a geometric figure: "In the center is Catholic Action organized in accordance with the forms laid down by the teaching of the Pope, and directly and completely dependent upon the hierarchy. All other organizations and societies which we call auxiliaries or socio-economic are like so many concentric circles.... Central apostolic action is the winning and the bringing back of souls, co-operation in their salvation. It is a source of practical direction and inspiration under the supervision of the national center and the diocesan and parochial centers and is set up according to hierarchical procedure. The closer the concentric circles of Catholic activity approach to and are modeled upon Catholic Action, the more nearly will they assume its character and its function, and share in its honor and labors."

CATHOLIC ACTION IN THE UNITED STATES: THE NATIONAL CATHOLIC WELFARE CONFERENCE

As noted above, Catholic Action is not a thing made according to a set pattern. It develops in accordance with the special needs and circumstances which obtain in the place where it is to operate. The vast extent of these United States, the need for national emphasis and concerted action on problems affecting the entire country, and the necessity of adequate representation before the various departments of government gave rise to the establishment of the National Catholic Welfare Conference.

Pope Pius XI of happy memory realized the need for such an organization in this country. Speaking of the N. C. W. C. he said: "It is not only useful, but also necessary for you. Since you reside in cities far apart and there are matters of a higher import demanding your joint deliberation — as, for example, those relating to the Christian family, the education of youth, public and private morality, care of numerous immigrants, and other problems of this kind — it is imperative that by taking counsel together you all agree on one common aim and with one united will strive for its attainment, by employing, as you now do, the means which are adequate and adapted to present-day conditions."

Definition

The N. C. W. C. is not a council or legislative assembly. The resolutions adopted by the bishops of the N. C. W. C. do not have the force of law. The Conference is, rather, a clearing-house of information regarding activities of Catholic men and women; a common agency acting under the authority of the bishops to promote the welfare of the Church and of Catholic activities in the United States, and to make Catholic teachings more widespread and effective. In the words of Archbishop Austin Dowling: "The National Catholic Welfare Conference is a voluntary association of the bishops. It has not and never can have any mandatory or legislative power. Nothing can be done in a diocese except by the permission of the ordinary. But every bishop gains by contact with his fellow bishops and the very statement of common problems and the discussions thereon are in themselves helpful. This is the great service which the National Catholic Welfare Conference renders to the bishops of the United States."

Purpose

The bishops of this country, acting with the full approval of the Holy Father, established the Conference for the purpose of "unifying, co-ordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities." As stated in their joint pastoral letter: "We have grouped together, under the N. C. W. C., the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

It is not the policy of the N. C. W. C. to create new organizations. Rather, it helps, unifies, and leaves to their own fields those that already exist. It seeks to inform the life of America on right fundamental principles of religion and morality. As expressed by Father John J. Burke, C. S. P.: "It was established not to control, but to direct; not to hinder or curtail, but to co-ordinate and to promote; not to rule with a master hand but to facilitate by conference and mutually accepted divisions of work."

Organization

The complex and highly specialized structure of the N. C. W. C. will be dealt with later. Here let it suffice to view that organization only in its broad general outlines. The N. C. W. C. is a national representative body. Consequently it

must be governed by a representative group of the national hierarchy. This end is achieved by the election of a board of ten bishops and archbishops at the annual meeting of the bishops of the country. Functioning directly under the several members of this administrative board are eight departments: Executive, Education, Press, Social Action, Legal, Lay Organizations, Youth, and Catholic Action Study. In addition to these departments, the general body of bishops has set up certain special episcopal committees among which are: Committee on American Board of Catholic Missions; on Census; on Confraternity of Christian Doctrine; on Motion Pictures; on the Propagation of the Faith (Foreign Service); on Clean Literature; for Relief. These committees, as can be seen, are chosen to deal with special problems that arise. In some cases it has been found desirable to establish offices for continued and organized work.

Each department deals with problems proper to its own field, in accord with Catholic principles — acting always under the immediate direction of its episcopal chairman, without whose approbation no official action is taken. Furthermore, no official action is taken by the Conference as a whole without the approval of the administrative board.

The special needs of this vast land have brought about this highly organized national body. The whole superstructure of Catholic Action is a reality. What is needed now is a more intense participation of the laity, a joining of forces under this national body for united participation of the laity in this work so admirably organized by the hierarchy. Many problems that confront the ordinary Catholic Action group will find their solution in similar situations already dealt with by the various departments of the Conference. Literature on every phase of life is available through the Conference, which has induced eminent Catholic authorities to write up the problems proper to their respective fields. The stand taken by the hierarchy of the nation on questions having a Catholic interest can be learned through the Conference.

Diocesan organizations may affiliate with the N. C. W. C. through their ordinary, State, regional or national organizations may affiliate through an authorized and acceptable agent. The Administrative Board directs the particular organizations to the proper department of affiliation.

National unity and co-ordination as envisaged in the N. C. W. C. does not alter, however, the fundamental fact that in the diocese where they operate organizations are always subject to the bishop. The bishop is the proper authority to which they should look for guidance and direction. The fact that they may be units of one of the departments of the N. C. W. C., and as such seek guidance from that department on certain matters does not in any way lessen their responsibility to, and their dependence on their bishop.

Departmental Setup of the N. C. W. C.

(Courtesy of National Catholic Welfare Conference)

As noted above, the N. C. W. C. is headed by a board of ten bishops and archbishops. These form the Administrative Board. They form together the general policy for the entire organization. Together they appoint episcopal committees for handling various problems that may arise, and which demand attention. Eight of the members of the Administrative Board individually control and direct the eight departments of the organization. For more intense and specialized work, the departments are subdivided into bureaus. Finally, there are conferences which might be defined as experimental groups working in specialized fields, gathering data, encouraging the support and ad-

vice of experts in the field, and working out a feasible plan of action which is presented to the bureau or department for consideration. A brief resume is here given of the purpose and scope of the eight departments with their several bureaus, and of the work of some of the episcopal committees which function directly under the Administrative Board.

1. Executive Department

For more intense and specialized work, some of the departments are subdivided as required into bureaus. The general secretary, as chief executive officer for the Administrative Board, not only directs the work of the Executive Department, but also supervises the operations of the other departments of the Conference, and co-ordinates all of the multiple activities of the various N. C. W. C. units. Functioning directly under the Executive Department are the following:

(a) Bureau of Immigration — This bureau is a national Catholic immigrant aid organization which assists migrants of all nationalities, serves as a clearing-house for questions of immigration and emigration with which the Church in the United States is particularly concerned, and aids the foreign-born already in the country. The primary object of the bureau is to protect the faith of the Catholic immigrant and to help him become a worthy citizen.

(b) Confraternity of Christian Doctrine—The Confraternity works to extend knowledge and practice of the Faith among those outside the Catholic school system. (A special section on the Confraternity will be found elsewhere in the Almanac.)

(c) Bureau of Information — This bureau serves as a clearing-house of Catholic information for national news and radio agencies and other media of public communication, as well as providing persons and organizations with factual material in relation to Catholic activities in this country.

(d) "Catholic Action," official organ of the N. C. W. C., records monthly the work of the Conference. "Catholic Action" is also the official organ of the National Council of Catholic Men and the National Council of Catholic Women. It regularly stresses the Catholic needs of the day and records the interests of the N. C. W. C. and its several departments.

Featured regularly in "Catholic Action" are monthly study club articles planned to promote the proper understanding of, and active participation in, practical programs of Catholic thought and life. These study discussions are prepared by the N. C. W. C. Study Club Committee, composed of representatives of the several departments and bureaus of the N. C. W. C.

(e) Publications Office — The N. C. W. C. through its publications office has made available a considerable volume of literature, mostly in pamphlet form, intended to assist that intellectual preparation necessary for "successful participation of the laity in the apostolate of the hierarchy."

(f) Historical Records — The Executive Department is custodian of a valuable historical collection, comprising more than 800,000 service records and documentary accounts of the participation of the Catholics of the United States in the World War.

2. Department of Education

The Department of Education aims to serve the great system of Catholic schools voluntarily maintained by the Catholic people in fidelity to the ideals and teachings of the Church. In carrying out this purpose the department engages in the five following activities: collection of data concerning Catholic education; furnishing information to school officials and the general public; acting as an advisory agency to assist Catholic educational institutions in developing their programs; safeguarding the interests of Catholic education;

serving as a connecting agency between Catholic education activities and government education agencies. A Committee on Seminaries functions under the department also.

Specifically, the department every two years makes a statistical survey of Catholic schools. The first survey was in 1920. The data gathered is invaluable to those interested in the progress of Catholic education in this country.

The department co-operates with research students in compiling information for use in dissertations and special studies. A teachers' registration section maintained by the department places teachers in Catholic schools.

The interests of Catholic education have been safeguarded through the activities of this department, in co-operation with the Executive and Legal Departments, in opposing federal and state legislation inimical to the welfare of Catholic schools. It keeps in close touch with all government agencies that deal with educational problems.

The Catholic Bureau of Inter-American Collaboration, inaugurated by Pax Romana, now functions within the Department of Education, The purposes of the bureau are: first, to foster mutual understanding between the Catholics of North and South America; second, to offer mutual aid whenever possible in combating anti-Christian and anti-Catholic propaganda; third, to direct the services of existing Catholic institutions into the field of inter-American collaboration, and by so doing to foster the extension of those institutions best adapted to the needs of Catholic life in the Americas. The bureau's fields of activity are listed under three heads: (1) Cinema and Radio; (2) Publications; (3) Exchange Professorships and Scholarships.

3. Press Department

The N. C. W. C. Press Department has the function of promoting, developing and assisting the Catholic Press of the United States. Under its episcopal chairman, it carries on its activities with a lay director experienced in journalism, and with a trained personnel of editors and writers including a headquarters staff in Washington and a large staff of experienced field correspondents in key cities of the United States and in the leading capitals of the world.

The department offers to Catholic publications:

(a) A news service of approximately 50,000 words weekly, covering the Catholic news of all the world, gathered by radio, cable, telegraph, telephone and mail.

(b) A Catholic feature service of 17 to 20 articles weekly, averaging 10,000 words in all, calculated to interest all members of the family.

(c) A Catholic news picture service.

(d) A telegraphic service, covering certain types of last-minute news.

(e) An editorial information service, supplying factual material for editorial writers' use.

(f) A biographical service, including authenticated biographies of prominent Catholic figures.

(g) A Washington letter, interpreting each week national events of particular interest to Catholics.

(h) Special texts, giving in full important Vatican documents, radioed immediately upon issuance.

(i) Special supplements, including features and pictures, at appropriate seasons.

(j) Special syndications, series on subjects of particular timeliness and interest, written by noted authors.

Inaugurated in 1941, Noticias Catolicas, the Ibero-American section of the News Service, makes available to the Ibero-American press in Spanish and Portuguese the department's facilities for the collection and dissemination of news. Noticias Catolicas provides for its subscribers in every Ibero-American country a news service of many thousands of words at least twice a week, including special texts of the encyclicals and other pontifical and ecclesiastical documents.

The Press Department serves over 437 Catholic publications which include, besides virtually all Catholic newspapers in the United States, journals in 32 other countries. "Osservatore Romano," the great Vatican City daily, has for many years been a subscriber.

Because of its standard of factual reporting, the N. C. W. C. News Service is entitled to the privilege of admission to the press galleries of Congress and the White House press conferences. It is the only news service primarily for religious papers enjoying that privilege.

By pioneering in the news radioing of complete texts of papal encyclicals, the N. C. W. C. News Service has influenced the secular press to multiply the space given these important documents.

An important aim of the department is to make possible simultaneous, and accordingly powerful, presentation by the Catholic press of programs, problems and teachings of the Church.

4. Department of Social Action

The Department of Social Action was established to promote the social teaching of the Church and to interpret, under the guidance of the bishops, the application of this teaching to the complex social problems of the country. It is concerned with studies and programs dealing particularly with industrial problems, civic obligations, rural life, family life, and in general with subjects affecting social welfare and international relations.

As to method, the department tries to do these things in its fields: (1) know the social teaching of the Church; (2) know American facts, movements, proposals, trends and personalities; (3) make the teaching and facts known through books, pamphlets, newspaper articles, magazine articles, public addresses; (4) keep in touch with the Catholics working in its own fields; (5) help lay organizations affiliated with the National Councils of Catholic Men and Women and other groups pledged to the extension of Catholic life and influence in America.

The following are the chief fields of present activity:

(a) **Industrial Relations** — The work of the department on industrial questions centers in making known, explaining, and trying to show the application to America, of Leo XIII's great encyclical, "The Condition of Labor"; of the incomparable encyclical of Pius XI, "Reconstructing the Social Order"; and of Pope Pius XI's encyclical on "Atheistic Communism," which embraces in resume the principles of the two earlier ones.

It has given its services to the preparation of special studies on women in industry, and to the planning and conducting of a special Institute on Women in Industry.

It has a wide variety of bibliographies on Catholic and secular books and pamphlets dealing with industrial and economic questions.

The bishops entrusted to the department the program for establishing Schools of Social Action for the clergy, which are summer courses for priests on the social encyclicals, their application to American life, and the means priests can use to spread their teaching.

(b) **Rural Life Bureau** — The Rural Life Bureau of the Social Action Department was set up to study and to analyze Catholic social teaching in relation to the great rural population of our country. The following are some of the varied activities of the bureau: (1) Aid to migrating Catholic families to settle within the confines of established rural parishes. (2) Advice regarding co-operatives. (3) Encouragement of diversification of crops or a live-at-home type of agriculture. (4) Fostering of a rural rather than an urban viewpoint on the part of the young people of the country. (5) Seeking to obtain for Catholic farm people the advantages of the Social Security Act. (6) Promoting adult education through the study club. (7) Encouraging the beautification of farm homes and premises, and co-opera-

tion with the Government Extension Service agents. (8) Encouraging governmental efforts to bring electricity to the countryside. (9) Promoting recreational, dramatic and social programs on a rural parish and inter-parish basis. (10) Expansion of religious instruction through the rural school system, the vacation school, the correspondence course, the religious study club. (11) Promotion of retreats for laymen and laywomen of the country districts. (12) Fostering activities in behalf of the rural family. (13) Developing a diocesan rural loan library, with collection of dramas, songs and pageants of a rural nature. (14) Initiating rural research projects. (15) Encouraging the writing of the history of the rural parishes of the diocese. (16) Organizing the laity for rural action. (17) Conducting rural institutes on a parish basis. (18) Promoting an annual Catholic Rural Life Day.

(c) **Peace and the Causes of War** — The department's work on peace and international affairs is to prepare, or promote preparation of, writings on the social teaching of the Church on peace and international relations; bring about the diffusion of these; and help Catholic lay organizations and schools to take their part in the movement for a peaceful world.

This work is done by the department partly in its own name and partly in co-operation with other organizations. Thus, either directly or in collaboration with other groups, the department has collected and translated papal documents and published a great variety of pamphlets on the peace statements of the Popes, on international ethics, on the relations of the United States to other countries, on international organization, on world economic life, on the historic role of the Church in international life, and on the causes of war.

Catholic pamphlets and books prepared in the United States on the subject of peace were rare when the department began its work. By its untiring efforts, a Catholic library covering all the essential points in the field is gradually forming. Study outlines are prepared for all pamphlets so that Catholic lay organizations may have both texts and outlines of study in their work of promoting "the peace of Christ in the kingdom of Christ" (motto of our late beloved Pope Pius XI).

(d) **Family Life Section** — The Family Life Section is an integral part of the Social Action Department. Its work is under the guidance of a special director, and extends into such wide and varied fields as home economics, parent education, and family relationships. While religion is given special emphasis, the aids offered by sociologists and other scientists are employed in the preparation of studies and programs.

Specific projects and methods of carrying them out are: (1) Studying and disseminating the principles of Christian marriage, particularly as set forth in the encyclical of Pius XI on Christian Marriage, and advancing the cause of parent education, as advocated in the encyclical on the Christian Education of Youth. (2) Developing and disseminating a popular and advanced literature on marriage and the family, and on parent education. (3) Fostering the establishment of the Association of the Holy Family. (4) Encouraging the formation of maternity guilds. (5) Aiding in the development of study clubs dealing with family topics, and encouraging individual reading and study of family literature in the home. (6) Co-operating with other Catholic agencies and organizations at home and abroad in their efforts in behalf of the home. (7) Encouraging the development of Catholic leaders in the field, particularly by urging due provision in schools and colleges for courses on Christian marriage, the family, and parent education, and by encouraging the formation of voluntary study clubs in Catholic educational institutions. (8)

Fostering an interest in family study among Catholic young people outside the school system through such media as sodalities or other young people's organizations. (9) Promoting the fitting celebration of the feast of the Holy Family.

(e) Parish Credit Unions — The Parish Credit Union National Committee maintains in the Social Action Department a secretary for urban interests and one for rural interests. As its title implies, this committee seeks to encourage the establishment on a parish basis of the small loans co-operative banks known in the United States as Parish Credit Unions.

5. Legal Department

The primary function of this department is to serve as a clearing-house for information on legislative matters, a central office in which information is collected and classified and from which that information can promptly and adequately be made available to the dioceses, as well as other departments of the N. C. W. C.

The major interest of the department lies in the field of legislation affecting Catholic life and religious institutions. In this field the department collects documents and data, and with its limited staff endeavors to keep abreast of current developments in legislation in the Federal Congress and in the state legislatures and with action in the courts interpreting legislation touching Church interests. The department receives, examines and analyzes public bills, introduced in the Congress and legislatures, which have a bearing on religious and social interests.

In international matters, the department collects information respecting government action, including legislation on religious and social questions of particular interest to Catholics in the United States, and endeavors to supply promptly accurate information in this field on subjects of particular and timely interest. The department in connection with this work has prepared numerous pamphlets dealing with religious situations in other countries, particularly in Mexico and Spain.

An important function of the department has to do with matters which need to be discussed with administrative officials of the federal government in Washington. Such matters originate frequently in outlying territories and insular possessions of the United States. Frequently, the department has explained the Catholic attitude on current legislation before congressional committees.

Legislative proposals introduced and debated during recent years affect profoundly philosophical and ethical principles upon which our social and political institutions rest. Legislative acts that have been approved, among them the Social Security Act and other social legislation, give rise, in the regulations issued under them and in their administration, to intricate problems affecting Catholic institutions — hospitals, child-caring and other agencies. Interpretation of these legislative acts for the bishops and Catholic authorities is important. Catholic interests must be protected before administrative boards and authorities. Conferences must be attended and service given on committees considering relations between private and public agencies and institutions. The tax-exempt status of our institutions must be supported, and due consideration assured them because of the public character of the important services they render. These works, of vital importance to the Church in the United States, lay an increasing burden and responsibility on the Legal Department.

The staff of the department, by long experience in government procedure, has acquired an exceptional skill in handling the most complex legal problems in the religious institution field. The department contributes much to the welfare of the Church by rendering important services which are as necessary as they are timely.

6. Department of Lay Organizations

This department consists of two constituent bodies — the National Council of Catholic Men and the National Council of Catholic Women — with the chief function of co-ordinating, promoting and assisting the activities of the Catholic lay organizations of the country, under the direction of the bishops. Affiliation with either Council enables Catholic lay organizations to know the mind of the hierarchy, the common guide of all.

In fulfilling their mission, the two Councils have as an important part of their work the duty of channeling out to the lay groups in all parts of the country, the programs, educational material, and suggestions which other departments and bureaus of the N. C. W. C. have prepared — always under the direction of their respective episcopal chairman.

The bishops of the American hierarchy, in establishing the Department of Lay Organizations as an integral part of the general Conference, intended that the Councils of Men and Women constituting that department should be the means of fostering amongst our people the program designed by the bishops for the welfare of our Christian society. The department is essentially an apostolate of Catholic Action. The laity of the United States is invited and commissioned to co-operate as partners in the mission of leavening society with the truths of Catholic faith and the principles of Catholic life.

The department was created not to be another Catholic organization. Its interest and that of its constituent Councils is not to form new societies nor to supersede those already existing. Its true function is to affiliate and to unite in two companion representative national bodies the units of all fraternal, social and religious societies of men and women for the purpose of adequately impressing on our national life the real beauty and full strength of Catholic ideals. Its program for action is sanely intelligent. It stands for the home, for Christian education, for industrial peace and liberty, and for the purging from American life of vicious and low influences which debauch decency and destroy nobility.

(a) National Council of Catholic Men — This Council is made up of affiliated lay societies having ecclesiastical approval. The form of diocesan organization rests entirely on the plans adopted by the individual bishops. In some dioceses men of the individual parishes are grouped into parish councils, which become affiliated with the National Council; in others, pre-existent or new lay societies — spiritual, functional or fraternal — are affiliated with the National Council directly. There are at the present time between 1,200 and 1,300 societies affiliated with the N. C. C. M. In this number are included national, regional and local groups.

The National Council of Catholic Men has as its functions: (1) To federate Catholic lay societies and groups of men in a common, unified agency or council. (2) To serve as an agency for the interchange of information and service between the N. C. W. C. and organizations of laymen, in their common work for the Church. (3) To be a central clearing-house for information regarding Catholic laymen's activities. (4) To promote, under ecclesiastical supervision, unity and co-operation among laymen in matters that affect the general welfare of the Church and the nation. (5) To help existing Catholic lay organizations to work more effectively in their own localities. (6) To co-operate in furthering the aims of all approved movements in the interest of the Church and of society at large. (7) To participate, through Catholic lay representation, in national and international movements involving moral questions. (8) To bring about a better understanding and a more widespread appreciation of Catholic principles and ideals in the educational, social and civic life of the country.

In furtherance of its objectives, the Council established in 1929 a

Catholic Evidence Bureau, as a national agency for Catholic exposition and defense. This bureau has come to be a storehouse of information on lay apologetical activities, to which those engaged in apologetics and other forms of Catholic defense turn for data urgently needed and not available locally.

The Catholic Radio Bureau, maintained by the N. C. C. M. since 1938, is intended to advise and assist any Catholic organization or individual in any activity relative to radio: in procuring station time for a Catholic program, in planning and conducting such a program, in providing scripts or material for preparing scripts, and in making effective protest against offensive broadcasts.

Most widely known of the activities of the National Council of Catholic Men is the creation and maintenance of the nation-wide program, the Catholic Hour. (An account of the Catholic Hour is given elsewhere in the Almanac under the section on Radio.)

(b) National Council of Catholic Women — The National Council of Catholic Women is a federating force uniting all organizations of Catholic lay women within the United States, without destroying the autonomy of any one, but rather increasing the effectiveness of each by stimulating larger membership and greater activities.

The Council includes in this federation the membership of eighteen national organizations, and sixty-five diocesan councils, which are federations of all Catholic laywomen's organizations within the particular diocese, both parish and inter-parochial. This plan makes for a complete network within the diocese and forms a perfect channel for guidance, information and reports, into and from the remotest sections of the diocese.

The Council provides a means through which Catholic women may be informed concerning social, civic and religious questions in which they should be interested. It seeks to develop in members a sense of responsibility, as Catholic citizens, in legislation in the various states and in the national Congress, and particularly in laws and proposed laws touching family life, child welfare, education, industrial problems, immigration, etc. To this purpose it proposes to Catholic women that they: (1) Study and promote Christian social principles. (2) Study fundamental Catholic principles underlying international relations. (3) Maintain Christian standards in recreation, dress and literature. (4) Provide representation at meetings of a national or international character when vital principles are at stake or where matters of national well-being which should be their concern are under discussion. (5) Provide national conventions for conference on common problems and through adequate publicity given to these deliberations, place the Catholic attitude on questions of the hour before the general public. (6) Assist, through affiliation with the International Union of Catholic Women's Leagues, in world-wide protection for the home and in the defense of Catholic principles of social action.

The Council has been entrusted with the maintenance of the National Catholic School of Social Service, in Washington, D. C., a graduate school affiliated with the Catholic University of America. The school combines a thorough, modern, scientific training for social work, with Catholic principles and ideals of Christian charity.

7. Department of Catholic Action Study

This department was organized to obtain and disseminate as widely as possible the encyclicals, allocutions and discourses of our Holy Father; to maintain a record of accomplishments of the bishops, clergy and laity of the United States in the work of Catholic Action, and through research and reports as to methods, programs and achievements, both here and abroad, to assist in furthering the aims of the Catholic Action movement.

Important developments in the

field of Catholic Action throughout the world are carefully studied in the light of national religious organization. A program for the extension of the service of this department concerns the wide use of available methods of publicity.

8. Youth Department

This, the newest department of the N. C. W. C., was created by the Administrative Board in November, 1940, to meet a definite need in the Catholic youth field. It enables the Church in this country to deal methodically with the new general trend toward greater coordination of youth work and the unification of youth's forces.

The Youth Department has for its objectives: (1) to facilitate the exchange of information regarding the philosophy, organization, program-content and methods of Catholic youth work; (2) to promote the National Catholic Youth Council as the federating agency for all approved Catholic youth groups; (3) to contact and evaluate all national, non-governmental and governmental youth or youth-serving organizations and agencies. The Youth Department provides the framework in which the coordination of all Catholic youth work can be achieved. It helps Catholic youth leaders and young people better to understand the problems centering about youth; it furnishes information and documentation adequate for the interpretation of youth work both Catholic and non-Catholic, youth-led and adult-sponsored, domestic and foreign. Finally, it develops the National Catholic Youth Council.

The National Catholic Youth Council is a federation of approved Catholic youth groups in the United States, instituted to promote interchange of information and services as well as unity and cooperation. It makes provision for two sections: the Diocesan section and the College and University section. The Diocesan section is designed to include the respective Diocesan Youth Councils; and the College and University section includes the two national student federations: the National Federation of Catholic College Students and the Newman Club Federation. (For a more detailed discussion of youth work, see the article on the Catholic Youth Movement elsewhere in the Almanac.)

Episcopal Committees

In addition to the above-named departments, the general body of bishops maintains certain special episcopal committees. The following is a partial list of the committees authorized to date:

Committee on American Board of Catholic Missions

Committee on Census

Committee on Confraternity of Christian Doctrine

Committee on Motion Pictures

Committee on the Propagation of the Faith (Foreign Service)

Committee on Clean Literature

Committee for Relief, including subcommittees on the Mexican Seminary, Polish Relief, and others.

All committees work in conjunction with the Administrative Board to which their reports are referred. In the cases of some of these committees, it has been found desirable to establish offices for continuing and organizing work. Relief work is now centralized in one committee composed of members of the Administrative Board of the N.C. W.C. Functioning under this committee are several sub-committees.

The following is a brief sketch of the work done by three of these committees.

(a) Episcopal Committee for Catholic Refugees — The Bishops' Committee for Catholic Refugees from Germany, founded in 1934, has become the Episcopal Committee for Catholic Refugees since it has the added burden of caring for Catholic refugees from various other disturbed European countries. The committee maintains headquarters at 265 West 14th Street, New York City. Chairman of the committee is Archbishop Joseph F. Rummel. Other members of the committee are Archbishop Samuel A. Stritch, Bishop John F. Noll and Bishop Stephen J. Donahue.

The Committee for Catholic Refugees has a three-fold purpose:

(1) To help bona fide Catholic refugees, both here and abroad, by means of material and spiritual aid, and technical advice. (2) To raise funds for the immediate material needs of the Catholic refugees, as well as for the purpose of assisting them to settle in other countries. (3) To enlist the generous support of American Catholics by reliable information service as to the situation of the Catholic Church in Europe and the needs of European Catholics.

From the beginning the committee was authorized to take care of refugees from Germany. These included so-called Aryan Catholics, either banished from or forced by circumstance to leave Germany because of their prominence as leaders in Catholic Action, and non-Aryan Catholics. Among the latter were Catholic converts from Judaism and Catholics who were married to Jewish spouses or who were descendants of mixed marriages between Jews and Catholics back to the fourth degree.

The so-called Anschluss, by which Austria became a part of greater Germany, and the incorporation into the German political organization of Sudetenland, Czecho-Slovakia, Poland, Belgium, Holland, Norway, Denmark, Yugoslavia, Greece and parts of France, have brought about an immense increase in the number of refugees that would naturally fall within the province of this committee's care.

On account of the restrictive immigration laws in the United States many refugees cannot qualify for admission to this country. Hence two new problems have arisen which demand attention, namely, helping to care for refugees in the transit countries, i. e., those countries bordering on Germany which offer temporary hospitality to refugees; and sharing in the cost of transportation to countries which are willing to offer permanent hospitality to refugees.

Furthermore, because of the war many other problems, especially those regarding the transportation of refugees, have presented themselves for solution.

The following are some of the services rendered by this committee: interpretation of the United States immigration laws to European committees and individual refugees; securing, drafting and examining affidavits guaranteeing the support of relatives and friends; special correspondence with American consuls in difficult cases; securing travelers' aid to the place of destination; finding employment and giving relief until such employment has been secured; corresponding for refugees with relatives and friends; endeavoring to make connections for priests and Sisters desirous of establishing themselves permanently in the United States; finding institutions where professionals can exercise their respective vocations.

Besides the Committee for Catholic Refugees in the United States, there are eighteen other similar organizations in Europe, South America, China and the Philippine Islands.

(b) The Bishops' Committee on Motion Pictures and the National Legion of Decency — At the annual meeting of the Bishops in Washington, November, 1933, the Bishops' Committee on Motion Pictures was formed whose purpose it was to bring about an improvement in screen production, since individual appeal to producers to better the Hollywood standards had been unsuccessful. Members of this committee are: Archbishop John T. McNicholas, Chairman; Archbishop John J. Cantwell, Bishop Hugh C. Boyle, Bishop John F. Noll and Bishop Stephen J. Donahue.

Plans for action were formulated, and in April, 1934, the Legion of Decency was formally inaugurated in order to include the personal cooperation of the laity with the hierarchy in endeavoring to prevent the showing of obscene and lascivious pictures. Every Catholic was asked to take the following pledge of the Legion of Decency:

"I condemn indecent and im-

moral motion pictures, and those which glorify crime or criminals.

"I promise to do all that I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them.

"I acknowledge my obligation to form a right conscience about pictures that are dangerous to my moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise, further, to stay away altogether from places of amusement which show them as a matter of policy."

Each year on the Sunday within the octave of the feast of the Immaculate Conception, Catholics in the United States are invited to renew the pledge. The pledge imposes no new obligation, but merely makes explicit that which every Catholic is obliged in conscience to do, namely, to avoid the proximate occasion of sin.

In February, 1936, the Bishops' Committee on Motion Pictures transferred the responsibility for the review and censorship of films from the various authorities in different dioceses, to the Archdiocese of New York. The address of the secretariate of the Bishops' Committee — the office of the National Legion of Decency — is 485 Madison Avenue, New York City. From this address is issued each week a list giving the moral evaluation of current films. The Motion Picture Department of the International Federation of Catholic Alumnae, which had been reviewing motion pictures for over a decade and had, over this period, published a list of "Endorsed Motion Pictures," was officially designated as the reviewing and classifying group for the Legion of Decency. From February, 1936, to November, 1939, the New York office of the National Legion of Decency reviewed a total of 4,336 feature motion pictures, short subjects and newsreels under the four following classifications: Class A — Section 1: Unobjectionable for General Patronage. Class A — Section 2: Unobjectionable for Adults. Class B: Objectionable in Part. Class C: Condemned.

Legion of Decency activity is carried on not only by the New York office, which has been charged with the responsibility of the moral classification of films, but also by the various dioceses in the country which have, under diocesan directors, diocesan organizations to bring the knowledge of the national motion picture ratings to all the people and to coordinate Legion activity on a diocesan basis.

In December, 1937, with the approval of the Bishop's Committee on Motion Pictures, the Legion became affiliated with L'Office Catholique International du Cinématographe, Brussels, Belgium, an international organization which serves as a clearing-house for information on cinema matters and which seeks to coordinate, internationally, Catholic film interests and activities.

(c) **Episcopal Committee on Clean Literature** — A movement originating with the Most Rev. John F. Noll, Bishop of Fort Wayne, several years ago towards a general "clean-up" of publications resulted in the formation of a committee of bishops to deal with the problem. Following his report at the annual meeting of the bishops of the United States in 1938, Bishop Noll was appointed chairman of the committee. The other Bishops on the committee are the Most Revs. Edmund F. Gibbons, of Albany, N. Y., Francis P. Keough, of Providence, R. I., Bernard J. Sheil, of Chicago, Ill., and Urban J. Vehr, of Denver, Col.

The task in hand for the National Organization for Decent Literature is no light one. Indecency in print reaches approximately 30,000,000 Americans through the circulation of evil publications. Chain dealers and interlocking publishers of filthy literature in many instances evaded local attempts to ban unfit and lewd publications. The national movement launched under the direction of the Bishops' Committee has been able more forcibly to bring pressure upon such dealers and publishers.

By July, 1939, more than 80 bishops had launched drives in their dioceses, being assisted by scores of Catholic lay organizations. Due to concerted efforts, clean-minded Americans have considerably reduced the number of periodicals exploiting evil, sex, and crime which have been polluting the minds of millions. There were 421 such periodicals in circulation at the time the drive began on a national scale.

The second annual report of the Bishops' Committee, published in 1941, stated: "Since our last report we have learned that some of the very men who once published the worst sort of magazines, now discontinued, are doing a thriving business by publishing and placing on sale 10,000,000 copies a month of comic magazines which, however innocent their appeal to children be, are calculated to do great harm to the morals and to prepare school boys and girls for the patronage, at a later date, of just such periodicals as the N. O. D. L. is desirous of removing from circulation."

Every state in the Union, save one, has laws prohibiting the sale of obscene literature. These laws, unfortunately, have not been well enforced. Since the N. O. D. L. campaign, old laws have begun to be more strictly attended to, and new laws have been passed. Notable among the new laws are the Bashore Bill in California and the Kane Bill in Ohio.

The establishment of uniform boards of censors is still in the process of formation. There is no question of censoring anything which approximates art, nor anything which the common conscience of decent men and women of all races and creeds can possibly condone. What is objected to is the exploitation of evil, sex and crime; lewd books, and nude pictures; atheistic and communistic literature; and filthy advertisements of birth control devices, etc. Accordingly, magazines are rated on text, illustration and advertisement. Libraries will find helpful co-operation in the Indianapolis Catholic Information Bureau and Reading Room.

1941 Meeting of the American Hierarchy — One hundred and eleven members of the hierarchy, the largest number in history, attended the Annual General Meeting of the Archbishops and Bishops of the United States, held at the Catholic University of America, Washington, D. C., Nov. 12-14, 1941.

At the opening of the meeting the Apostolic Delegate, the Most Rev. Amleto Giovanni Cicognani, made an extraordinary appearance to read a cabled message from the Holy Father to the hierarchy, expressing his "paternal and grateful acknowledgment of your abiding and devoted interest in all the undertakings of the Holy See," his heartfelt gratitude for "your gracious generosity and that of your devoted faithful in support of his efforts to bring succor to the suffering peoples of war-stricken nations, and conveying his "special Apostolic Benediction" to the hierarchy, clergy and faithful.

Archbishop Mooney of Detroit, chairman of the Administrative Board of the N. C. W. C., reported that "the grave events of the past year" had presented "a wide variety of problems" to the Church in the United States. The program for national defense, he asserted, had brought forward "numerous social and economic policies which have affected our institutions." He said the Selective Service Act had produced two chief problems, the administration of the statute exempting priests, seminarians and religious from the provisions of the Act, and the safeguarding of the religious and moral welfare of the young men called to military service and of the men and women recruited to work in defense industrial areas.

Legislation before Congress during the last year presented an unusual number of measures affecting Catholic interests, Archbishop Mooney said. These concerned education, revision of postal and interstate commerce laws affecting public decency, revenue, public works construction and social security. Government priorities affected needed materials for building or renova-

ting churches and schools, and the 1941 Revenue Act placed new excise tax burdens on Catholic institutions. He also told the bishops of grave situations reported in many communities "due to the extensive propaganda and organization of birth control proponents."

Bishop Peterson of Manchester, chairman of the Department of Education, reported that Catholic colleges were cooperating with the defense training program and "planning to provide for post-war needs."

Bishop O'Hara of Kansas City, chairman of the Department of Social Action, reported promotion of the observances of the anniversaries of the social encyclicals last year and aid given priests in spreading the teachings of these encyclicals.

Bishop Gannon of Erie, chairman of the Press Department, said the News Service had an increase of 16 subscribers in the fiscal year and had successfully inaugurated the Noticias Catolicas, its special Catholic news service for Latin America.

The National Council of Catholic Women had an increase of three diocesan councils during the year, Brooklyn, Corpus Christi and Winona, and reported a total of 65 diocesan councils, 17 affiliated national organizations, 7 state organizations and 3,469 local organizations.

The National Council of Catholic Men said that Catholic Hour audience interest was only slightly below the record mark of the preceding year, 224,908 pieces of mail being received. More than 226,000 pamphlets, containing 680,080 addresses, were distributed during the year.

Bishop Boyle of Pittsburgh, chairman of the Legal Department, stated that the national defense emergency had doubled the demand for the department's services.

Bishop Duffy of Buffalo, chairman of the Youth Department, cited the three major objectives of the department: to facilitate exchange of information on youth work; to promote the National Catholic Youth Council as the federating agency for all approved Catholic youth groups; to contact and evaluate other national youth groups and agencies.

Bishop O'Hara of Kansas City, chairman of the Confraternity of Christian Doctrine, reported directors officiating in 17 archdioceses and 87 dioceses.

Archbishop McNicholas of Cincinnati, chairman of the Committee on Motion Pictures, reported an increase in the number of films rated as objectionable by the Legion of Decency. Of a total of 521 feature pictures reviewed from Nov., 1940, to Nov., 1941: 267 films were placed in Class A-1; 197 in Class A-2; 50 in Class B; and 7 in Class C.

A special committee was authorized to promote the study and dissemination of the five peace points of Pope Pius XII. To this committee Archbishop Stritch of Chicago, Bishop Ryan of Omaha and Bishop Muench of Fargo were named.

A special committee of Archbishops appointed by Cardinal Dougherty will plan for the celebration of the 25th anniversary of the episcopal consecration of Pope Pius XII, May 13, 1942.

New members elected to the Administrative Board were: Archbishop McNicholas of Cincinnati, chairman of the Department of Education and Bishop Noll of Fort Wayne, chairman of the Department of Lay Organizations. Bishop Kelley and Bishop Peterson retired under the rule limiting the number of consecutive one-year terms.

The Administrative Board issued a statement on "The Crisis of Christianity," which they were deputed to make as an expression of the minds of the Bishops of the United States. The statement condemned Nazism and Communism as the "two greatest evils of today which would destroy all spiritual values." The Bishops noted that the late Pope Pius XI had significantly issued his encyclicals on Nazism and Communism within five days of each other, and pointed out that whereas he condemned both these systems he also expressed his love

for the German and the Russian peoples and his sympathy in their sufferings.

They sent greetings and sympathy to their "suffering brother Bishops and their flocks in all countries where subversive forces are persecuting religion and denying freedom of conscience," and offered their prayers for their liberation. They also expressed their sympathy for all the peoples of the invaded countries.

The statement pledged the Bishops' wholehearted support of adequate national defense and exhorted priests and people to maintain respect and reverence for both ecclesiastical and civil authority. "As shepherds of souls," the Bishops wrote, "we are gravely concerned with the future of supernatural religion in our country. Here, as elsewhere, it is seriously threatened by growing evils of which our Holy Father has but recently warned the world. These are the evils of 'false doctrine, immorality, disbelief and reborn paganism.'"

Concern was expressed for labor in its present difficulties, and hope voiced that commendable cooperation would be established between trade unions and employees.

The statement concluded with an exhortation to prayer: "If we trust in God we shall be constant in prayer. We shall pray for all the world, but especially for our own country; for the well-being of the Church, and for unity among our citizens...."

NATIONAL CATHOLIC WELFARE CONFERENCE SUMMARY

(Organization of Bishops)

Headquarters: 1312 Massachusetts Avenue, N. W., Washington, D. C.

Episcopal Administrative Board

Department	Chairman (Most Rev.)	Assistant (Most Rev.)
Executive	Edward Mooney	
Education	John T. McNicholas	John B. Peterson
Press	John Mark Gannon	Thomas K. Gorman
Social Action	Edwin V. O'Hara	Karl J. Alter
Legal	Hugh C. Boyle	Walter A. Foery
Lay Organizations	John F. Noll	Emmet M. Walsh
Catholic Action Study	John G. Murray	John F. O'Hara
Youth	John A. Duffy	Richard O. Gerow
Secretary	Francis J. Spellman	
Without portfolio	Samuel A. Stritch	

Executive Department: Supervises and co-ordinates the work of all departments. The Chairman of the Administrative Board presides over the Executive Department which includes the Bureaus of Immigration and Information; Auditing Office; Confraternity of Christian Doctrine.

Education Department: Furnishes educational statistics and information; teachers' registration; and Catholic education research.

Press Department: Provides Catholic press in the United States and abroad with news, feature, editorial and pictorial services.

Social Action Department: Deals with studies and programs connected with industrial and civic problems, with rural and family life.

Legal Department: Collects and classifies legal information which is available to dioceses and to all Departments of the Conference.

Lay Organizations Department: National Councils of Catholic Men and Women are the channels through which all the facilities of the above departments are made available to affiliated lay organizations.

Catholic Action Study Department: Disseminates papal encyclicals, allocutions and discourses; maintains a record of Catholic Action in the United States, and assists in furthering Catholic Action.

Department of Youth: Co-ordinates, promotes and assists the activities of Catholic youth groups throughout the country.

CATHOLIC YOUTH MOVEMENT

"Young people, you are our co-workers. We demand of you, the Vicar of Christ demands of you, your collaboration." This call to youth was issued by our late Holy Father, Pope Pius XI, at the Catholic Jubilee Congress held in Rome in 1930. Previously the following message and benediction had been brought from the Pope by the Most Rev. Joseph Schrembs, Archbishop-Bishop of Cleveland: "I love America better than any other country. Especially do I love the youth of America, for I know it is to this youth that the world must look for the solution of the problems which now affect the nations. The youth of America has a great responsibility, a great opportunity for service to the world, and I send them my blessing and ask God's benediction upon them that they may be the better fitted for the great task that will be theirs to perform. That they may be strengthened for His great service, I pray that they may become strong in the Faith."

Youth's Problems

The world's problems affect youth particularly. Although each generation encounters its individual problems, the youth of the present face unique difficulties because changes in the circumstances of living have been swift and radical. Over and above the ordinary problem of youth — the orientation of mind and body to the conventions of adulthood — we find our whole social, moral and economic structure in a state of flux.

Among the factors to be considered are these:

(1) The family in the home as the basic social unit has suffered. "The stress of our times, as well external as internal, material and spiritual alike, and the manifold errors with their countless repercussions are tasted by none so bitterly as that noble little cell, the family" (Pius XII, "Summi Pontificatus").

(2) The influence of religion, especially outside the Catholic Church, has greatly declined. The majority of the children in the United States, 60%, have no religion and receive no religious instruction whatsoever.

(3) Means of communication and transportation have diminished distances; motion pictures, radio and increasingly numerous magazines, books and newspapers have become largely influential in the life of youth.

(4) Leisure time, constantly increasing, will foster evil in one not morally integrated. Enforced leisure time organized under non-Christian or materialistic influence presents dangers which must be counteracted by wholesome, Catholic use of leisure time.

(5) Fingerprint records of the Federal Bureau of Investigation show that during 1940 age 19 predominated in the frequency of arrests and was followed by ages 21 and 22. The percentage of the total persons arrested who were less than 21 years old was 17.5 in 1940. During that year there were 106,298 persons less than 21 years of age arrested and fingerprinted. In addition, there were 92,913 (15.3 percent) between the ages of 21 and 24, making a total of 199,211 (32.7 per cent) less than 25 years old. (And these figures are incomplete, because in some jurisdictions the practice is not to fingerprint youthful individuals.)

(6) As Bishop Duffy has pointed out, peace-time conscription has introduced elements into the lives of young people, the reaches of which we are in no position to estimate; this is an illustration of how our fluid social conditions create many hazards of insecurity and uncertainty for youth.

(7) There are urgent needs in the sociological fields of employment, health and education. The American Youth Commission, which was formed in 1935 by the American Council on Education, to investigate the problems of American youth and to plan for their solution, reports the following con-

ditions. Its approach and recommendations are purely technical, that is, without reference to religious and philosophical problems involved, and must be interpreted in the light of Christian principles.

"About Jobs: Estimation of the number of unemployed is difficult because of emergency defense employment and selective military service. But it should be noted that young persons in emergency work have only a temporary and precarious economic security, and that there are still about three million employable, unemployed youth. The rate of unemployment is higher for youths of 15 to 24 than for any other age group.

"About Health: Youth is the time for health, and yet these great scourges prey most heavily on the young: tuberculosis, venereal disease, death in childbirth, rheumatic heart disease. Less acute disorders take an even greater toll of health and happiness.... Only six out of a hundred youth get regular physical examinations every year....

"About Education: Half of the young people who have left school have not finished the ninth grade and many of them have had far less than nine years of schooling. There are more than 3,000,000 adults in this country who cannot read or write. In America today there are nearly 1,000,000 children of elementary school age who are not enrolled in any school."

Our American education is greatly poisoned with materialism, offering the mercenary objective of financial success. There is an acute problem centering about the education of youth in public schools, without any religious training. Pope Pius XII writes in "Sertum Laetitiae," the encyclical letter to the American hierarchy: "We raise our voice in strong, albeit paternal, complaint that in so many schools of your land Christ often is despised or ignored, the explanation of the universe and mankind is forced within the narrow limits of materialism or of rationalism, and new educational systems are sought after which cannot but produce a sorrowful harvest in the intellectual and moral life of the nation"

The Church and Youth

The Catholic Church has always emulated her divine Founder's care for the young. Now that graver danger threatens youth, her solicitude is increased. Bishop Duffy has stated that youth must necessarily play a vital part in the attainment of the stability and order which men hope and believe will come out of the present chaos. This very fact, asserts Bishop Duffy, "makes the work of direction and guidance of youth the most important that Church or State can engage in." Pope Pius XI, in "The Christian Education of Youth," wrote: "More than ever nowadays an extended and careful vigilance is necessary, inasmuch as the dangers of moral and religious shipwreck are greater for inexperienced youth. Especially is this true of impious and immoral books, often diabolically circulated at low prices; of the cinema, which multiplies every kind of exhibition; and now also of the radio, which facilitates every kind of reading. These most powerful means of publicity, which can be of great utility for instruction and education when directed by sound principles, are only too often used as an incentive to evil passion and greed for gain".

On November 5, 1920, the Holy Office addressed a letter to the bishops, encouraging their protection and guidance of the young. "The Holy Office calls the attention of ordinaries of places to the fact that certain associations of non-Catholics are doing great harm especially to Catholic youth by drawing them away from the Faith under the pretext of affording them opportunities for physical culture and education. The inexperienced can easily be deceived by the fact that these associations have

the financial and moral support of very respectable citizens, and do very effective work in various fields ot beneficence. Their real nature, however, is no longer doubtful, as it has been openly declared in the magazines which are their organs. Their aim is, they say, to cultivate the characters and improve the morals of youth. This culture, which is their religion, they define as 'perfect freedom of thought, dissociated from the control of any religious creed.'

"It is especially young students of both sexes who are endangered. These are first shaken in their traditional Faith, then led to hesitate between various opinions, next brought to universal doubt, and finally induced to acquiesce in a vague sort of general religion which is certainly far other than that taught by Our Lord Jesus Christ....

"Hence, this Sacred Congregation asks all ordinaries of places, who have received from God in a special way the charge of governing His flock, to guard young people carefully from the contagion of these societies, through whose so-called beneficence administered in the name of Christ, the most precious treasure they have, Christ's grace, is imperiled. Therefore warn the unwary and confirm those faltering in the Faith; build up strongly in the spirit of Christ such societies of young people of both sexes as you have among you; cultivate others of the same kind...."

There are over 400 national, non-governmental agencies in the youth field, some of which we cannot accept. The Church in America, redoubling her efforts in the interest of youth, has already done much to rescue young persons from the exploitation of those who would misdirect them.

The ideal youth organization, however, not only protects young Catholics from evil, but encourages and directs their energies toward good. It is not negative, but positive, a center of action supplementing church, home and school. Our youth must be segregated as much as possible, not from the things of the world, but from the spirit of the world. "The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by co-ordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal" (Pius XI, "The Christian Education of Youth").

The Catholic youth group fosters the spirit of Catholic Action, preparing young men and young women to be apostles in their daily surroundings. The youth is not only protected against whatever aspects of materialism and paganism he meets in his ordinary environment, but he is equipped and inspired to make his life in that environment an apostolic one, seeking to re-Christianize that very environment and to gain others for his Leader, Christ.

An important feature of modern youth groups — non-Catholic as well as Catholic — is the spirit of corporate action. The barren individualism, the spirit of regarding self first, the group second, which began with the Reformation and has reached its logical conclusions in our present society, now is being replaced. For Catholics, the spirit of common action is realized in the practice of the doctrine of the Mystical Body. The Catholic youth group fosters this spirit of united, corporate, organic action of all the Church's members under her Head, Christ.

In such a youth group, young Catholics, while they are receiving invaluable training in leadership and preparation for adult Catholic life, are at the same time living fully in Christ Himself, under the wise guidance of His Church.

The N. C. W. C. and Youth

(Courtesy of the N. C. W. C.)

After years of study and planning, the archbishops and bishops of the United States decided to develop within the National Catholic Welfare Conference, their official agency for national coordination, a special pattern for united youth work. The first step was taken in February, 1937, when the bishops instituted a Youth Bureau in the Executive Department of the N. C. W. C. with a priest director. This Bureau served as an information center and clearing-house. It functioned as a fact-finding agency in the whole field of youth work; assisted the ordinaries of the dioceses in the establishment and promotion of authorized youth organizations; cooperated with the various departments of the N. C. W. C., particularly the Education Department, Social Action Department and the Lay Organizations Department; maintained contact with the governmental agencies so that Catholic associations and agencies might profit from available information and services.

The N. C. W. C. Youth Bureau laid the foundation for the establishment of the National Catholic Youth Council (explained below). To further this project the hierarchy at their General Meeting in November, 1940, approved the recommendation that the Youth Bureau be elevated to a regular department of the Conference. On November 15, 1940, the Administrative Board of the N. C. W. C. created the Youth Department.

The establishment of the Youth Department intensified and broadened the activities theretofore carried on by the Youth Bureau and made possible the progressive development of the National Catholic Youth Council. The Most Rev. John A. Duffy, Bishop of Buffalo, is the episcopal chairman of the Youth Department, and the Most Rev. Richard O. Gerow, Bishop of Natchez, is the assistant chairman. With the Most Rev. Emmet M. Walsh, Bishop of Charleston, Bishop Duffy is also a co-moderator of the National Federation of Catholic College Students. The following Bishops serve as special advisers to Bishop Duffy on the various phases of the youth set-up: the Most Rev. James A. Kearney, on the Newman Clubs; the Most Rev. Francis C. Kelley, on Scouting; the Most Rev. Bernard J. Sheil, on the Catholic Youth Organization; the Most Rev. Aloysius J. Muench, on the Rural Youth.

The Rev. Vincent Mooney, C. S. C., the director of the Youth Department, is also the executive secretary of the National Catholic Youth Council and national chaplain of the N. F. C. C. S. The Rev. Paul F. Tanner is the assistant director of the department and maintains a special contact with the Diocesan Youth Directors.

The National Catholic Youth Council is sponsored by the Youth Department of the N. C. W. C. It was first launched as a project of the N. C. W. C. Youth Bureau and authorized by the Administrative Board in April, 1937. The purpose of the N. C. Y. C. is to federate all Catholic youth groups on a national scale through the medium of an agency functioning under the direction of the hierarchy; to serve as a channel for interchange of experiences and information regarding youth activity and problems; to help Catholic youth groups better to understand and to cope with problems of national importance; to train youth leaders in the methods of Catholic Action in conformity with the directions of the Holy Father and the American Hierarchy; to serve as an instrument to represent all Catholic youth-led organizations in the United States, and to do this without interfering in any way with the autonomy and the traditional activities of the individual groups.

The N. C. Y. C. encourages the development of youth conferences and congresses on a district, deanery and diocesan basis; and youth leaders' conferences or training courses on a provincial, regional and national basis.

An Advisory Board makes provision for representation of nation-wide youth movements as well as securing the co-operation of prominent men and women active in adult organizations serving youth.

The framework of the N. C. Y. C. makes provision for two major divisions as regards membership: the Diocesan Section; and the College and University Section.

(1) The College and University Section of the N. C. Y. C. is designed to include the two national student organizations reaching Catholic students both in Catholic and non-sectarian colleges: the National Federation of Catholic College Students; and the Newman Club Federation (see below under Catholic Action in the Schools).

(2) The Diocesan Section of the N. C. Y. C. is intended to reach Catholic organized youth throughout the country who are outside the college and university field. These youth groups are reached through the medium of the Diocesan Youth Council, which council is voluntarily associated with the Diocesan Section of the N. C. Y. C.

The Diocesan Youth Council is not a youth movement, but, like the National Council, it is a federating agency grouping together all the approved Catholic youth groups (regardless of their labels or particular objectives) operating within the boundaries of the particular diocese. The Diocesan Youth Council recognizes the existence and respects the full autonomy of the various affiliated groups which maintain their traditional set-up and carry out their specific programs. The Diocesan Youth Council makes provision for deanery and parish youth councils. Essentially, it functions through the Parish Youth Council, which in turn is composed of the various youth groups operating in the parish. In parishes where there is only one youth group, this group would function as a Parish Youth Council.

No provision for individual membership in the council is made. Every Catholic boy or girl, young man or young woman, particularly those between the ages of 16 and 25, wishing to join this Catholic youth front, is connected with the Youth Council by reason of membership in one of the approved youth groups. This group holds membership in the Parish Youth Council, which is nothing else than the federation of all the existing youth groups in the parish. The Parish Youth Council is a constituent unit in the Diocesan Youth Council, which in turn is linked up with the National Catholic Youth Council.

Between the Parish Council and the Diocesan Council, provision can be made for a Deanery Youth Council. This simply means the banding together of the individual groups in a deanery, through the medium of the Parish Council. Thus we see the Catholic youth of the entire country being united in accordance with the traditional lines of hierarchical order—parish, deanery, diocesan, national hierarchy — under full control and direction of the hierarchy and without interference with the useful autonomy or specific activities of any particular group.

Special interest groups organized on a deanery- or diocesan-wide basis are directly represented in the Deanery or Diocesan Youth Council, even though their local units hold membership in the Parish Council. In this way it is possible to make the experiences of such movements directly available to the deanery and diocesan level. On the national level, the Advisory Board of the National Catholic Youth Council serves a similar purpose.

The N. C. Y. C. continues to make marked progress. Up to the time of writing, some 95 Diocesan Youth Directors have been appointed and Youth Councils are operating in a number of dioceses with many others contemplating it. Regional Conferences of Youth Directors, training courses for youth leaders, and deanery and diocesan conferences for youth are ever increasing in number. The National Federa-

tion of Catholic College Students is reaching a majority of the Catholic colleges and universities in this country. Regional units of the N. F. C. C. S., already functioning in the East, are developing in other sections as well. The Federation has also successfully sponsored two national and several regional congresses.

The N. C. Y. C. idea is taking hold generally and once Diocesan Youth Councils have been established in all dioceses and the two Student Federations strengthened, the unification of youth's forces on a national scale will be accomplished.

Diocesan Youth Programs — A distinction must be made between a diocesan-sponsored program of activities *for* youth and a diocesan federation *of* youth. In a number of dioceses, provision is made for a program of activities for youth, which program is usually adult-conceived, controlled, and financed. This organism seeks to co-ordinate the existing youth-serving agencies and programs in order to avoid duplication of effort. In some instances this organism is limited to the organization of a diocesan office for youth, under the direction of a priest. In some instances, full-time, trained adult lay leaders constitute the staff. In other instances, Diocesan Youth Commissions (composed of clergy, men, women and young people) have been established. One of the chief reasons for the development of such a commission is to provide adult assistance in the maintenance and control of varied opportunities given to youth under Catholic auspices.

An excellent example of method in such program co-ordination is the Catholic Youth Organization. The C.Y.O. was originally launched in Chicago by Bishop Bernard J. Shiel. Generally speaking, the C. Y. O. is an adult-led organization serving Catholic youth. The C. Y. O. seeks to develop a balanced program of leisure-time activities, and it has been particularly active in the larger metropolitan areas.

In some dioceses, where special attention has been given to the development of such youth programs, the Diocesan Youth Director functions on a full-time basis. In all dioceses, special attention and capable assistance is given to youth, particularly on the parochial level. It is important to note the growth of Catholic youth work on a diocesan basis and that the diocesan coordination of the various Catholic youth groups is progressing. The program *for* youth and the federation *of* youth are necessary and furnish evidence of the deep concern of the Church for youth's interests.

Catholic Agencies in the Youth Field

(From "Youth-Serving Organizations," by M. M. Chambers)

Catholic Boys' Brigade of the United States

Founded in 1917, the Catholic Boys' Brigade of the United States has its headquarters at 10 W. 76th St., New York City. A "Brigade Monthly" is published.

Membership: Boys aged 12 to 18, about 40,000 in 325 local branches in 28 states, the Virgin Islands and Canada. There are about 500 adult leaders. About 1,500 girls are associate members.

Purpose: To bring Catholic boys under the influence of Catholic training, instruction, association and activities in order that thereby they may become of greater service to God, their country and their fellow-men; to promote in general the spiritual, moral, mental, physical, social and civic welfare of all boys irrespective of race or creed.

Activities: Drill, physical exercises, first aid to the injured, music, athletics, instruction in civics, recreation, sports, outings, camps, parades, nature study, hobbies, woodcraft. Weekly meetings of local units are divided into three periods of equal duration, with varied activities under an adult leader. Conferences and seminars are held locally every month; leadership train-

ing courses are conducted at the national headquarters, which also conducts annual competitions in various activities and distributes medals and awards.

Catholic Youth Organization

The C. Y. O. is not organized nationally although the C. Y. O. label has been given to an adult-conceived and adult-controlled youth program in several dioceses. Where a C. Y. O. is in operation, it is under the control of the local diocesan authorities. The C. Y. O. has been effective especially in metropolitan areas such as Chicago, New York, Milwaukee and San Francisco. Generally speaking, the C. Y. O. means a program of activities for youth as distinguished from the traditional type of youth-led organization. (There is no conflict between the C. Y. O. and the Diocesan Youth Councils of the N. C. Y. C. The Youth Council is a federation of all approved youth groups. At the discretion of the individual bishop, a diocesan youth set-up can be readily established with the C. Y. O. and the Youth Council, each a complement of the other.)

Activities: Emphasis is placed upon leisure-time activities which are usually classified under such headings as religious, social, recreational, guidance and cultural. Many of these activities are developed on an inter-parish basis.

Christ Child Society

A welfare organization pledged to the service of children through relief, health and character building. Founded 1896. Headquarters, 608 Massachusetts Ave., N. E., Washington, D. C. A quarterly report is published.

Membership: Approximately 15,000. This includes both senior and junior membership and membership in the college branches. There are 29 local societies and 8 college and academy branches.

Purpose: To aid and instruct poor children and to uplift and brighten their lives; to interest youth in the service of the children of the poor.

Activities: The enterprises of the Washington unit are typical. It provides layettes for new-born infants; maintains a Fresh-Air Farm for convalescent children; supports a free dental clinic at its headquarters; conducts settlement classes and recreational activities in poorer sections of the city; visits children in their homes; pays particular attention to the Christmas wants; and instructs children in religion. Through these various services the local organization reaches about 4,500 children annually. The total number of children reached through settlement-houses is approximately 300,000.

Junior Alumnae of the International Federation of Catholic Alumnae

Membership: Senior girls in Catholic high schools and colleges and younger members of the International Federation of Catholic Alumnae, probably aggregating about 75,000, in local chapters of the I. F. C. A. in 38 states. The membership is restricted to girls doing good work in school and to alumnae interested and active in social or educational service.

Purpose: To offer definite ideals and suitable methods of organization for the preparation of worthy young women for youth leadership and Catholic Action; to give inspiration and information to youth; to encourage local efforts at organizing; to promote good morals; to develop good citizenship; and to preserve good health.

Activities: Encourages students to continue their education; stimulates friendly competition among schools and alumnae associations in educational and athletic matters; assists talented pupils pursuing special studies; organizes study clubs; considers vocational guidance; compiles and distributes book lists and motion picture lists.

Junior Catholic Daughters of America

Membership: Catholic girls age 12 to 18, admitted only on recom-

mendation by a senior order member, approximately 25,000. There are 385 Courts in 37 states, Alaska, Puerto Rico and the Canal Zone.

Purpose: To provide an outlet for the natural desire to "belong to a club"; to furnish opportunities to develop the habit of service to others; and to enjoy recreational, charitable and spiritual activities under proper leadership.

Activities: Enterprises of the local units include camps, workshops, hiking clubs, dramatics, dancing, athletic tournaments, glee clubs, orchestras, sewing, cooking, and visiting orphanages, veterans' hospitals, and homes for the aged, to cheer and help the less fortunate.

Junior Daughters of Isabella

Membership: Catholic girls aged 10 to 22, about 2,200. There are 16 active junior circles located in Illinois, Indiana, Ohio, Maine, Massachusetts, Minnesota, Rhode Island and the province of Quebec.

Purpose: To promote religious, ethical, cultural, educational, civic and athletic training of Catholic girls.

Activities: Each local circle holds at least one formal meeting each month and is required to have standing committees on religion, education, social affairs, membership, athletics and sick members. The committees conduct their respective activities as fully as local conditions permit. Local adult leaders, who serve without pay, are chosen from the local circle of the senior order.

Knights of Columbus, Supreme Council, Boy Life Bureau: Columbian Squires

Membership: Boys aged 14 to 18, practical Catholics, numbering 21,000, are members of the Columbian Squires, sponsored by the Boy Life Bureau, and founded in 1924. The organization also has 2,300 adult leaders. There are 380 local units or circles, in 47 states and 5 Canadian provinces. Headquarters are at 45 Wall St., New Haven, Conn. They have a monthly publication, "Columbian Squires Herald."

Purpose: To make available to boys during their leisure time a psychologically sound program under qualified and adequately trained leadership; to cooperate, through the Columbian Squires program, with the home, the church and the school, in the cultural, social, civic and physical development of the members.

Activities: Conducts summer schools of boy leadership, first established in 1924. In 1939 and 1940 these were held at six key universities and colleges in different parts of the country and consisted of six days of intensive training in the philosophy and techniques of boy guidance and youth programs, with one or two evening sessions at which fundamental principles of boy leadership were presented by professionally trained representatives from national headquarters, under auspices of local councils of the K. of C. About 18,000 volunteer workers have been trained thus.

The Columbian Squires program is fivefold: physical, social, civic, cultural-educational and religious.

The Sodality of Our Lady

Founded in 1563, the Sodality of Our Lady was later established in the United States. Its headquarters there are at St. Louis, Mo. Its monthly publication is "The Queen's Work."

Membership: Catholic young people of both sexes, approximately 806,800. There are about 9,626 active units in Catholic parishes, universities, colleges, schools of nursing, and parochial schools in all parts of the United States.

Purpose: To foster a fuller Catholic life in parish and school; to further Catholic social action; to develop an energetic religious and spiritual life among Catholic young people, expressed in terms of personal faith, loyalty to Christ, imitation of Mary, and constructive Catholic activity.

Activities: Each unit has a priest director, a central committee, and various committees to carry on specific religious and social features. The national headquarters conducts several yearly Summer Schools of Catholic Action in different cities and operates schools of spiritual leadership at regular intervals in several regions. The general program of the organization embraces the following activities: spiritual, intellectual, social and recreational, Catholic (such as missionary interest, charity work, cooperation with Catholic social organizations), and annual national and local conventions.

Catholic Boy Scouts

(Courtesy of the Catholic Committee on Scouting)

The Catholic Committee on Scouting endeavors to "add the supernatural" by means of the following plan of cooperation with the Boy Scouts of America. The National Committee is advisory to the B.S.A., having the responsibility of promoting and guiding cooperative contacts with the Catholic Church in activities relating solely to this field and to the participation and spiritual welfare of Catholic men and boys in Scouting. The National Committee is composed of a Committee of Bishops, a Committee of Priests appointed by the Bishops, and a Committee of Laymen; its officers are the officers of the Bishops' Committee.

The Committee of Bishops establishes policies governing the spiritual welfare of Catholic men and boys in Scouting, and in cooperation with the National Council, B. S. A., develops and establishes policies affecting the participation of Catholic men and boys in the Program of Scouting and the relationship between the Boy Scout Movement and the Catholic Church; it develops and presents to the American bishops plans, as developed in cooperation with the National Council of the B. S. A., for Catholic participation in Scouting through the Local Councils of the B. S. A. and the Diocesan Committees appointed by their respective bishops; it advises the National Council in all matters of policy related to Scouting among Catholic boys.

The Committee of Priests assists the Committee of Bishops as requested; it represents their respective dioceses on the National Committee; and it reports to the Committee of Bishops annually on all matters pertaining to the spiritual welfare of Catholic men and boys in Scouting in the dioceses.

The Committee of Laymen assists the Bishops' Committee as requested; it represents the Laymen's Committee of their respective diocese on the National Committee; and reports to the Committee of Bishops annually on all Scouting matters pertaining to Troops, membership, activities, etc., among Catholics.

The Diocesan Committees are appointed by their respective Bishops; they include the following: a chaplain, a chairman (layman), and a Catholic layman acceptable to the bishop, from the membership of the Executive Board of each Local Council in the diocese. The Diocesan Committee cooperates with the Region and the Local Councils of the B. S. A. within the diocese in promoting Scouting under Catholic leadership, advising the Local Councils in all matters related to Scouting among Catholics, correlates the Scout Program with the entire parish program, etc.

The total number of dioceses now operating under the Bishops' Scout plan is 101. The total membership as of June 30, 1940, is recorded as 4,125 Troops and Packs (including the Philippine Islands).

Specialized Catholic Action Groups

An example of progress in the field of Catholic Action in the United States is the growth of specialized youth movements simi-

lar to those originally launched in Belgium and France, and later in Canada. The first attempts to introduce these specialized activities into this country were influenced by the experiences of the J. O. C. (Jeunesse Ouvriere Chretienne, Young Christian Workers) in foreign countries. But soon the clergy and lay leaders realized that American circumstances and needs necessitated an adaptation of terminology and methods. Following are some of the groups endeavoring to maintain a youth apostolate in the form of organic Catholic Action.

Young Christian Workers: Groups are operating in the Dioceses of Manchester and Brooklyn, in Ponca City, Okla., and elsewhere.

University Groups: Several cells are functioning at Notre Dame University with the official approval of Bishop Noll. At the University of Dayton and in other colleges and universities there are Study Clubs concentrating mainly on the study and dissemination of knowledge concerning the nature, purposes and technique of Catholic Action.

The groups mentioned are more or less engaged in specialized Catholic Action, that is, in an organized apostolate restricted to one social milieu. A number of similar groups using the methods of Catholic Action (small cells, technique of "Observe-Judge-Act," and so forth), yet feeling that they are not yet sufficiently prepared to engage in complete specialization, exist in many localities. Included in this number are young students and workers, young men and young women, and sometimes mixed groups. These concentrate partly on studies of Catholic Action and personal spiritual formation, but frequently engage in authentic Catholic Action, especially in those places where they have the formal approval of the ordinary.

Catholics and Non-Catholic Youth Organizations

(Statement of the Rev. Vincent Mooney, C. S. C., Director of the Youth Department, N. C. W. C.)

Youth organizations are not new. Latest reliable records reveal that there are at the present time some 400 national, non-governmental youth and youth-serving organizations and agencies in the United States. Some of these organizations are sponsored by the various religious sects; some are developed by laymen who are sincerely concerned with the welfare and training of young people; and some are definitely "front" organizations established by persons not honestly interested in the well-being of youth and who exploit these organizations as a means to an end. Under the guise of humanitarianism, these latter organizations have not only exploited youth, but have gained the support of well-meaning adults who have succumbed to their propaganda.

Recently there has been a mushroom-like growth of organizations whose purposes are built around controversial issues, particularly those centering about national defense and the present world situation.

Catholic youth leaders are naturally faced with the problem of the attitude to be taken towards the youth groups now in existence and those springing up around the country. The question of Catholic collaboration or non-collaboration with these organizations is important. Those organizations should not be ignored, but they certainly must be evaluated. There need be no opposition to some, but others should very definitely be opposed.

There is a basic principle which governs the question of opposition or collaboration on the part of Catholics as regards non-Catholic and secular groups. In substance, it may be stated as follows: Catholic youth cannot and will not cooper-

ate with organizations and agencies definitely committed to a philosophy of life diametrically opposed to the principles which they profess. Whenever it is a question of opposition or collaboration on the part of Catholics, this principle has been applied.

Catholic youth organizations and Catholic youth generally should not commit themselves to any youth movement, federation or agency, without first having carefully studied its objectives and possible ramifications. It is not always easy, however, to evaluate the true nature or objectives of certain organizations. Cleverly worded literature and attractive program schemes often serve to disguise the real purpose behind such organizations. For this reason, no matter how attractive a program may be, it is well not to become involved without first consulting the proper religious authorities. The Church is well equipped to deal methodically with every situation. On a national basis, the N. C. W. C. Youth Department has for one of its objectives the evaluation of such organizations and through direct contacts is in a position to assist in whatever effort is made to evaluate such movements whether it be on a local, regional, national or international scale.

Many of our Catholic youth leaders are convinced that super-organizations, such as the American Youth Congress, the American Student Union, and others, represent lost motion. These people would adhere to that point of view even if there were no other question involved. They do not believe that inter-organizational set-ups of this kind serve a practical purpose. They insist that despite the sincerity of some of the participants, it is definitely impossible to find a common denominator, due to the fact that it is impossible to reconcile conflicting philosophies of life.

In the case of organizations which spring up over night as it were, and are concerned with the promotion of certain opinions in connection with controversial matters, extreme caution should be exercised before any step towards active collaboration is taken. There is considerable danger in heedlessly setting up units of such organizations, even though apparently there is nothing in their objectives which cannot be reconciled with our philosophy of life.

It is true that young people are free to form their own opinion in regard to controversial issues, but by the very fact that they are still in the formative period, they need direction and guidance along these lines. It is by far more beneficial to them to work through existing approved organizations. Provision can usually be made through such organizations to study the principles underlying the various controversial issues and thereby arrive at sound judgments. Dramatic action, based upon aroused emotion by means of clever propaganda, may appeal to the young people at the moment. Such procedure, however, rarely produces profitable results and frequently fosters in the young participants a distorted notion of their true importance in society.

In this youth-conscious age, many forces are feverishly active, revamping programs and organizations for youth and setting up new ones. In the midst of confusion and chaos, the Church continues to exercise deep maternal concern over youthful souls. Down through the ages she has provided various means for young people to enable them to solve the problems which confront them. Today, her vigilance is not lacking. The Church stands ready to satisfy every need of our Catholic youth, and her age-old wisdom can be relied upon to serve as a splendid guide in determining the extent of the relations of our Catholic youth with non-Catholic groups and agencies.

CATHOLIC ACTION IN THE SCHOOLS

The role of the school in the formation and continued success of Catholic Action is by no means slight. Many have failed to see what is a rather obvious reason for this fact. After reading the words of our late beloved Pontiff, Pope Pius XI, one must be convinced of the school's very important part in this world force of Catholic Action. In a discourse to the directors of the university associations of Catholic Action in Italy on December 22, 1935, Pope Pius XI said: "University men and women are certainly not on the borders [of Catholic Action], as some one unhappily expressed it recently, but hold a place which is, in a certain sense, the first, and has always been so called by the Pope; just as, to adopt an image from military life, it is the Military Academy which holds first place in the army because it is from it that good leaders, good officers, and a good general staff must be provided. From among the university men and women, therefore, the Holy Father is waiting for a good general staff for Catholic Action."

What is said here about the university, applies in varying degree to other classes of students. It applies, too, to every form and type of Catholic student group. For the school, in truth, is the training camp of life. If Catholic Action is to be the moving factor in the layman's life, he must learn what it is; he must discover the precise part which he must play in bringing all the world to the feet of Christ the King. If the school is to provide Catholic Action with leaders, then the school must teach the student the essentials of Catholic Action.

The following brief outline will give some idea of the progress made in the United States by Catholic student groups that are vitally concerned with student Catholic Action. With the arduous task of initial organization well in hand, the promoters of Catholic Action in our schools may soon see the fulfilment of their plan to "bring into the University Catholic Action every Catholic student on every campus in the country."

The National Federation of Catholic College Students — Since the purpose of the Catholic college is to train the best minds of Catholic youth in a manner conforming to the Truth of Christ, it should be the outstanding source from which the leaders of Catholic Action will come. Until recently however there has been a noticeable lack of unified action on the part of the Catholic colleges in the field of Catholic Action. For this reason the N. F. C. C. S. was formed a few years ago with the object of bringing about an effective solidarity, in thought and action, among all the university men and women on Catholic campuses. Its comprehensive function is to give adequate attention (through its own force and existing agencies) to all professional, cultural, technical and social problems of student organizations. In time it should become a permanent secretariate for information on all matters pertaining to student life in America.

Newman Clubs — The recognized organ of Catholic Action in non-Catholic colleges is the Newman Club. Organized on a very small scale in 1915 it has spread until now there are about 50,000 young persons in 307 Newman Clubs in non-Catholic institutions of higher learning throughout the country. The club has taken its inspiration from the great educator-convert of the last century, Cardinal Newman. Its purpose is to assist Catholic young men and women in secular educational centers to apply Christian thought and principles to the problems of every-day life. The spiritual needs of the students are cared for by the chaplain and annual retreats are fostered. Under his leadership also, study clubs and discussion

groups are advanced in which the truths of the Faith are presented in the light of the needs of the students. The Confraternity of Christian Doctrine and the Social Action Department of the N. C. W. C. have led the way for many of the clubs in their discussion and instruction groups. The materials furnished by these two organizations are the nucleus around which the study plan is advanced. By means of the Newman Clubs students in all American colleges and universities are included in the Catholic Action movement.

National Catholic Alumni Federation — The constituent units of this organization are the alumni associations of Catholic colleges and universities. Individual membership also includes Catholic alumni of non-Catholic colleges. The objects of this Federation are to advance effectively the educational and spiritual ideals for which the Catholic colleges of this nation were founded, and to bring into communication the various distinct alumni associations of Catholic colleges.

The International Federation of Catholic Alumnae is a group similar in form to that of the men mentioned above. Its purpose is to further the cause of religion, education, literature and social work, by serving as a medium of communication between the Federated Alumnae and the Catholic schools, thus stimulating interest and action. The organization, now in its twenty-seventh year, sponsors scholarships and other various means of furthering the cause of Catholic education and the training of women leaders in the field of Catholic Action.

Catholic Student Peace Federation is the student section of the Catholic Association for International Peace, which is affiliated with the N. C. W. C. Its aim is to foster Catholic student opinion on questions of peace and neutrality. It takes a definite stand on vital questions regarding peace which are continually being brought before the public by the legislative bodies, by the European War, by the Pan-American policy, or by communistic organizations.

Pax Romana is a union or confederation of national university Catholic federations of the world. It is a secretariate which links together student federations throughout the world, helping one group of students to profit by the experience of others, lifting local Catholic activity out of its isolation and thus multiplying its beneficial results.

Though its activities are many and varied, two are of supreme importance. By study and debate, Pax Romana members formulate a Catholic student opinion on the many far-reaching social, economic and political questions of the day. A continual combat is waged against the sinister influences and subversive societies designed to contaminate the youth of the world.

Theta Kappi Phi — To provide opportunity for Catholic college men to obtain the Catholic philosophy and viewpoint, Theta Kappa Phi fraternity houses have been established at a number of colleges and universities throughout the country. This is in accord with the encyclical of the Holy Father, as a definite part of Catholic Action. In the fraternity is a Catholic atmosphere in which the collegian spends the most impressionable years of his life. It is the daily living with men of the same wholesome religion, background and philosophy that counts. The fraternity has a five-point program of Catholic Action, concerns itself directly with religious activities and requires of the members that they be good practical Catholics.

Theta Phi Alpha — Much like the Theta Kappa Phi for men this sorority fills a large and important role on our secular campuses. It joins together young women in an

atmosphere definitely Catholic, a priceless treasure amid the social and educational environment of our colleges. It attempts to furnish its members with a knowledge of the Faith, and to protect it in university and college life. Membership includes Catholic girl students about 16 to 22 and alumnae members of all ages, numbering about 2,650. There are 12 active chapters and 22 city associations. Both Theta Phi Alpha and Theta Kappa Phi are organized along the lines of American fraternities and sororities.

Kappa Gamma Pi — The purpose of this organization is to set a higher standard of character, scholarship, service and leadership by emphasizing the value of scholarly endeavor and by making active and concerted effort for the maintenance of Catholic educational ideals. It is an honorary society to which the graduates of Catholic women's colleges may be admitted by achieving a high scholastic record and extra-curricular prominence. Membership is a reward for undergraduate effort and a stimulus for a life of Catholic Action after college. It fosters scholarships and fellowships, increases the bond between students and alumnae. Kappa Gamma Pi recommends that individual groups join the N. C. W. C. for better work in Catholic Action.

Catholic Students' Mission Crusade — Established in 1918 to build up a general interest in the mission cause, and to promote among Catholic youth of the country a general knowledge of missionary conditions and activities, both at home and in foreign lands, the Crusade now has a membership of 700,000, of whom about 500,000 are between 12 and 24. There are 1,250 senior units (in high schools, colleges and seminaries), 1,590 junior units (in elementary schools), and 70 veteran units (graduate groups). The program includes spiritual, educational and missionary aid activities.

THE CATHOLIC SEA APOSTOLATE

In 1939 there were at sea 1,200,000 sea workers of whom about 800,000 were Catholics. With no home or parish for most of the year, these men badly need the spiritual aids of the Church. Even in ports, ignorance of land and language are often insurmountable obstacles in frequenting the sacraments. To reach these men (and women also) the Catholic Church organized the Sea Apostolate.

Its seed was in the visit of a Catholic bluejacket to a priest of South Queensferry, England, in 1889, with a passionate plea for aid for Catholic sailors. This priest, Fr. Archibald Douglas, publicized the need, the Catholic neglect and the great Protestant works. The Apostleship of Prayer began praying for the intention, and gathering books. With the spiritual and practical basis laid, the work expanded steadily.

By 1922, the Apostolate had grown to a size that demanded international headquarters. In this year the first International Council was founded in Glasgow. In 1922, only 10 ports of the world held Catholic services for seamen. Due to the zealous efforts of clergy and laity, in 1939 there were 317 such ports where Catholic seamen were given every opportunity and encouragement to practise their religion regularly. Expansion led to the transfer of the headquarters to London in 1928, but war emergency required return to Glasgow in 1940. The work was allied to the St. Vincent de Paul Society to form a Joint Council of the Apostolate of the Sea. In 1931, this Council adopted the title, Apostolatus Maris Internationale Concilium (A. M. I. C.).

The 317 ports with service centers were in 40 countries. Of these, 59 had institutes, chaplains and councils; 52 had only chaplains and councils; and 206 had chaplains and lay workers, but no coun-

cils. Whole-time chaplains worked in 22 ports. All the others were part-time. At the International Congress held in Glasgow in September, 1938, representatives were present from the 60 maritime countries of the world. The report of the executive committee to the Congress stated: "In Argentina, Australia, Belgium, Canada, France, Great Britain, Germany, Holland, India, Ireland, Italy, New Zealand, Poland, South Africa, Spain, and the United States — 16 of the 60 maritime countries—Apostolatus Maris is so founded as to secure its continuance nationally no matter what disaster may overtake international relations in the political sphere."

Despite severe handicaps imposed by the war, the Sea Apostolate is spreading. Since the war began, Sea Apostolate Clubs have been founded at Seattle, Wash., and at South Shields, England, and a dozen other ports, including Lisbon, Portugal, have been organized as Apostolatus Maris Service Centers, with port chaplains and lay auxiliaries giving service to the seamen. Some of the clubs and service centers have been damaged by enemy action, but none put out of commission, and difficulties due to blackout and other security regulations are overcome with remarkable success. Remailing and knitting services meet war-time needs, and in Great Britain a grant from the King George's Fund for Sailors has enabled A. M. I. C. to spend substantial sums of money for relief of distress among seamen and their dependents arising from the war.

There are different types of membership in the Apostolate but with all the most important duty of each is the daily recitation of the following brief prayers:

Sacred Heart of Jesus, have mercy upon all Seafarers.
Our Lady, Star of the Sea, pray for us.
St. Peter, pray for us.
St. Andrew, pray for us.

Members also go, if possible, to Mass and Communion on certain special feasts of the Apostleship, such as St. Francis of Assisi, St. Francis Xavier, etc. There were in 1939, 80,000 sailor members, 30,000 associate members and 1,500 active port workers enrolled. Throughout the world, 5,700 religious communities and Catholic schools pray for the advancement of this work in general, and they also "adopt" particular ports or ships which they aid by their prayers and gifts of Catholic literature.

The work of the Apostolate at sea and ashore is most varied. As a branch of Catholic Action, it has for its main object, the extension of the Kingdom of God on earth by drawing seafarers to our Lord. The late Pope Pius XI expressed the desire that soon there would be "no port in the whole world where the Apostleship of the Sea should not be firmly established." Priests and laymen visit the ships and tell the Catholic sailors of the local church and the local Apostolate headquarters. At the headquarters, regimentation is avoided. In the home-like atmosphere of the club rooms, recreational facilities are provided. Libraries of worthwhile books and magazines are at the disposal of the sailors and opportunities are given for religious instruction. Every effort is made to encourage the seamen to live a normal Catholic life under the guidance of priests who are particularly fitted to understand their background and sympathize with them in their problems.

To each ship and port go copies of the "Apostleship of the Sea Quarterly," which has a yearly circulation of 14,000. The magazine is newsy, instructive and aids in combating Communism. There is the unique A. M. I. C. International News Service which sends 700 copies to 100 news agencies and newspapers in maritime nations. At intervals, thousands of copies of or-

ganizing directions go into the world in six languages to key-workers such as chaplains, secretaries, prelates, religious superiors, etc. In England, the Catholic Truth Society publishes a "Prayer Book for Catholic Seafarers" and a pamphlet, "The Sea and Its Apostolate," both of which are written by Rev. C. C. Martindale, S. J., the most active English publicizer of the movement.

At sea there are far too few priests active in the work. From fishing fleet to transatlantic liner the work has only begun. France alone really attacked the work of aiding the fishermen. Fr. Lebret, O. P., has written the best work on the problem: "La Bretagne Maritime." Pere Yvon, O. M. Cap., runs the only Catholic Hospital Ship, the St. Yves, which spends eight months yearly on the Newfoundland Grand Banks ministering to a congregation of 5,000 fishermen. Mass is celebrated and broadcast daily. The St. Yves gives daily news summaries in varied languages which are received by the fishermen's French donated sets. At Le Havre, Pere Begouen-Demeaux ran the famous Maison de Marins known and loved by French sailors from the Normandie to coastal freighters.

In the United States, the work is well established in several ports. In New York, Fr. John J. O'Donnell, port chaplain and pastor of Guardian Angels Church (known as the Shrine Church of the Sea), at 10th Avenue and 21st Street, is famous for his work among seamen. He has established a seamen's house with full recreational facilities where all in the Maritime Industries are able to congregate on a common ground of Catholicity. Fr. O'Donnell, with his staff of assistants, visits the ships and informs the sailors of the whereabouts of the church and recreational center. Ships are supplied free of charge with all the requisites for the celebration of Mass, and in some cases even altars are installed in the ships. During 1938, 11 destitute seamen were buried from the Shrine Church of the Sea. In Brooklyn, Fr. Rickert has established the Catholic Seamen's Institute. This group, known as the Rudder Club, purchased an Apostolate car for delivering books, magazines and periodicals to the large number of freighters using Brooklyn docks. In Mobile, Ala., Fr. Keyes is port chaplain. A St. Vincent de Paul group aids him in ship visiting. In Pensacola, Fla., the Brothers of the Most Holy Trinity have established the Stella Maris Missionary Cenacle in order to give aid to the deep-sea fishermen, about one-third of whom are Catholics. The Mission helps all regardless of creed, nationality or character. Free meals and lodging are given to those in need; recreational facilities are provided; free medical aid and hospitalization are given when necessary. Many are brought back to the sacraments, and during the last year, five fishermen were received into the Church. Fr. James Howard is port chaplain. In San Francisco, Fr. Edward Lenane is port chaplain, succeeding the late Fr. J. J. Kelly who has been well known for many years for his great work among seamen. Fr. Lenane has established a monthly bulletin for seamen in order to spread a knowledge of the work which is being done. In San Pedro, Calif., Fr. McLaughlin is port chaplain. Fr. McLaughlin has established a recreational center, visits the ships and distributes an average of 2,000 Catholic magazines a week to the sailors. In Seattle, Wash., Fr. H. A. Reinhold, long known for his work in the interest of seamen, organized the work of the Apostolate in the ports of Seattle, Tacoma, Everett, Bellingham, Olympia and Grays Harbor.

This chain of Apostleship of the Sea Clubs on both coasts now brings aid to thousands of Catholic seamen who, until a few years ago, were almost entirely without the helps of their religion.

According to the "Interracial Review," published by the Catholic Interracial Council, it is estimated that of the 13,000,000 Negroes in America, 300,000 are Catholics. At the outset, the following statistics will prove enlightening:

Negroes in U. S.	13,000,000
Protestant Negroes (est.)	5,000,000
Catholic Negroes (est.)..	300,000
Unchurched Negroes ...	7,750,000
Negroes Attending Colleges (est.)	23,038
Catholic Negro Churches	221
Catholic Negro Schools .	263
Negroes in Catholic Schools	35,026
Priests in Colored Missions	300
Sisters in Colored Missions	1,100
Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

The majority of the white Catholic laity are not so much prejudiced against the Negro as they are indifferent, unconcerned, and uninformed. However, to the Negro Catholic, to the recent convert and to the vast number of Negroes who are looking toward the Church, this indifference and aloofness is naturally interpreted as prejudice, leading to the belief that the Church "doesn't want the Negro" and is "a white man's church." For many years Catholic missions, priests and sisters actively engaged in the colored mission field, have been carrying almost the entire burden of the Negro apostolate without the interest and support that should be given by the white laity of America. It has been estimated that the average annual contribution of the Catholic laity has been about one cent per capita.

This spirit of indifference on the part of white Catholics toward the Negro and his problems is perhaps due to several causes. Some have contended that it has come about as the result of the huge building program of the majority of Catholic parishes up until the 1920's which taxed the resources of parishioners. Then, the majority of Catholic population is in the North and has had relatively brief and limited contact and association with the Negro. Moreover, during the last seventy-five years very heavy and substantial contributions were required in order to assist in the building of churches, parishes and schools for the huge number of Catholic immigrants unable to support their own parishes.

Encouragingly, during the last ten years the interest of the Catholics in the interracial problem has increased from year to year.

The Negro in America

Certain factors of the Negro's background are important:

(1) The Negro was freed from the bonds of slavery barely seventy-five years ago, was hastily turned from a life of complete dependence upon others for the necessities of life to the status of freedom, without education, training, land, property or money.

(2) The early days of his emancipation were marked by the evolution of innumerable discriminations and barriers to his progress.

(3) During this period, there also developed a deep-seated American tradition which regarded the Negro as essentially inferior. A color line has thus been established.

(4) Yet despite these obstructions, Catholic authorities have stated, the progress made by the American Negro in the seventy-five years since the Emancipation is unparalleled in history.

(5) It is important to record that the prejudice of the average white man based upon his feeling of superiority is deeply resented by the victim of his discrimination.

(6) The Negro is still met by denials and discriminations to an ex-

tent little realized by the indifferent white man. He can be lynched with impunity in many sections of the country. He is denied the vote in many states. The Jim Crow laws still are in effect throughout the South. Residential segregation prevails throughout America. Even in the North, he is denied many of the essential rights and opportunities of life. He is excluded from many restaurants and certain theaters. He is excluded from every first-class hotel. He is excluded from the majority of unions on one pretext or another; he has been the principal victim of differentials in the wage scale.

Catholicism among Negroes

In the South before the Civil War, Negroes had little contact or association with Catholics or any understanding of Catholicism, except in Southern Maryland and in Catholic Louisiana, where today there are large Negro Catholic populations. The majority of slaves were found in the various Protestant sects which predominated throughout the Southland. Furthermore, since the Emancipation the Protestant home missionary undertaking has shown a great interest in the education and evangelization of the Negro and has given very liberally to the building and maintenance of Negro Protestant churches, seminaries, colleges, industrial and agricultural schools. And yet today the better-educated Negroes are looking toward the Catholic Church. Catholicism has a definite appeal to the Negro. Prayer and worship come naturally to them. They are impressed with the immutable principles and teachings of the Church, especially with the doctrine of the essential equality of all men and the equal dignity and destiny of all. Many have observed that Negroes are attracted to the Catholic Church by the beautiful Catholic rituals.

The interest of the Catholic Church in the Negro is not new:

The Oblate Sisters of Providence, a colored sisterhood, was established 110 years ago.

A few years later, another colored sisterhood was organized in New Orleans, the Sisters of the Holy Family.

In 1866 the bishops at the Second Plenary Council said, "We beg and implore priests as far as they can to consecrate their thoughts, their time and themselves wholly and entirely if possible to the services of the colored people."

In 1871 there were but six colored parishes in the United States.

In the same year the Josephite Fathers entered the colored mission field devoting themselves entirely to the Negro. Today there are 104 Josephite priests doing this work.

Several years later, the Holy Ghost Fathers took up the work of the colored missions. Today 45 priests of this order work among the colored in 15 dioceses.

In the year 1920 the Society of the Divine Word which had several priests working in colored parishes founded St. Augustine's Seminary for the education of Negro priests. Since 1923 the Seminary has been located in Bay St. Louis, Mississippi. The first four Negro graduates were ordained priests in 1934.

In 1907 the Society of African Missions of Lyons took up the colored mission work. They have 15 priests throughout the country.

In addition to these, priests from other orders are engaged in working for the Negro: Jesuits, Benedictines, Capuchins, Franciscans and Dominicans, as well as the diocesan clergy engaged in the work.

In 1889 Mother Katharine Drexel founded the Sisters of the Blessed Sacrament for Indians and Colored People. The Sisters are today conducting 40 elementary schools in different parts of the country for the education of Negro Catholics, in addition to establishing and conducting the only Catholic university for the education of Negroes, Xavier University in New Orleans.

In 1907 the Colored Board for Mission Works among Colored People was established, which raises money to support 300 Sisters in the colored mission field.

In order to convert the Negro, however, the missionary undertaking needs vastly more workers in the field. The 300 priests and the 1,100 Sisters are but a drop in the ocean compared to the millions of souls outside the Faith.

The Interracial Lay Apostolate

In the last few years, several groups of Catholics, clergy and laity, who are interested in the conversion of the Negro and in the program of interracial justice, have been zealously seeking to remove the prejudices and apathies that prevent Americans from rendering support to the missions and to create an atmosphere for conversion, and furthermore to bring about such a change of attitude on the part of American Catholics as to convince the Negro of the just and charitable spirit of the Catholic Church. Engaged in the work is the Clergy Conference on Negro Welfare, a group of priests, secular and religious, nationally known through their teaching, preaching, writing and lecturing. Among the lay group is the Catholic Interracial Council of New York, made up of educated white and colored Catholics, laymen of both races. This organization publishes the monthly magazine, "Interracial Review," and its office serves as a clearing-house of information and a source of inspiration for interracial activity. Other Catholic interracial committees are established in other large cities, and several are found in the Catholic colleges.

Today there are many indications that the white Catholic laity is becoming interested in the Catholic interracial movement:

(1) A growing interest in the work and tasks of the Catholic colored missionary priests and sisters.

(2) An ever-increasing number of Catholic interracial activities wherein both white and colored Catholics are participating.

(3) An ever-increasing number of churches in the North which contain a substantial number of Negro communicants, for their interest to Catholic writers, speakers and social action groups is clearly apparent from scanning the pages of the Catholic press, both magazines and diocesan weeklies. The space coverage in the Catholic press devoted to the Negro and the interracial program has increased nearly 1000% in the last ten years.

(4) The phenomenal success of the Catholic intercollegiate interracial conferences that have been held in New York, Brooklyn, Philadelphia and Providence during the last three years. The interest of the Catholic college student is the most hopeful indication on the entire horizon.

(5) The fact that each year more and more of our Catholic colleges are opening their doors to admit the duly qualified Negro student, and frequently intelligent Negroes are invited to address student bodies as well as meetings of other Catholic parish and organization groups. The response of the Negro press to this new and growing interest of the American Catholic is most encouraging. A few years ago the Negro press was most prone to criticize things Catholic. Today innumerable news items, editorials appear in Negro papers in all parts of the country, a general note of which is commendatory of the growing Catholic interest in the Negro and his problems. It has been recently observed by a Negro writer that "the Catholic press has discovered the Negro and the Negro has discovered the Catholic Church."

The interracial problem presents a challenging opportunity for the interest and support of the Catholic laity throughout the country, and calls for the active co-operation of the Catholic college men and women of America. The reason for this interest was very well put in the Providence Pronouncement which was adopted by the Catholic intercollegiate interracial conference held there in 1938, "We believe that no action can truly be called Catholic that excludes interracial justice from its program of justice and charity in human relations."

THE CATHOLIC MATERNITY GUILD

The Catholic Maternity Guild is an association in which individuals are united in order to provide assistance to married persons of moderate means and also to the very poor in meeting the expenses imposed by parenthood. The main objectives of the Maternity Guild are the prevention of sin, especially that caused by artificial birth control, and also the emphasizing of the primary end of marriage, namely, the begetting of children and their proper rearing and education.

Foundation — The recognized author of the Maternity Guild is the Reverend Joseph J. Schagemann, C. SS. R., of Lima, Ohio. The movement was really started at the St. Louis convention of the Catholic Women's Union of America, the women's section of the Catholic Central Verein of America, in 1932. The Catholic Women's Union strove to establish the Maternity Guilds in parishes or regional units of their organization. Their efforts were very successful for there are units in San Antonio, New York, Rochester, St. Louis, Indianapolis, Fort Wayne, Milwaukee, Lima, O., Quincy, Ill., Homestead, Pa., and Johannesburg, Africa.

Operation — There is no one definite form of operation for the Guilds, but each one is operated according to its particular location and conditions prevailing in the locality. Even the types of membership are decided upon by the particular Guilds themselves. Ordinarily there are three types of members: family members, contributing members, and patrons. Family members are husbands and wives who are bringing up a family and who expect to receive some direct benefit from membership in the Guild. The family members usually pay a definite monthly or yearly fee. If a mother has to be confined to a hospital before childbirth all the expenses for the care of the mother are paid by the Guild. The Guild usually enters into an agreement with a hospital to give this service not gratis but at a reduced rate. The same may be said of the doctors and nurses. The Guild does not want them to give their services gratis but at a special or reduced rate, and in view of this the Guild will assure the payment of their fees. The second class of members are the contributing members. These are people of moderate means who do not expect to receive any financial help from the Guild but wish to contribute something to this noble work. Patrons are people of considerable means who out of Christian charity contribute large sums of money or even establish endowments for the Guilds. Besides these types of membership the Maternity Guild might receive its income from donations, interest from an investment fund, and from parish socials.

Besides seeing that the members receive financial assistance at the time of childbirth, the Guilds also carry out an educational program, whereby parents are given an appreciation of the dignity of parenthood; the proper care of children is taught, and funds are provided for the education of children. Some of the Guilds have been able to set aside a sum of money in the name of the newborn infant, deposited in a parish credit union or similar institution, thus assuring the future education of the child.

The fundamentals of the Guild plan are justice and charity. Justice towards God by respect for His law: the prevention of sin by others and the realization of God's plans in the holy state of matrimony. Justice towards the neighbor, by offering adequate maternity care, safeguarding the spiritual and physical welfare of the child, and assuring physicians, nurses and hospitals of a proper remuneration. Charity towards the neighbor, by preventing sin, by educating Catholics to an appreciation of the dignity of parenthood, by promoting the ideals of a truly Christian married life. Love of God in strengthening the living Church and extending the kingdom of God on earth.

CONFRATERNITY OF CHRISTIAN DOCTRINE

In July, 1935, the Sacred Congregation of the Council, with the approval of Pope Pius XI, decreed that the Confraternity of Christian Doctrine be established in every parish.

The work of the Confraternity is the spread of knowledge and practice of the Faith by the following means: religious training of Catholic elementary school children not attending Catholic schools, by instruction classes during the school year and in vacation schools; religious instruction of Catholic youths of high school age not attending Catholic schools, in study clubs and by other methods; religious discussion clubs for adult groups; religious education of children by parents in the home; instruction of non-Catholics in the teachings of the Catholic Faith.

Active members serve at least one hour a week or fifty hours annually, and are enrolled in the following divisions: Teachers, who assist priests and Sisters in catechetical work, especially in religious vacation schools and in instruction classes; Fishers (home visitors), who make systematic surveys of the parish, encourage children to attend instruction classes and adults to join discussion clubs, and promote subscription to the diocesan paper; Helpers, who provide facilities for classes and clubs, transport teachers and pupils, assist with preparation of material for religious vacation schools and instruction classes; Discussion Club Leaders, who conduct or attend religious discussion clubs for adults and secular high school students; Parent-Educators, who cooperate with Parent-Educator programs of the Confraternity; Apostles to non-Catholics, who assist in the development of the program for non-Catholics.

The archbishops and bishops of the United States, at their annual meeting in November, 1934. appointed an Episcopal Committee (of three members) on the Confraternity of Christian Doctrine. The Episcopal Committee immediately organized a Publications Department of the Confraternity of Christian Doctrine and established a National Center as a bureau of the National Catholic Welfare Conference.

Publications Department. Under the direct supervision of the chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, the Publications Department functions through a priest-censor, a secretary and small staff. It publishes texts and pamphlets on organization, teachers' manuals of graded courses of study and religious discussion club aids; at the request of Confraternity officials, supplies exhibits of Confraternity publications and information regarding their use; maintains a catechetical library of textbooks, charts and various visual materials useful in advancing Confraternity objectives.

The Publications Department of the Confraternity of Christian Doctrine has issued the following publications which may be procured at the Confraternity of Christian Doctrine, Publications Department, 1312 Massachusetts Avenue, N. W., Washington, D. C.; Confraternity Publications, 144 West 32nd Street, New York, N. Y.; and St. Anthony's Guild, Paterson, N. J.:

Confraternity Edition of the New Testament

Revised Edition of the Baltimore Catechism:

- First Communion
- Number 1
- Number 2

"Acerbo nimis" (Papal Encyclical on the Teaching of Christian Doctrine)

Program for the Celebration of Catechetical Day

Manual of the Confraternity of Christian Doctrine

Confraternity Leaflets:

- Spiritual Privileges
- Confraternity of Christian Doctrine Prayers
- Constitution for Parish Units
- Plan for Organizing the Parish Unit
- Duties of Parish Officers
- Instructions for Lay Teachers
- Instructions for Fishers

Instructions for Helpers
Instructions for Religious Discussion Club Leaders
Instructions for Parent-Educator Religious Discussion Clubs
Instructions for the Apostolate to Non-Catholics
The Religious Vacation School
Religious Instruction of Catholics Attending Secular High Schools
Religious Correspondence Courses
School Year Religious Instruction Manuals
Religious Vacation School Manuals
Discussion Club Texts and Outlines:
The New Testament Series:
Parts I and II: The Life of Christ
Part III: The History of the Apostolic Church
The Life of Christ in Pantomime and Dramatization
Life of Christ Catholic Picture Series for Syllabus II, Parts I, II, III
Church History through Biography
The Ethics of Christianity (College)
The Holy Sacrifice of the Mass
The Religious Discussion Club
The Parent-Educator (New Series):
Vol. I. Parental Responsibility
Vol. II. Teaching Prayer in the Home
Vol. III. Teaching Obedience in the Home
Vol. IV. Teaching Honesty in the Home
Vol. V. Teaching Christian Citizenship in the Home
Vol. VI. Teaching Justice in the Home

Proceedings of the National Catechetical Congresses:
Rochester, N. Y., 1935
New York, N. Y., 1936
St. Louis, Mo., 1937
Hartford, Conn., 1938
Cincinnati, Ohio, 1939
Los Angeles, Calif., 1940
Philadelphia, Pa., 1941

Reprints of Addresses:
The Confraternity of Christian Doctrine, Most Rev. Amleto Giovanni Cicognani.
Cooperate with the Confraternity of Christian Doctrine, Most Rev. Amleto Giovanni Cicognani.
Why a Confraternity of Christian Doctrine in Every Parish, Most Rev. Samuel A. Stritch.
The Place of the Teaching Sisters in the Confraternity of Christian Doctrine, Most Rev. Samuel A. Stritch.
Truth in Charity, Most Rev. Francis J. Spellman
A Holy War for Knowledge, Rev. Donald M. Cleary
Teaching the Doctrine of the Incarnation:
in Elementary Grades, Rev. Francis J. Connell, C. Ss. R.
to High School Students, Rev. John H. Flanagan
Methods for the Teacher of Elementary Grades, Rev. Aloysius J. Heeg, S. J.
Methods of Presenting the Doctrine of the Incarnation to High School Students, Rt. Rev. Msgr. John M. Cooper

Miscellaneous:
Confraternity of Christian Doctrine folder:
Your Place, Work for Everyone in the Confraternity
Decree of the Sacred Congregation of the Council on Better Care and Promotion of Catechetical Education
Decree of Erection
Certificate of Aggregation for Non-parochial Religious Institutions
"Religious Instruction Registration" cards
"Annual Membership Enrollment" cards

National Center. With a priest director and an efficient staff at Washington, the National Center functions as a clearing-house for Confraternity information, which is made readily available to any diocese desiring it. Since each diocese is autonomous, the establishment, development and program of the Confraternity are directed by diocesan authority, and not by the National Center. Each parish Confraternity carries out its own

program of religious instruction as the ordinary may direct.

The National Center sponsors National and Regional Congresses, makes special surveys, supplies factual information and answers inquiries about Confraternity activities and programs. Upon the request of the Ordinary, it supplies the services of an experienced staff member to assist the diocesan director with organization procedure and the development of Confraternity activities. Diocesan directors of the Confraternity have been officially appointed in 105 archdioceses and dioceses of the United States as follows:

Archdiocesan Directors

Baltimore . . . . . Rev. John J. Duggan, 408 N. Charles St., Baltimore, Md.
Boston . . . . . Rt. Rev. Richard J. Quinlan, 75 Union Park St., Boston, Mass.
Chicago . . . . . Rev. John Gleason, 755 N. State St., Chicago, Ill.
Cincinnati . . . . . Rev. John E. Kuhn, 29 E. Eighth St., Cincinnati, Ohio.
Detroit . . . . . Rev. John C. Ryan, 1234 Washington Blvd., Detroit, Mich.
Dubuque . . . . . Rt. Rev. J. M. Wolfe, Eleventh and Bluff Sts., Dubuque, Iowa.
Los Angeles . . . . . Rev. John K. Clarke, 333 W. Second St., Los Angeles, Calif.
Milwaukee . . . . . Rev. Wm. P. O'Connor, 225 E. Michigan Ave, Milwaukee, Wis.
New Orleans . . . . . Rev. Robert E. Tracy, 2916 Paris Ave., New Orleans, La.
New York . . . . . Rev. John S. Middleton, 33 E. 51st St., New York, N. Y.
Philadelphia . . . . . Most Rev. Hugh Lamb, V. G., 1712 Summer St., Philadelphia, Pa.
Portland (Ore.) . . . . . Rev. George O'Keefe, 2053 S. W. 6th Avenue, Portland, Ore.
St. Louis . . . . . Rt. Rev. Leo J. Steck, 1100 Bellevue Ave., St. Louis, Mo.
St. Paul . . . . . Rev. R. G. Bandas, 251 Summit Ave., St. Paul, Minn.
San Antonio . . . . . Rev. Paul Ehlinger, 2514 W. Commerce Street, San Antonio, Tex.
San Francisco . . . . . Rev. William L. O'Connor, 995 Market St., San Francisco, Calif.
Santa Fe . . . . . Rev. George V. Reiffer, P. O. Box 707, Santa Fe, N. Mex.
Washington . . . . . Rev. Wilbur F. X. Wheeler, 1725 Rhode Island Ave., Washington, D. C.

Diocesan Directors

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Alexandria . . . . . Rev. Aloysius Olinger, St. Anthony's Rectory, Bunkie, La.
Altoona . . . . . Rev. John F. Cullinan, 602 Montgomery St., Holidaysburg, Pa.
Amarillo . . . . . Rev. T. J. Drury, 1110 Washington St., P. O. Box 2009, Amarillo, Tex.
Baker City . . . . . Rev. Vincent C. Egan, Baker City, Ore.
Belleville . . . . . Very Rev. John J. Fallon, 6300 W. Main St., Belleville, Ill.
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Brooklyn . . . . . Rev. F. X. FitzGibbon, 75 Greene Ave., Brooklyn, N. Y.
Buffalo . . . . . Rev. Joseph E. Schieder, 407 Northland Ave., Buffalo, N. Y.
Burlington . . . . . Rev. William A. Tennien, 599 North Ave., Burlington, Vt.
Camden . . . . . Rev. Thomas F. Kirk, 105 White Horse Pike, Berlin, N. J.
Charleston . . . . . Rev. John J. McCarthy, 114 Broad St., Charleston, S. C.

Cleveland ..... Rev. George M. Dennerle, 1533 E. 17th Street, Cleveland, Ohio.
Concordia ..... Very Rev. August P. Koerperich, Greenleaf, Kans.
Corpus Christi ..... Rev. James H. Kelly, Sacred Heart Rectory, Rockport, Tex.
Covington ..... Rev. Urban A. Horstmann, Mt. St. Martin, Newport, Ky.
Crookston ..... Rev. Francis B. Doherty, Box 96, Fisher, Minn.
Dallas ..... Very Rev. W. D. Nold, 2215 Ross Ave., Dallas, Tex.
Davenport ..... Rev. E. J. Butler, Cosgrove Building, Davenport, Iowa.
Denver ..... Rev. Gregory Smith, 301 Sherman Ave., Denver, Colo.
Des Moines ..... Rev. P. J. O'Leary, St. John's Rectory, Greenfield, Iowa.
Duluth ..... Rev. Martin Larkin, 211 W. 4th St., Duluth, Minn.
Erie ..... Rev. E. P. McManaman, 230 W. Tenth St., Erie, Pa.
Fall River ..... Rev. Edward J. Gorman, 162 Walnut St., Fall River, Mass
Fargo ..... Rev. Roman Dworschak, St. Catherine's Church, Valley City, N. D.
Fort Wayne ..... Rev. Joseph Hennes, St. Vincent Villa, Fort Wayne, Ind.
Galveston ..... Rev. T. T. Cronin, 3420 Ave. K, Galveston, Tex.
Grand Island ..... Rt. Rev. Anton Link, St. Patrick's Rectory, Sidney, Neb.
Grand Rapids ..... Rev. Emmeran L. Quaderer, 385 Leonard St., N. E., Grand Rapids, Mich.
Great Falls ..... Rev. P. J. Treacy, 715 Third Ave., N., Great Falls, Mont.
Green Bay ..... Rev. Edward Horyza, St. Leo's Church, Pound, Wis.
Hartford ..... Rev. John Loughlin, St. Thomas Seminary, Bloomfield, Conn
Helena ..... Rev. James A. Major, P. O. Box 71, Helmville, Powell County, Mont.
Indianapolis ..... Rev. Leonard Wernsing, 144 W. Georgia St., Indianapolis, Ind.
Kansas City ..... Rev. V. A. Schroeger, 3147 Broadway, Kansas City, Mo.
La Crosse ..... Rev. J. F. Kundinger, 910 Wilson Ave., Menomonie, Wis.
Lafayette ..... Rev. Louis H. Boudreaux, Bishop's House, Lafayette, La
Leavenworth ..... Rev. Leo M. Herken, St. Joseph Rectory, Nortonville, Kans.
Lincoln ..... Rev. Lawrence Obrist, 3343 Sheridan Blvd., Lincoln, Neb.
Little Rock ..... Very Rev. John B. Scheper, St. John's Seminary, Little Rock, Ark.
Manchester ..... Rev. Wm. J. Collins, Mt. St. Mary College, Hooksett, N. H.
Marquette ..... Rev. Francis Scheringer, St. Gregory's Church, Newbury, Mich.
Mobile ..... Rev. Frank Giri, Box 791, Birmingham, Ala.
Monterey-Fresno ..... Rev. Francis Singleton, Box 215, Clovis, Calif.
Nashville ..... Rev. Merlin F. Kearney, Blessed Sacrament Rectory, Memphis, Tenn.
Natchez ..... Rev. P. J. Carey, Our Lady of Victories Rectory, Pascagoula, Miss.
Ogdensburg ..... Very Rev. J. M. Hogan, Wadhams Hall, Ogdensburg, N. Y.
Oklahoma City ..... Rev. F. X. Neville, 517 Broadway, Geary, Okla.
Omaha ..... Rev. Joseph H. Ostdiek, 2507 Cass St., Omaha, Neb.
Paterson ..... Rev. Carmel J. Scanlon, 400 Mt. Prospect Ave., Clifton, N. J.
Peoria ..... Rev. M. J. Haddigan, 405 Smith St., Peoria, Ill.
Pittsburgh ..... Rev. D. A. Lawless, 204 Ferry St., Pittsburgh, Pa.
Portland (Me.) ..... Rev. John J. Barrett, Christ the King Rectory, Hebron, Me.
Providence ..... Rev. John H. Flanagan, 26 Pond St., Providence, R. I.
Raleigh ..... Rev. Michael J. Begley, Box 232, Carolina Beach, N. C.
Rapid City ..... Rev. Vincent J. Christie, Presho, S. D.
Reno ..... Rev. James H. Sheehy, 310 West Second St., Reno, Nev.
Richmond ..... Rev. E. P. Kilgalen, 520 Graydon Park, Norfolk, Va.
Rochester ..... Rev. George Vogt, 321 Lake Ave., Rochester, N. Y.
Rockford ..... Rt. Rev. F. J. Conron, 1245 N. Court St., Rockford, Ill.

Sacramento . . . . . Rev. Raymond Renwald, 1017 11th St., Sacramento, Calif.
Saginaw . . . . . Rev. Ralph Richards, Sts. Peter and Paul, Saginaw, Mich.
St. Cloud . . . . . Rev. Ferdinand C. Falque, Chancery Office, St. Cloud, Minn.
St. Joseph . . . . . Rev. Edw. J. Cummins, Plattsburg, Mo.
Salt Lake . . . . . Most Rev. D. G. Hunt, 331 S. Temple St., Salt Lake City, Utah.
San Diego . . . . . Rev. F. A. Wekenman, Mercy Hospital, San Diego, Calif.
Savannah-Atlanta . . . Rev. Joseph G. Cassidy, 222 E. Harris St., Savannah, Ga.
Scranton . . . . . Rev. Charles Heid, 315 Wyoming Ave., Scranton, Pa.
Seattle . . . . . Rev. E. J. McFadden, 907 Terry Ave., Seattle, Wash.
Sioux City . . . . . Rev. C. J. Ivis, St. Anthony's Home, Sioux City, Iowa.
Sioux Falls . . . . . Rev. John Costello, Worthing, S. D.
Spokane . . . . . Most Rev. Charles D. White, 1115 W. Riverside Ave., Spokane, Wash.
Springfield (Ill.) . . . . Rev. D. L. Scully, 1301 W. Monroe St., Springfield, Ill.
Springfield (Mass.) . . . Rev. P. Henry Sullivan, Brightside, Holyoke, Mass.
Superior . . . . . Rev. P. F. Meyer, 404 Iron St., Hurley, Wis.
Syracuse . . . . . Rev. David C. Gildea, 672 W. Onondaga St., Syracuse, N. Y.
Toledo . . . . . Rev. H. R. Weger, 807 Superior St., Toledo, Ohio.
Trenton . . . . . .
Tucson . . . . . Rev. Willard A. Kinney, 2038 W. Van Buren St., Phoenix, Ariz.
Ukrainian Greek Catholic Diocese . . . . Rev. Basil Feddish, 816 N. Franklin, Philadelphia, Pa.
Wheeling . . . . . Rev. John J. O'Brien, 464 Washington Ave., Clarksburg. W. Va.
Wichita . . . . . Rev. Thomas C. Glynn, 424 N. Broadway, Wichita, Kans.
Wilmington . . . . . Rev. Joseph D. Sweeney, 2013 Gilpin Ave., Wilmington, Del.
Winona . . . . . Rev. Raymond J. Jansen, 819 Second St., N. W., Rochester, Minn.
Alaska . . . . . Rev. William G. Lavasseur, S. J., Juneau, Alaska.

Congresses — Nine regional congresses of the Confraternity of Christian Doctrine were held throughout the United States during 1941 in order to make available to local clergy, religious and laity the programs developed in the National Congresses. Each congress is under the patronage of the ordinary of the diocese in which it is held, with the Diocesan Director of the Confraternity as Chairman of the Congress. All dioceses of the province are invited to participate. Regional congresses were held as follows: March 14-16, Brooklyn, N. Y.; April 18-20, Tucson, Ariz.; April 25-27, College-sponsored Regional Congress, St. Mary's College, Notre Dame, Ind.; April 28-29, Lincoln, Neb.; April 29-30, Wichita, Kans.; May 9-11, Boise, Ida.; May 16-18, Burlington, Vt.; Oct. 4-11, Birmingham, Ala.; Oct. 11-13, Savannah, Ga.

The Seventh National Congress of the Confraternity of Christian Doctrine was held in Philadelphia, Pa., November 15-18, under the patronage of Cardinal Dougherty. The theme of the Seventh National Congress was: "A New Testament and a Catechism in Every Home." Solemn Pontifical Mass was celebrated by Cardinal Dougherty, Archbishop of Philadelphia, with a sermon by the Most Rev. Amleto Cicognani, Apostolic Delegate to the United States.

Discussion Clubs — To inform the laity, particularly on religious subjects, and to develop the power of self-expression on the part of all members, are the purposes of the religious discussion clubs. Leadership among the laity is a great need of our day; through the discussion club, latent talent is often discovered, and recognized talent is developed.

The discussion club offers all members an opportunity to obtain useful knowledge of the subject studied, without very great expenditure of time.

The discussion club is not merely for exceptional laymen, experts and college graduates, but for all persons of high school years and over, quite regardless of their degree of formal education. It is for busy men and women who come together to obtain exact information, a readiness in expressing it, and an opportunity to translate it into action.

The Discussion Method is preferable to the lecture or stereotyped question-answer method. Little or no thought is required to listen to a lecture and how much of it can the average listener reproduce when he has an opportunity to do so to advantage? Discussion encourages individual thought and expression, stimulates quick thinking and extemporaneous speaking, fosters toleration for the opinions of others and trains leaders in thought and action.

Small groups are informal, and therefore promote freer expression from all members. The discussion club ordinarily has a membership of eight to twelve persons.

The following is a simple plan for the establishment of discussion-club organizations:

(1) A number of leaders are designated and each one enlists the cooperation of a group — all men, all women, or mixed — to form a club ranging in number from six to twelve.

(2) Sufficient copies for each member of the selected text of study are provided from the outset. (The text must be inexpensive, and each member should purchase his own copy.)

(3) After the personnel of the clubs is fairly well agreed upon, a general meeting of all the members of all the clubs and as many other parishioners as are interested is called to explain the movement. Explanation is offered on (a) the history of the movement and its possibilities; (b) the general plan of the parish organization; (c) the benefits of a unified study program in the parish, and the importance of adherence to schedule; (d) the simplicity of the discussion method (a demonstration should be arranged if possible).

(4) A discussion club of the group of leaders should be formed. The Parish Director or Parish Chairman of Discussion Clubs can act as leader at a weekly meeting of this group to prepare the week's assignment by the discussion method.

(5) The opening date of the semester having been announced, the leaders' club meeting is held to prepare Lesson I of the adopted text.

(6) Each leader is provided on consignment with sufficient materials for his or her club. Each should hold a club meeting for discussion of Lesson I within the week. Leaders' meetings may be held at the rectory or the parish hall; individual club meetings are held in the members' homes.

(7) At the end of the semester a parish review meeting, to which all the members of all the clubs are invited, is held.

(8) Recommended Confraternity report forms are most suitably used to insure smooth-running organization.

The Religious Vacation School — A standard religious vacation school is an organized school of religion conducted for three hours during the forenoon, five days a week, for four weeks during the public school summer vacation. It is for children who do not attend a Catholic school through the regular school year. Its pupils are: (1) children in parishes without schools; (2) children in sections of parishes remote from their schools; (3) children, who though they are within reach of a Catholic school, for a variety of reasons do not attend. Such schools are in operation in every diocese of the United States.

THE OUTDOOR APOSTOLATE

(Courtesy of the N. C. W. C.)

The Catholic Evidence Guild

The Catholic Evidence Guild is a lay movement looking to the diffusion of Catholic truth through the instrumentality of outdoor speaking. There has been outdoor speaking and preaching in the Catholic Church since the time of Christ and His Apostles, but the Evidence Guild stems more directly from its precursors in twentieth-century England — the Guild of Ransom and the Barrow Brigade. Outdoor speaking had been incidental to the aims of both these organizations; but it was made primary in the Catholic Evidence Guild, which was founded on April 24, 1918, in Westminster Cathedral Hall, London, and which began its outdoor work in Hyde Park, London, on August 4, 1918.

With outdoor speaking as its primary object, the C. E. G. began the formulation of a formal method of training, consisting of one private meeting a week at which lectures are given (usually by priests) and questions answered, and another private meeting a week at which practice talks are given. The lay guildsman receives this formal training until such time as he is adequately prepared, when he takes an examination before a clerical board established by the Ordinary, and if successful is ready for his outdoor speaking.

Pitches (outdoor meeting places) are maintained in advantageous spots in the locality, and the licensed guildsmen speak there at regular hours each week. Each guildsman gives a talk on the subject in which he is licensed and then answers questions on that subject (only) whereupon he gives way to another licensee with another subject. A chairman — that is, one who holds a number of these limited licenses and who has shown himself competent to conduct a meeting and to answer general questions — is in superintendence at all outdoor meetings, ready to relieve the unsuccessful speaker, to answer questions which the speaker could not answer on his own subject, and to answer all other questions asked, if possible. It is a primary rule of the Guild never to give an answer of which the speaker is uncertain, but rather to admit the limitations of his knowledge and to offer to provide an answer at the next meeting.

The Guild talks are always doctrinal and expository — never extra-doctrinal or hortatory. Priests are invited to speak from the Guild platforms occasionally, and the "preaching" is left to them.

The Guild has a regular program of spiritual activities, which requires spending a time in adoration before the Blessed Sacrament equal to the time spent in outdoor speaking. Retreats, Communion breakfasts, and prayers and devotions are also maintained.

There were approximately 50 Guilds in England before the War and probably there are as many still. The Westminster Guild, for example, has operated without let-up despite black-outs, air raids, etc. Guilds have also been formed in Scotland, Australia, India and the United States.

Guild work in the United States dates from 1931, although outdoor speaking was inaugurated here as early as 1917 by David Goldstein and his associates. American Guilds are presently operating in Washington, D. C., Baltimore, New York City, Detroit, Philadelphia, Buffalo, Hays, Kansas, New Orleans, and at Rosary College, River Forest, Ill. The Rosary College Guild provides a corps of speakers who tour Oklahoma each summer under the direction of a priest.

The Catholic Evidence Bureau of the National Council of Catholic Men, 1312 Massachusetts Avenue, Washington, D. C., has interested itself in the furtherance of the Guild Movement, and additional information may be procured at that address.

Catholic Campaigners for Christ

Mrs. Martha Moore Avery and David Goldstein, who had been Socialist agitators before their conversion to Catholicism, late in 1916 conceived the idea of expounding Catholic doctrine from an outdoor public platform, just as they had theretofore expounded Socialist doctrine from the "soap-box." With the approbation of His Eminence William Cardinal O'Connell, Archbishop of Boston, they, with a few interested friends, constituted themselves the Catholic Truth Guild of Boston, and arranged for the construction of a special auto-van which would provide them with a sort of traveling rostrum. On July 1, 1917, this was blessed at a public ceremony by Cardinal O'Connell and on July 4 the first open air meeting was held on Boston Common. In the next ninety days, eighty such meetings were held at various cities and towns of Massachusetts and Rhode Island, and, at the end of that time Mr. Goldstein, with an assistant, Arthur B. Corbett, set out on a cross-country speaking tour to San Francisco. Meetings were held up and down the West Coast and all along the way back to Boston.

The Guild continued to hold outdoor meetings in and around Boston, and in 1930 Mr. Goldstein began another speaking tour on which, save for several relatively brief intervals he has since been engaged. His assistant, at the beginning of this second tour, was Theodore Dorsey, another convert, who is now developing outdoor speaking activities in the Diocese of Seattle.

Mr. Goldstein's work is much like that of the Catholic Evidence Guild, in that he gives doctrinal talks and answers questions, but he does not invite oral questions direct from the audience but takes them in writing or through his assistant.

In 1935 the name of the Catholic Truth Guild was changed to Catholic Campaigners for Christ.

Street Preaching

Early in 1932 Rev. S. A. Leven and Rev. V. J. Reid, assistant pastors of St. Joseph's Old Cathedral, organized a Catholic Evidence Guild in Oklahoma City. They established their first outdoor pitch or "stand," as they chose to call it, on the courthouse lawn of that city on Monday, April 11, 1932. They immediately began a class for the training of lay speakers, and in July of that year two laymen were licenses and took to the outdoor platform. These two laymen entered the seminary in the fall and no others of the laity have since been licensed. Shortly thereafter other Guilds were established in Geary, Cushing and Bristow, in that diocese.

Partly as a consequence of the lack of lay speakers and partly as a consequence of local conditions, the Guild Movement in that section of the country has diverged considerably from that obtaining in England and in the Eastern cities of the United States. The outdoor platforms are manned altogether by priests, and the object is to "preach" rather than to give merely straightforward expositions of Catholic doctrine and practice.

Other variants have included the establishment of "Catholic Revivals" — i. e., the maintenance of meetings in one locality on a number of consecutive nights with hymn singing, sermons, etc. — the distribution of apologetical literature, etc.

The Motor Missions, noticed hereafter, are an outgrowth of the Catholic Evidence Guilds of Oklahoma.

Catholic Motor Missions.

(Condensed from "Homiletic and Pastoral Review," December, 1941.)

Although only five years of age, the motor mission in rural areas is an established institution to which many look for the building of a stronger rural church. That the Motor Mission idea is rapidly taking hold is evidenced by the expansion of the work witnessed in 1941. During that year eighteen auto trailers and a considerable number of autos and trucks with adjustable pulpits and other equipment were employed in no less than twenty-five dioceses.

Among the newcomers were three Redemptorists — Frs. Hugo Hahn, John Walsh and John Renehan. They toured the Diocese of Raleigh with their Our Lady of Perpetual Help Motor Chapel, a newly constructed trailer of 41 feet in length and equipped with two altars, the stations of the cross, two microphones, and detachable amplifiers. Stops of five or six days were made in sixteen towns where audiences of between 175 and 700 were addressed.

With St. Mary's Seminary, Perryville, Mo., as a headquarters, the Fathers of the Congregation of Mary, under the direction of Fr. P. J. Le Fevre, C. M., established eight centers of motor mission activity and conducted 37 missions to a total audience of 21,250 during the summer of 1941. Assisting the eight priests in charge of these motor missions were twelve subdeacons.

The Paulist Fathers continue their pioneering efforts with one trailer-chapel operating in Amarillo, Texas, a second in the Diocese of Salt Lake and a third in the Diocese of Nashville. As a direct result of their motor mission activity in South Central Tennessee the Paulists have erected churches in Winchester, Alto and Tullahoma, while a remodeled farm house is serving as a church in Moore County and another church is under construction in Shelbyville.

In the Diocese of Denver four motor mission units carried on the splendid work of Dr. Joseph L. Lilly C. M., who has recently been transferred to St. Mary's Seminary. In the Diocese of Crookston a unit of three seminarians held street missions in three towns.

The Catholic Evidence Guild of the Diocese of Concordia reports a very successful fourth year of motor mission operations. Frs. Dorzweiler, O. F. M. Cap., Vergil Kuhn, O. F. M. Cap., and C. J. Miller were active in the field during the summer of 1941.

In the Diocese of Leavenworth seven Benedictine Fathers of St. Benedict's Abbey were actively engaged in the work. Motor missions also operated in the southwest corner of the Diocese and at Westmoreland, Ottawa, Silver Lake, Rossville and Nortonville.

In the Diocese of Kansas City the Rev. George King and the Rev. Hugh Radigan, O. F. M., addressed average audiences of 250 in small towns within a radius of 25 miles from Higginsville.

In Oklahoma-Tulsa eight priests, two seminarians, four laymen and ten laywomen conducted 165 lectures to a total of more than 11,000 people.

Motor mission activity was also reported in the following dioceses: Indianapolis, Mobile, Savannah, Atlanta, Richmond and Buffalo.

The Catholic Lay Apostle Guild

In the summer of 1935 the Catholic Lay Apostle Guild, founded by Rosalie Marie Levy, a convert from Judaism, began holding meetings on the streets of New York City at which questions on Catholic doctrine were answered. The Lay Apostle Guild differs from the Evidence Guilds in that no talks are given, and in that the answers are given directly to the questioner rather than to the entire assemblage, whereas the Evidence Guildsmen answer questions from a raised platform in a voice loud enough to be heard by all who care to listen.

THE NARBERTH MOVEMENT

(Courtesy of the N. C. W. C.)

Early in 1929 a small group of men of the parish of St. Margaret at Narberth, Pa., decided to answer the plea of the Vicar of Christ for Catholic Action, with a neighborhood apologetical movement. A committee of seven was formed, with the pastor as censor. A parish rally was called, plans unfolded, money raised — and the movement began under the name: Catholic Information Society of Narberth.

To 500 non-Catholic neighbors went a letter, frankly stating the plans and purposes of the society. From then on the plan has been simply to mail each month to all on the list an envelope containing a pamphlet prepared by the secretary of the society, Karl Rogers. These messages have no semblance of religious tracts, but are little chats from one neighbor to another, which can be read in two minutes. Each explains in a simple and interesting manner one of the many things which non-Catholics do not know or do not understand in its true light. They are never combative. They do not mention Protestant creeds or the lack thereof. They are friendly, informative, courteous, but never compromising. On the back of each pamphlet is the society's name and address, the names of the seven committee-men and the society's slogan: "If it's anything Catholic — ask a Catholic."

The front page of each pamphlet is devoted to a short title. Some state interesting facts, such as: "What 360,000,000 people believe"; "76,705 people became Catholics in the U. S. A. last year." Other titles take from the mouths of accusers their very own words, such as: "Is the Catholic Church the church of the ignorant?", "But Catholics go to church because they *have to!*" The answers are brief, cheerful, reasonable, and authoritative, ending always with an invitation to write for an explanation of any other Catholic belief or practice.

The work has the blessing and sanction of His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia. Each pamphlet receives the official approval of the Diocesan Censor of Books. Forty-nine other members of the hierarchy, many nationally known priests and other authorities have not only highly praised this work but have urged that it be spread throughout the land. During the past seven years the society has been trying to do this by furnishing the full plan to other societies elsewhere and by printing for them these same pamphlets, ready to be mailed in their own localities.

The pamphlets of the society have been reprinted each month in the N. C. W. C. Feature Service and elsewhere, so that its work is now known in all of the 48 states and in 21 foreign countries. Inquiries have been received from more than 3,000 people; and from the resulting correspondence there have been established 76 Catholic Information Societies, each using the same, simple plan, and mailing out the pamphlets which are furnished ready-printed from Narberth, with the name of the respective society and committeemen on the back.

About 160 lay groups are now publishing the Narberth pamphlets in their local secular papers as free feature articles. They are now appearing in more than 400 such papers each week, reaching well over 2,750,000 non-Catholics, creating good-will and understanding, and pleasing the editors because they are adding interest-value to their columns. One of the advantages of this type of the Apostolate of the Word is that the cost is almost nothing, for Narberth supplies for merely a small supporting fee, 52 articles set up in newspaper style, and ready to be passed on to the editor, to-

gether with a complete plan for arranging the work, overcoming objection, etc.

Anyone desiring to know more of the Narberth Movement, can obtain free a descriptive folder, or for $.24 in stamps the complete literature and samples of either the newspaper or pamphlet plan, or for $.48 samples of both plans. Address: Catholic Information Society of Narberth, Box 35, Narberth, Pa.

THE CATHOLIC LAYMEN'S ASSOCIATION OF GEORGIA

(Courtesy of Richard Reid, Former Executive Secretary)

The Catholic Laymen's Association of Georgia was organized in 1916 "to bring about a friendlier feeling among Georgians, irrespective of creed." Its organization was occasioned by a wave of religious bigotry, fomented for political purposes, which culminated in the passage of a "Convent Inspection Bill," the first of a contemplated series of anti-Catholic laws.

With the sanction of their Bishop, the laymen of Georgia gathered to consider the situation. They concluded that the anti-Catholic prejudice was, for the most part, based on the campaign of misinformation that self-seeking political leaders had been conducting for nearly a generation, and they inaugurated a counter-campaign of education.

They set up an information bureau in Augusta, under the direction of James J. Farrell, a former newspaper man and Chamber of Commerce official, distinguished for his knowledge of the Faith. They inserted advertisements in the newspapers of Georgia offering to answer inquiries about the Catholic faith and its practice. Every misrepresentation of Catholic teaching in the press of Georgia was collected and answered. Pamphlets, explaining religious subjects most commonly misunderstood, were published. These zealous and energetic Catholic laymen likewise distributed literature, and placed "The Catholic Encyclopedia" in public, university, college and school libraries of Georgia. Anti-Catholic prejudice in Georgia was further dispelled by the establishment of a Catholic newspaper as a channel of communication to both Catholics and non-Catholics, and by the foundation of a Catholic circulation library. Rounding out the first quarter of a century of its existence, the Association never was more vigorous or more active than it is today, in the episcopacy of the Most Rev. Gerald P. O'Hara, D. D., the third Bishop of Savannah-Atlanta since the inception of the work. Bishop Benjamin J. Keiley and Bishop Michael J. Keyes, S. M., were the former prelates who aided the work.

The presidents of the Association have been, in the order named: A. J. Long; the late Col. Jack J. Spalding, K. S. G., K. M., Laetare Medalist; Thomas F. Walsh, K.S.G.; the late Capt. P. H. Rice, K.S.G.; and Alfred M. Battey. The executive secretaries and editors of "The Bulletin," the Association's publication, have been the late James J. Farrell, 1916-20, Richard Reid, K. S. G., 1920-40, and the present editor and executive secretary, Hugh Kinchley. The Association has branches in seventeen Georgia cities; all its services to non-Catholics are free. The effect of the work of the Laymen's Association is indicated by the fact that whereas in the early days of its work it was necessary to write as often as one hundred times a week to newspapers to correct misrepresentations, most of them editorials, the average now is two a month; and the objectionable references today are usually in the communications rather than in the editorials or news columns.

THE LEGION OF MARY

(Courtesy Rev. L. J. Wempe, Washington, D. C.)

On September 7, 1921, fifteen women met in Dublin, under the direction of a priest, to form a society for visiting the sick poor in the Dublin Union Hospital. They knelt around a table on which were a statue of Our Lady of Grace, two vases of flowers and two candles. The rosary with invocation and prayer to the Holy Ghost were recited, followed by spiritual reading. Plans for the work were drawn up; officers were elected; a weekly meeting was arranged; and the meeting ended with prayer.

The following Wednesday evening the second meeting was held. Reports of their hospital visits were submitted by members.

Soon the Legion grew in numbers and in scope. Today it embraces practically every country in the world. There is hardly any type of work for souls that does not pertain to the Legion of Mary. And the work has proved adaptable to men as well as to women.

What precisely is the Legion of Mary? It is an answer to the appeal of Pope Pius XI for Catholic Action. For some years there had been a movement on foot in the Church to quicken the failing pulse of the lax Catholic through the lay apostolate. The Legion is an organization whose sole aim is to bring back the lost sheep into the fold. Men and women the world over, of staunch faith and unshakable principle, realize they can share in the work of saving souls by personal contact, by sympathetic interest and by Catholic devotion.

They pledge themselves to the service of Christ in a manner that requires a love for those who have strayed, a spirit of prayer and some small portion of their time and energy. Once each week they meet under the supervision of a priest: they recite the rosary to gather strength and grace for a visit to the home of a man who does not receive the sacraments, a woman who attempted marriage outside her Church, a mother who neglected to have her child baptized. Such visits require tact and prudence on the part of the legionaries as well as lips sealed with a promise of secrecy. Occasionally they are turned away, though they must never be discouraged or disheartened. Generally, they are courteously, even joyfully, received.

The nomenclature of the Legion comes to us from ancient Roman military practice. In olden times the Roman Legion symbolized the acme of courage, discipline, honor, endurance, success and loyalty. So, these men and women who would enroll under the standard of the Blessed Mother, must show these virtues or traits in a supernatural way.

A local branch of the Legion is called a Praesidium; in Roman times this meant a fortified post or garrison, a detachment of Legionaries on special duty. In a district where two or more Praesidia exist, a Curia is formed. Each Praesidium is called after a title of the Blessed Mother, e. g., "Queen of Apostles." The Curia assembles at least once a month, and to every meeting each Praesidium sends its spiritual director and four delegates. The governing body for a country or a region is styled a Senatus. The supreme governing body of the Legion of Mary for the whole world is called the Concilium, and is permanently resident in Dublin.

The Legion of Mary is open to all Catholics who (a) are at least eighteen years of age (this condi-

tion applies to active Legionaries only), (b) lead edifying lives, (c) are animated with the spirit of the Legion, (d) are prepared to do every duty which membership in the Legion involves. There are, in all, four degrees or types of Legion membership that enable every type of Catholic to lend some worthwhile aid to the work of the Legion, which is truly the work of Christ. There are in the United States about 10,000 members in 70 dioceses. A quarterly, "Maria Legionis," is published.

The following is a sample of the results obtained during the course of a single year by a mere handful of Legionaries in a large city parish in Washington, D. C.: fifty persons returned to the sacraments; fifteen infants were baptized; fourteen marriages were validated; several persons were instructed in the Faith and embraced the Church; many were persuaded to join the different parish organizations for the benefit of their souls. These figures might be multiplied a thousand times to gain a bare estimate of the work of Mary's Legion throughout the United States and the world.

The argument, therefore, that laymen and laywomen are unfit for such a mission has become outmoded. An organization is judged by the results that it produces. While people expect a fatherly interest on the part of their priests, they can be trained to look for a brotherly interest on the part of their fellow parishioners. The careless Catholic knows the priest is a shepherd: he is amazed to learn that lay people are likewise shepherds. Amazement quickly turns to admiration, admiration to respect, and respect to imitation. There is no power in the world so effective as the power of example.

SOCIETY OF ST. VINCENT DE PAUL

The story of the Industrial Revolution is one of misery, greed and human exploitation seldom equaled in the history of mankind. Governments, allowing industry and commerce to expand with no restrictions placed by social legislation, neglected to meet the situation. In the chaos that resulted the Church found a new challenge and a new opportunity.

That challenge came to the ears of Frederick Ozanam, a 22-year-old student of the University of Paris, in a cynical taunt: "Christianity in other times has indeed worked wonders. But today it is dead. You Catholics are very proud of your faith, but what are you doing for the poor? Where are your good works manifesting the value of your faith and compelling us to embrace it?" Young Ozanam and his associates had often and ably defended the historic Church in the public refutation of such calumny. But now the challenge seemed to demand present action. Calling his companions together, Ozanam asked them: "Does it not seem to be time to join action to words and to affirm by works the vitality of our faith?" Thus animated, in 1833 they formed the first Conference, choosing St. Vincent de Paul for their model and patron, and took upon themselves the visitation of the poor in their homes.

Its organizers, mindful that social reform is a matter of individual reform and concerns itself primarily with self-reform, never intended that the Society was to live beyond their college days, much less to extend beyond the walls of the university. They merely intended a society whereby they could help one another in the practice of a Christian life. But others, attracted by the beneficial results that were evident in France, encouraged the spread of the Society. In 1836 a Conference was established in Rome, and in 1844 one was founded in England and Ireland. The first Conference in the United States was formed in St. Louis, Mo., in 1845, and before long it had spread

to Chicago, New Orleans, New York, Philadelphia and Buffalo.

The Society of St. Vincent de Paul is a pious association with complete independence of ecclesiastical authority as regards its existence, its constitution or organization, its statutes, its activity and internal government. The Society has been praised, encouraged and enriched with many indulgences by Popes Gregory XVI, Pius IX, Leo XIII, Pius X, Benedict XV, Pius XI and Pius XII. Active membership is limited to practical Catholic men over 18 years of age and requires attendance at at least three weekly meetings of the Conference each month and a weekly visit to the poor family or families assigned to the members. Honorary members are practical Catholic men who do not join actively in the works of the Society, but who make an annual offering of a fixed sum of money.

The Council General, located at Paris, France, maintains general jurisdiction over the Society throughout the world. The Society in national divisions is administered under the supervision and direction of a Superior Council. The Metropolitan Central Councils have jurisdiction in the territory of ecclesiastical provinces, and the Diocesan Central Councils in the dioceses in which they are organized. Particular Councils are established in cities or towns where there are three or more Conferences. The Conference is the unit of the organization of the Society and is based upon parish lines.

The headquarters of the Society in America known as the Superior Council is located at 289 Fourth Avenue, New York City. There are 2,500 units of the Society in this country with a membership of 25,-500 and during the past 25 years $50,000,000 have been distributed to the poor by the members. In the same period of time 13,000,000 visits were made to the poor.

CATHOLIC COMMITTEE OF THE SOUTH

"You have heard President Roosevelt say that the South is the country's No. 1 economic problem. Let me say to you that the South is the Church's No. 1 religious opportunity." So spoke Bishop Gerald O'Hara of Savannah-Atlanta at the National Catholic Social Action Congress at Cleveland in 1939. At that congress was inaugurated a movement dedicated to the application of the Church's remedy to the South's problems.

The objective of the Catholic Committee of the South, originally called the Catholic Conference of the South, is to unify and coordinate Catholic endeavor in the Southland so as to restore all things in Christ. Urgent problems in five fields — Industrial, Rural, Education, Negro, and Youth — challenge the South. Dr. O. E. Baker, of the United States Department of Agriculture, an authority on population problems, has stated that, since nearly one-half of the nation's increase in population is being produced by the South although only one quarter of the population lives there, "most of the citizens of the nation a century hence seem very likely to be the descendants of the rural people of the South today." Realizing this destiny for a region now predominately non-Catholic, the Committee has adopted the following program, based on the fact that Christianity does and professes to insert something into our sheer humanity which will bring it to perfection, natural and supernatural alike.

(1) To bring to Catholics in the Southland and in other sections of the country a knowledge of the Church's promise in the Southland.

(2) To intensify Catholic activity in the South through means supplemented by other sections of the country, enjoying a greater measure of material prosperity.

(3)To establish a social order that will be favorable to a Christian family life.

(4) To sponsor sound programs that look to the improvement of the worker in agriculture and in-

dustry and to oppose all exploitation of the agricultural and industrial worker and to seek for him a just return of the fruits of his labor.

(5) To foster a better understanding between Southern capital and labor, according to the principles defined in the social encyclicals of Pope Leo XIII and Pope Pius XI.

(6) To train leadership, white and Negro, in order to bring the force of Christian teaching to labor in industry and their organizations.

(7) To develop special programs for the youth of the South so as to insure a trained leadership for the future.

(8) To bring about a friendlier understanding between Southerners, irrespective of race and creed.

(9) To insist on the historic fact that Christian principle is basic to the American conception of citizenship and government.

The Committee's organization consists in: (1) a Board of Governors, the Ordinaries of the Archdiocese of New Orleans and of the Dioceses of Richmond, Raleigh, Charleston, Savannah-Atlanta, St. Augustine, Mobile, Nashville, Natchez, Alexandria, Lafayette and Little Rock; (2) Diocesan Committees consisting of three priests, three laymen and three laywomen appointed by their respective Ordinaries; (3) an Executive Committee consisting of a priest, a layman and a laywoman from each of the diocesan committees.

Leaders are being trained to carry all Catholic organizations now existing the program of the C. C. S. To this end five departments have been set up by the C. C. S., namely Education, Labor and Industry, Rural, Youth, and Race. The leaders' training is both intellectual and spiritual. The former includes study and discussion of pontifical and episcopal documents, fact-finding in the five fields mentioned above, and preparation of tentative practical projects; the spiritual training includes efforts to further the C. C. S.'s objective of making the Church more articulate in our Southland, and a pledge to make a retreat at least annually.

COMMISSION ON AMERICAN CITIZENSHIP

The Commission on American Citizenship sponsored by the Catholic University of America is a group of representative Americans, organized for the purpose of fostering good citizenship. It is composed of more than a hundred men and women—Catholics, Protestants and Jews — joined in the common purpose of maintaining the American nation as an effective agent of democracy. The immediate aim of the Commission is to prepare a civic education program for the Catholic schools of America which will broaden the scope and enrich the spirit of their existing curriculum.

This program, made necessary to fortify the new generation against false and subversive theories of government, will correlate religious teaching with civic living. It will further develop in the Catholic children of the nation a deep and abiding consciousness of their moral obligation to live as good Americans and good Catholics.

From the time of the establishment of the colony of Maryland in 1634, Catholics have been integral factors in the building of American citizenship. With their fellow Americans, Catholics took part in the War for Independence, signed the Declaration of Independence

and the Constitution of the United States, voluntarily enlisted in our wars of defense, blazed trails in the geographical and industrial wilderness, and generally assumed those duties and responsibilities which have been the basis of American progress.

Since it is good Catholic doctrine as well as good American doctrine that all men are created free and equal and therefore entitled to certain fundamental civil rights, the Catholics of the nation have consistently labored to uphold the standard of an honest, responsible, moral citizenship consonant with basic American principles. In the period of our nation-building great Bishops of the Roman Catholic Church — John Carroll, John England, John Ireland, John Lancaster Spalding, James Cardinal Gibbons — pushed forward the frontiers of American democratic thought as well as the frontiers of their Catholic faith.

In the consciousness of the need of moral affirmation of civil attitudes the late Pope Pius XI in September, 1938, a few months before his death, addressed a letter to the American bishops, in which he condemned "any civic philosophy which would degrade man to the position of a soulless pawn in a sordid game of power and prestige, or would seek to banish him from the human family or set him at the throats of his fellows in a blind, brutish class struggle for existence." Warning of the errors of totalitarianism and the immorality of the doctrine of race supremacy, the Pope urged American Catholics to formulate "a constructive program of social action, fitted in detail to local needs, which will command the admiration and acceptance of all right-thinking men."

The American hierarchy in response to the Pope's appeal instructed the Catholic University of America to prepare a program of civic education based on ethical principles; for ethical principles alone, the bishops held, "would make men respect their own rights and the rights of their fellow-citizens."

To sponsor this program of good citizenship the Commission on American Citizenship was organized by the Catholic University under the presidency of the rector of the university, Bishop Joseph M. Corrigan. Among those invited to join the Commission were citizens of many different racial, religious and social groups, whose otherwise diversified interests were united in a common desire to improve our American democracy.

The Commission has opened offices on the campus of the Catholic University of America and recruited a staff headed by Robert H. Connery, Ph. D., as director, and Mary Synon, as editorial consultant. Direct supervision of the program rests with the Executive Committee consisting of Msgr. Francis J. Haas, Rev. George Johnson, and Robert H. Connery.

To be successful this project must be the coöperative undertaking of the whole Catholic educational system in America, aided by the best advice obtainable from other sources. Consequently diocesan superintendents of schools, religious community supervisors of teachers, and Catholic college faculties have been consulted on the proper scope of the program in terms of educational needs. Many of these consultants have submitted extensive and thought-provoking memoranda.

Upon the basis of these suggestions the program of the Commission has gradually taken shape. A statement of philosophic principles in regard to civic education, courses of study and text materials are in process of preparation. Teacher-education is also recognized as an important factor. Consequently round tables in connection with teachers' institutes, summer schools and study clubs will be held whenever practicable. In its larger sense the program will deal with many different phases of education and should be of direct value to the whole educational system in the United States.

Catholic Theatre Conference — The American Catholic Theatre is being organized. Until the first meeting of the Catholic Theatre Conference in Chicago in June, 1937, the various Catholic drama groups had been working largely unknown to one another. The Chicago conference formed a tentative organization to operate until the first meeting in Washington, D. C., in August, 1937. At the first convention, held at Catholic University in Washington, committees were formed for playwriting, play listing, little theatre, parishes, colleges, high schools, primary and grammar schools, publicity (secular and Catholic press), radio, rural theatre, and motion pictures.

In June, 1939, the second biennial convention was held at the Catholic University. The reports of the committees showed that the Theatre Conference had succeeded remarkably during the two years of its existence. The third biennial national convention was held in New York City, in June, 1941, with 18 major producing groups participating. Operating from the new national headquarters at 316 W. 57th St., the Conference will stress for the next two years a new emphasis on the regional aspects of Catholic drama. Periodic regional sessions will be held in Boston, Chicago, New York, St. Louis, Washington, Los Angeles and San Francisco.

There are two classes of membership, group or individual, with nominal dues. The Conference already offers many services. A well-written 15-page Bulletin is sent to each member as well as play lists of various types. A quarterly, "Catholic Theatre," is the official organ of the Conference. At present, the Conference has nearly 200 plays on its list, and many are royalty-free. Play cycles are conducted in large cities.

The aims of the organization are: to promote Catholic truth through dramatic art; to unite Catholic Theatres in a Catholic Theatre; to afford service to the members; to establish standards in the theatre.

Blackfriars Guild — An older and highly specialized group in the Conference is the Blackfriars Guild. Its purpose is to sponsor and unify Catholic Dramatic Chapters of superior quality. The Guild was founded by the Dominican Fathers of the Province of St. Joseph. Although founded by the Dominicans, diocesan priests and priests of other religious orders also act as moderators.

There is a national organization made up of a director general and an executive board composed of the moderator and one lay delegate from each chapter. Members of each chapter must meet and maintain high standards. This usually demands a city-wide organization. Parish groups seldom supply enough talented actors and workers. Each chapter is autonomous being able to make its own by-laws. Aspirants to each chapter must first become associate members and serve until proven worthy. They then may be voted active members. In addition to a board of governors each chapter has a moderator who gives the viewpoint of the Church. The moderator presides at meetings, is spiritual leader, has an overrideable veto on plays and members.

Discipline plays a prominent part. Waiting lists and trial periods of work give desirabilty. And suspension for minor infractions together with resignation for major infractions keep members alert and active.

When possible, roles are rotated. Hiring of professional directors, scenery and costumes is discouraged. The writing of their own plays is the ideal aimed at. In plays religion and social reform are not overemphasized at the cost of entertainment value.

Full-fledged organizations are operating in Lowell, Boston, Providence, Philadelphia, Washington, Rochester, Madison, Minneapolis, St. Paul, Dayton and New Orleans. During the past year new chapters have been opened in New York

City, New Haven, Conn., and Troy, N. Y. Affiliated groups are functioning in Chicago, Columbus, Altoona and San Antonio. Several others are in the process of formation. In New York, at 316 W. 57th St., the Blackfriars Guild has established an experimental theatre for the production of new plays under Fr. Urban Nagle, O. P.

During 1940 a repertory company composed of members of various chapters throughout the country played at Lake Nabnassett, Mass., and at Cliff Haven, N. Y., at the Catholic Summer School.

Outstanding among the plays published by the Blackfriars Guild are: "Chiara," by Patricia O'Neill; "Nothing Begins," by Rev. Brendan Larnen, O. P.; and "Savonarola," by Rev. Urban Nagle, O. P.

Blackfriars Recordings is sponsored by the Washington chapter. This endeavor is concerned with the preparation of recordings of the lives of founders of religious orders and congregations and of conspicuous saints. One on Mother Seton was released in 1940.

Catholic University School of Drama — Blackfriars started and runs the School of Drama at the Catholic University in Washington, D. C. The first session was in 1937.

During the third session in 1939-40, a staff of seven gave instructions to eighty-nine students. Among the plays produced were: "The Far Off Hills" (Robinson); "Yankee Doodle Boy," an original play written by Leo Brady and Walter Kerr, instructor; "Doctor Faustus" (Marlowe); "Murder in the Cathedral" (Eliot); and "The Miser" (Moliere). Three plays were produced during the summer school session, among which number was "Brother Orchid," an original play by Leo Brady.

Courses are offered in all phases of speech, radio and drama work, including costuming, make-up, stage designing, lighting, direction, speech pathology, oral reading, playwriting, drama history, methods of rehearsing, oral interpretation of dramatic literature and organization of dramatic recitals. A Master's Degree in Drama is now possible. An experimental theatre with full equipment is one of the foremost needs at the Catholic University.

Catholic Dramatic Movement — In the Middle West the leading organization is the Catholic Dramatic Movement. In 1923, Father Helfen, the present president and founder of the Movement, realized the need and potentialities of an organized Catholic Stage. In its first form it was known as the Catholic Dramatic Publishing Company. It began with a few plays written by its founder and a handful of authors. The task of interesting the clergy and laity began. Early friends generously responded and the scope of the Movement widened. New and better plays were added until today it has a catalogue of 150 plays.

In 1927 the Catholic Dramatic Guild was formed to increase interest in good drama and aid Little Theatre groups to stage better productions. The Guild membership comes from the United States for the greater portion; however, Canada, Australia, Ireland and England are also represented. There are about 300 Guilds, with an individual membership of approximately 9,000. Members receive from ten to twenty free copies of plays, reductions in royalties, a subscription to "Practical Stage Work," a free year book, and other privileges. There is an Information Bureau for stage and technical problems. "Practical Stage Work," is the first illustrated stage magazine for Little Theatre groups.

The Production Department was founded in 1937 to counteract the lowness and Communism of the professional theatre. A Training School for young Catholic men and women was established at Oconomowoc, Wis. The course was for four months. This school, now known as the School of Dramatics, gives a full nine-months series of courses in directing, acting, stage craft, designing, literature, speech, music appreciation, apologetics, religious educational methods, recreational activities, and study clubs. Students wishing to enroll must

have at least a high school education or its equivalent. An evening course in drama was organized in January, 1939, in co-operation with the Catholic Youth Organization of the Archdiocese of Milwaukee.

In response to the demand for Catholic plays of Little Theatre, College and University Theatre caliber, the Catholic Little Theatre Guild was formed in 1940. It is a branch of the Catholic Dramatic Movement and has for its purpose the propagation of a more potent, more vital Catholic Theatre, by means of greater, more artistic, and more dramatic plays. It intends to do this, first of all, through a discriminating selection of plays that have a theatrical value and that are not opposed in the least way to the Catholic philosophy of life.

Membership is open to all theatrical groups with a semi-professional status, or a status equal to that of a semi-professional group. Many special privileges are offered to members of this group.

An attempt has been made to maintain a group of professional Catholic actors with the purpose of staging good Catholic plays in a dramatically and technically perfect way and so to create a professional Catholic Theatre. Religious and modern plays of a Christian character have been staged in Milwaukee and Chicago, and in other cities throughout Wisconsin and Illinois. The Movement will be further organized nationally by the setting up of different centers in various dioceses. These centers will promote and encourage recreation and drama with the central idea of making the parish hall the center of surrounding activity.

A Catholic Motion Picture Industry, Radio and Television are all a part of the program of the Movement. Radio programs are already being given in Milwaukee and additional programs will be organized throughout the country as facilities increase. All the varied groups of activities in the Catholic Dramatic Movement follow the slogan: "Catholic Action in Action."

Marquette University School of Drama — Marquette University co-operated with the Catholic Dramatic Movement in 1938 to inaugurate the Summer School in Catholic Drama. Courses were offered in directing, acting, stagecraft, speech, poetry interpretation, make-up, scene designing, play reviewing, history of Catholic drama.

Catholic Actors Guild — Among professional actors, the Catholic Actors Guild of America plays a vital part. In March, 1914, it was founded by the Rev. John Talbot Smith, writer, orator and former actor. Loving the theatre and its members, he long wanted a Catholic Theatre on Broadway. In addition to being a power for good and for the Faith, it would aid the clergy and laity to mingle with the stage folk with a resulting mutual understanding and knowledge.

Prominent first members were Jerry Cohan (father of George M. Cohan), Wilton Lackaye, Gene Buck, Emmet Corrigan, Frederick Tims, Brandon Tynan, Gerald Griffin, J. K. Brennan and other celebrities.

Emmet Corrigan acted as president until Jerry Cohan became the first elected president. Then followed: J. K. Brennan, Brandon Tynan (6 years), Frank McGlynn (2 years), Donald Brian, Gerald Griffin (4 years), Brandon Tynan (2 years), Dan Healy and at present George Cohan.

The aims of the Guild are: to promote the best interests of the theatre and its people; to bring the members of the theatrical profession together on spiritual and religious lines through social, spiritual and practical means; to uplift the stage and her people; to secure better economic, social and moral conditions for its members and the theatre folk; to practice charity and aid those in distress; to organize subordinate chapters throughout the country.

There is a large membership. Among their works are: returning wayward stage-struck girls to their homes; bringing back the luke-

warm and fallen away to the Faith; adjusting marriages outside the Church; making converts by example and word.

The official Actors' Chapel is St. Malachy's Church, on West 48th Street in New York. The pastor is the chaplain of the Guild. The burial ground is in Calvary Cemetery in the special plot donated by the late Cardinal Hayes.

The Guild maintains beds in several New York hospitals. Its members feed the hungry and aid the sick through funds raised by entertainments. Victims of tuberculosis are sent to Saranac Lake.

The main office of the Guild is at the Astor Hotel, New York City. The first president Jerry Cohan, realizing the need for a magazine, published the monthly known as the "Call Board." It tells of Guild activities and keeps members on tour in touch with one another.

Today the Guild is recognized by all theatre managers, producers, theatrical unions, directors, and non-Catholic actors as a group of theatrical folk who deserve the highest respect. It is hoped that this attitude will spread to the great mass of theatre-goers when the excellent work of the Guild in upholding the dignity of the profession and in uplifting the stage and screen becomes better known.

THE CO-OPERATIVE MOVEMENT

In his encyclical, "Reconstructing the Social Order," Pope Pius XI implicitly advocates the founding of co-operatives. For the spirit of mutual co-operation is Christian, and is a reaction against economic domination effected by the selfish individualism of the past.

The chief purpose of the co-operative movement, which is one of the most important movements of our time, is to eliminate the excessive profit-maker in the various departments of economic activity. The method is to enable the workers and consumers to assume control of their own economic activities and to perform the services of producing and buying for themselves, so that they become the masters rather than the servants or slaves of the economic system. By co-operative organization a system of self-service is substituted for the present capitalistic profit-system.

In the "Catholic World," June, 1936, the Rev. Edgar Schmiedeler, O. S. B., gives the following general definition of co-operation as used in economic phraseology: "A co-operative society or organization is a group of people who band themselves together to produce something, to sell something, to buy something for themselves, or to pool their financial resources for credit or loan purposes." Thus, a producers' co-operative is formed by those who unite to produce something; a marketing co-operative, by those who organize to sell something; a consumers' co-operative, by those who band themselves together to purchase something; and a credit co-operative, by those who pool their savings for loan purposes. One organization, such as the English Co-operative Wholesale Society, or the Belgian Peasant League, may combine to some extent all four forms of co-operation. Likewise, the spirit of co-operation may be practised in almost any field of economic or social endeavor. Banking, insurance, medicine, housing, oil refining, baking, education, electrification and telephone service, burial service, mercantile business, processing, transportation, agriculture are only a few of the fields in which co-operatives are now flourishing successfully.

Having considered co-operation in general we will now examine briefly the development and principles of the three distinct, principal phases of the co-operative movement: the consumers', the producers', and the credit co-operatives.

The consumers' or distributors' co-operative is the most successful of the co-operative societies. It aims to supplant the middleman or retail merchant by an organized association of consumers who arrange to supply themselves with goods instead of buying them from the retailer. By doing so the consumers reduce the cost of the goods and gain for themselves the profit that would ordinarily be received by the merchant. John Daniels defines a consumers' co-operative as follows: "A true consumers' co-operative is an association of consumers, organized, conducted and controlled *by* and *for* consumers; whose members have only one vote each; whose purpose is not to sell things at a profit but to provide its members with goods or services at a saving in cost and quality; which pays only a fixed interest on its capital shares and distributes its savings to the members in proportion to their patronage" ("Commonweal," June 24, 1938).

A consumers' co-operative may have its inception in a neighborhood group who organize to buy goods collectively, and later contribute enough capital to open a store of their own. When several such stores have been founded, they may organize into a federation of co-operative stores, which, in turn, may establish its own wholesale business. The wholesale project may develop to such an extent that it may own and operate its own factories, farms, transportation facilities, and its members may do their banking through the banking department of the co-operative. Such is the state of development attained by the English Co-operative Wholesale Society founded in 1864, and by the Scottish Co-operative Wholesale Society founded in 1868. Most of the retail stores in Great Britain belong to either of these two extensive societies.

Development of Consumers' Co-operation — A century before the Rochdale Pioneers began their co-operative movement, a form of co-operation was developed among a group of American farmers who adopted a plan of co-operative fire insurance. Today this same system still survives and comprises 3,000 groups with a total membership of 3,000,000, and an insurance of $11,000,000.

Though Robert Owen in Great Britain, and the New England Association of Farmers and Mechanics in America, attempted to found consumers' co-operative stores early in the nineteenth century, the first successful venture was that of the Rochdale Equitable Pioneers' Society, founded in 1844, in the small English manufacturing town of Rochdale. This society, which began with a capital of $140 and a membership of 28 indigent workmen, is now functioning successfully in every large town in Great Britain. In 1935 it could boast of a capital of £579,253 and a membership of 43,712.

Co-operative associations, following the Rochdale principles, soon developed in other countries. In 1934 there were 465,000 co-operative societies with a total membership of over 139,000,000 persons in 45 countries. More than half of these co-operative associations were agricultural, about one-fifth were credit unions, one-twelfth were consumers' organizations, and the remainder were producers', housing, and various types of co-operatives. The number of people who are now associated with co-operatives is startling, and is an evident indication of their success. In 1938 in Sweden one-third of the families were served by co-operatives; in England 45% of the families; in Scotland 55% of the families; in Denmark one-third of the population; in Finland over 50% of the population; in Norway 20% of the population; and in Switzerland one-fourth of the population.

Outstanding in the Western Hemisphere is the development of the co-operative movement in Antigonish, Nova Scotia, sponsored by St. Francis Xavier University. The

Extension Department began adult education as an experiment in 1921, and there are now in Nova Scotia 1,100 study clubs with a membership of 10,000. Industrial workers, farmers, miners and fishermen have learned to meet problems that arise, and to solve them with satisfactory results. They have come to appreciate the values of life and to enjoy its benefits by means of co-operation. In 1941 there were 10,695 members of co-operative organizations in Nova Scotia. There are associations for the marketing of fish, livestock, milk and pulpwood, co-operative stores, sawmills and lobster factories. In 1941 there were over 160 credit unions with 35,000 members and a share capital of $1,000,000. Canada's first co-operative village, Tompkinsville, founded in 1938 broadened its scope to include manufacturing. For co-operation to achieve its best ends the support of religion is needed and this it has in Antigonish.

It is only of late that the United States has made much advancement in the promotion of co-operative enterprises. Until 1900 few of the attempts made at establishing consumers' co-ops were successful. From 1900 to 1914 co-operative retail stores began to develop about the chief industrial centers. One of the first successful ventures was the Central Co-operative Wholesale, founded by Finns, in Superior, Wisconsin, in 1917. The success of the Finnish organization led farmers to found other co-operatives, especially in the field of gasoline and oil distribution, for the large oil concerns, financed by money from the East, drained the West of millions of dollars. The first co-operative filling station appeared in 1921, and five years later the first co-operative wholesale was formed in Minnesota with the coalition of a few retail co-ops. Today there are 2,000 gas and oil co-operatives in the United States.

Not only have co-operatives been able to compete with capitalistic organizations, but in some instances competition has forced the capitalistic concerns into bankruptcy. Moreover, the depression helped rather than checked the rapid spread of the co-operative movement. Along with the filling stations came co-operative grocery and department stores, bakeries, coal yards, dairies, granaries, agricultural supply stores, hospitals, medical and burial associations. In the United States today there are over 37 wholesale concerns of which 22 are regional, 2 interregional and 13 district, and 4,350 retail consumers' co-operatives with a membership of over 925,000 people.

Principles of Consumers' Co-operation — The principles of the Rochdale Equitable Pioneers' Society, which have been adopted by other similar co-operatives, are the following:

(1) A consumers' co-operative society shall be democratically controlled.

(2) Money invested in a co-operative society, if it receives interest, shall receive a fixed percentage which shall not be more than the prevailing current rate.

(3) If a co-operative makes a net profit, that profit shall be returned to the consumers who patronize the society on the basis of the amount of purchase. The rate of the refund varied in different countries:

Switzerland	9%
Denmark	8-11%
Sweden	9-11%
England	5%
France	4%
Norway	9%
Scotland	12-20%

(4) Membership is voluntary and unlimited.

(5) Business shall be done in cash.

(6) A portion of the profits shall be used for educational purposes in the field of co-operation. (A college in Kansas City, and St. Francis Xavier University in Nova Scotia train students for co-operative work.)

(7) Goods and services shall be sold at prevailing market prices, if these are not too high.

(8) Co-operative societies shall co-operate with one another.

Extent of Consumers' and Farmers' Co-operative Enterprise, 1935

	Membership	*No. of Societies*
Czechoslovakia	1,414,811	6,279
Denmark	944,853	7,121
Finland	883,897	2,094
France	3,387,976	3,998
Great Britain (including Ireland)	7,633,992	2,208
Norway	342,913	1,860
Sweden	931,088	6,855
Switzerland	765,462	6,721
United States (1940)	925,000	4,350

Producers' Co-operation

A producers' co-operative is that type of industrial undertaking in which the workers are at the same time the complete or controlling owners of the productive enterprise. It is a voluntary organization of workers, who seek to eliminate the employer or large capitalist, and to supply not only labor, but also capital and management for their enterprise. By merging profits with wages, this form of co-operative prevents the profits from accumulating for one or a few, and abolishes the abuses of an unjust wage system. Its management is usually conducted by a committee elected by the workers. Industrial co-operatives were recently set up in China when she was forced to move her industries inland after conquest of her seaports by Japan. Some 2,000 workshops are each operated by a group of owners who receive initial capital from a revolving fund supplied by a central organization.

Development of Producers' Co-operation — Indefinite beginnings of this form of co-operation can be found in an organization of tailors in England, in 1777, composed of men on strike; in an association of cabinet-makers in Philadelphia in 1833, and in a society of jewelers in France also in 1833, of molders in Cincinnati in 1848, and of tailors in Boston in the following year. More definite evidence of a producers' co-operative is had in the Leclair house-painting establishment in 1833, and in the Godin stove works in 1830, since the workers eventually became the owners of both enterprises. At the turn of the century the movement had a re-birth in this country, but most of the attempts were unsuccessful. Some of them survived only by sacrificing their essential principles. In 1933 there were only twenty successfully functioning enterprises of this kind in America, as compared with about eighty in England.

Producers' co-ops thrive better in the field of agriculture than in that of industry. They have had their highest development in Denmark where in 1939 there were organizations for processing, domestic marketing, and export. These Danish associations controlled 85% of the export of bacon, and 49% of the export of butter. They operated slaughterhouses, dairies and processing plants. In Finland also in 1939 there were a number of co-operative federations, which produced 95% of the country's butter supply, and exported 38% of Finnish eggs. Ireland too has had success with agricultural co-operation.

Credit Co-operation

The credit or bankers' union is an association of individuals who pool their savings to form a fund, which is lent to members at a small rate of interest, usually 1% a month and 6% a year. A credit co-operative is somewhat like a small bank. It receives deposits, issues loans, and may invest its surplus in approved securities. Profits are distributed among the members in proportion to their savings;

sometimes in proportion to their borrowings. The purpose of this form of co-operation is to eliminate the banker or loan shark, just as other co-ops purpose to eliminate the mercantile retailer or the agricultural middleman.

A credit co-operative is usually formed among a group that is united by occupational, professional, territorial or religious interests. Thus, all the members of a unit are factory workers, or teachers, or members of the same community or parish. More than 300 parish credit unions now in the United States are doing excellent work, and the founding of new units, which is comparatively simple, should be promoted. (The services of the Parish Credit Union National Committee in the Social Action Department of the N. C. W. C. are always at the disposal of the pastors and parishioners who may wish to establish parish credit unions.)

Development of Credit Co-operation—Credit banking can be traced to the "Monti di Pieta" or Banks of Charity, founded in Italy by two Franciscans, Barnabas of Terni and Blessed Bernardine of Feltre, who desired to rescue the poor from the extortionate usury of the Jews and Lombards. Money was collected from the rich and lent to the poor at interest rates sufficient to defray the costs of administration. Co-operative banking, as we know it today with its two systems, however, had its beginning in Germany. The Schulze-Delitsch system, founded in 1850, by Mr. Schulze in his small native town of Delitsch, embraces the small shopkeepers, business men, artisans, and other middle class town dwellers. The Raiffeisen system, established by Mayor Raiffeisen of Flammersfeld in 1849, consists of rural banks supplying credit to small landowners or tenant farmers. Both systems have practically the same principles. They are composed of men in need of credit, and credit is given only to members.

Co-operative banks soon appeared in other countries. Lazzanti introduced them into Italy in 1866; Austria had its first co-operative bank in 1885; France in 1892. The co-operative banking system introduced into Belgium by Abbe Mellaerts, the chief organizer of the Belgian Peasant League, or the Boerenbond, in 1890, has developed enormously, as have the systems in Germany, and Italy.

To a Catholic French-Canadian, Alphonse Desjardins, is due the credit for the founding of the Co-operative People's Bank at Levis, Quebec, in 1901. From this first establishment developed an extensive and highly successful system in Canada.

Alphonse Desjardins was also responsible for the organizing of the first credit bank in the United States in 1909. It was founded in St. Mary's Parish, Manchester, New Hampshire, and was authorized by a special act of the state legislature. In 1921, with the establishment of the Credit Union National Extension Bureau by Edward A. Filene, there was a rapid development of credit co-operatives in this country. Today there are 5,188 state credit unions and 3,603 federal credit unions with a total membership of 2,421,000. To the efforts of the bureau may also be attributed the fact that 42 states and the District of Columbia now have laws authorizing credit unions.

A few of the many advantages of co-operative banking are the following: It is safe because one-third of the present credit unions in the United States are under federal supervision, while the remaining two-thirds are under state supervision. Recourse to the loan shark is prevented, because loans, ranging from very small amounts to $1,000 according to federal law, or $200 according to some state laws, are issued to individuals for constructive, productive, or provident purposes. Profits are distributed in dividends ranging from 3% to 6%. Its government is democratic.

CATHOLIC SOCIETIES IN THE UNITED STATES

(A brief résumé of Catholic societies in the country not treated in other parts of the Almanac. More detailed and complete information may be obtained from the headquarters of each society.)

Name	Date	Purpose and Publication	Location and Membership
Alumnae Association of the National Catholic School of Social Service	1924	To promote professional interests of members, and professional contributions to practices and standards of social work. "Alumnae News Bulletin," yearly.	2400 19th St., N. W., Washington. D. C. 456 members in 11 states and in Puerto Rico.
American Board of Catholic Missions	1924	To co-ordinate and fix mission work into Home and Foreign groups. "Annual Report."	360 N. Michigan Ave., Chicago, Ill.
American Catholic Historical Association	1919	To promote study and research in the field of Catholic history. "Catholic Historical Review," quarterly.	305 Mullen Memorial Library, Catholic University of America, Washington, D. C.
American Catholic Philosophical Association	1926	To promote study and research in the field of philosophy, with special emphasis on Scholastic Philosophy. "New Scholasticism," quarterly.	Box 176, Catholic University of America, Washington, D. C.
American Catholic Sociological Society	1938	To stimulate concerted study and research among Catholics working in the field of sociology, to unearth and disseminate particularly the sociological implications of the Catholic thought pattern. "American Catholic Sociological Review," quarterly.	Loyola University, 6525 Sheridan Road, Chicago, Ill.
American Lithuanian Roman Catholic Federation	1906	To promote Catholic Action.	2334 S. Oakley Ave., Chicago, Ill. 35,000 in 12 states.
Ancient Order of Hibernians	1836	To aid its members, and those in extraordinary need.	New York City. 200,000 in the United States.
Apostleship of Prayer	1844	To promote the glory of God and the salvation of souls by prayer and other impetratory works.	515 East Fordham Rd., New York, N. Y. 12,000 centers in U. S.
Apostolate of Suffering	1926	To function as a pious union of the sick who suffer with resignation to the will of God. "Our Good Samaritan," quarterly.	1551 N. 34th St., Milwaukee, Wis. 5,000.
Archconfraternity of the Divine Child	1909	To invoke God's blessing on all Christian schools in order that they may enjoy the freedom and prosperity so necessary to accomplish their mission, and that vocations to the teaching religious orders may be increased. A quarterly bulletin: "The Little Messenger of the Divine Child."	122 W. 77th St., New York, N. Y.
Bohemian Roman Catholic Union of Texas (K. J. T.)	1889	To further the religious and social life of its members. "Nacienec," weekly.	Shiner, Texas. 6,410.

Boy Saviour Movement, Inc.	1844	To bring to the attention of growing boys and girls the example of the Youth, Jesus, and to cultivate devotion to Him, and by their own good example to encourage others.	980 Park Ave., New York, N. Y.
Catholic Airmen of America	1938	To unite all Catholic airmen for religious and social affiliation	Floyd Bennet Field, Brooklyn, N. Y.
Catholic Alliance of St. Louis	1938	To defend Christian idea of society; to oppose present-day finance capitalism, to combat war propaganda and war preparations; and to oppose intolerance and discrimination directed against racial groups.	4841 Hammet Place, St. Louis, Mo.
Catholic Anthropological Conference	1926	The advancement of anthropological and missionary science through promotion of research and publication by Catholic missionaries and other specialists, and ethnological training among candidates for mission work An annual series of brochures and monographs.	Catholic University of America, Washington, D C
Catholic Association for International Peace	1927	To help the American public, and particularly Catholics, in the task of ascertaining more fully the facts of international life and of deciding what ought to be done that the relations between nations may become just, charitable and peaceful.	1312 Massachusetts Ave, N W., Washington, D. C
Catholic Benevolent Legion	1881	Life insurance in a Fraternal Society for men between 18 and 55. "Monthly Bulletin"	186 Remsen St, Brooklyn, N Y. 3,254 in 4 states.
Catholic Biblical Association of America	1936	To promote scientific work on the Sacred Scriptures and auxiliary sciences, with a view to the popularization of solid Scriptural knowledge. "Catholic Biblical Quarterly."	Catholic University of America, Washington, D C.
Catholic Big Sisters, Ladies of Charity	1902	Spiritual and preventive work in the Children's Division of the Domestic Relations Court with girls under the age of 16, and boys up to the age of 7.	137 East 22nd St., New York, N. Y. 105.
Catholic Board for Mission Work among the Colored People	1907	To give financial assistance to the Negro Missions of the South. "Our Colored Missions," monthly.	154 Nassau St., New York, N. Y.

Name	Date	Purpose and Publication	Location and Membership
Catholic Central Verein of America	1855	Federating agency for benevolent societies in German-American parishes which strives to promote Catholic Action, and to educate its members for civic life. "Social Justice Review," monthly.	3835 Westminster Pl., St. Louis, Mo. 67,000 members in 1,034 societies throughout 17 states.
Catholic Church Extension Society of the U. S. of America	1905	To propagate the Catholic faith, to develop the missionary spirit among clergy and laity, to render material aid to priests and their parishes. "Extension Magazine," monthly.	360 N. Michigan Ave., Chicago, Ill. 255,000 subscribers to magazine.
Catholic Conference on Industrial Problems	1922	To promote study and understanding of industrial problems in the light of Catholic teaching. Publishes reports of regional conferences and outstanding addresses.	1312 Massachusetts Ave., N. W., Washington, D. C. All Catholics and others interested in promoting a better social order are entitled to membership.
Catholic Daughters of America	1903	Propagation and preservation of the faith; intensification of patriotism; moral and intellectual development of Catholic womanhood. "Women's Voice," monthly.	10 West 71st St., New York. 200,000 in 45 states, Alaska, Canada, Cuba, Puerto Rico and Panama.
Catholic Daughters of America, Junior	1933	To foster Catholic companionship; to stimulate Catholic ideals; and to provide wholesome recreation under proper leadership.	10 West 71st St., New York, N. Y. 25,000 in 35 states, Canada and Puerto Rico.
Catholic Guardian Society	1913	The aftercare of children discharged from Catholic Guild Caring Homes.	485 Madison Ave., New York, N. Y. 4,000 children under care.
Catholic Home Bureau for Dependent Children	1898	To place for adoption and in boarding homes, Catholic children of the Archdiocese of New York who must be cared for away from their own homes.	485 Madison Ave., New York, N. Y. 850 foster-homes caring for 1,490 children.
Catholic Hospital Association of the U. S. and Canada	1915	To promote the realization of progressively higher ideals in all phases of hospital and nursing endeavor. "Hospital Progress," monthly.	1402 S. Grand Blvd., St. Louis, Mo. 750 hospitals.
Catholic Information Society	1939	To foster good-will and understanding toward the Catholic Church with a view to creating a more united American citizenry. Publishes a weekly feature service offered free to the secular press.	210 W. 31st St., New York, N. Y. 332.
Catholic Knights of Ohio	1891	To unite Catholic families in a threefold insurance plan: 20-year, 70-year, and whole-life certificates. "The C. K. of O. Messenger," monthly.	815 Rose Building, Cleveland, O. 5,839.
Catholic Knights of St. George	1881	To issue Fraternal Life Insurance. "Knights of St. George," monthly.	14 Wabash St., Pittsburgh, Pa. 22,000 in 6 states.
Catholic Ladies of Columbia	1897	Fraternal Insurance Society. "Index," monthly.	504 Brant Bldg, Canton, Ohio. 9,000 members in 4 states.

Name	Date	Purpose and Publication	Location and Membership
Catholic Library Association	1921	To initiate and foster Catholic library work. "Catholic Library World," monthly (Oct.-May).	University of Scranton, Scranton, Pa. 514.
Catholic Medical Mission Board	1924	To promote medical work in the missions.	10 West 17th St., New York, N. Y.
Catholic Motion Picture Guild	1923	To provide contacts with the Faith for the Motion Picture Industry.	Taft Building, Hollywood, Calif.
Catholic Near East Welfare Association	1925	To support the missionaries laboring in the Near East. "The Near East," monthly.	480 Lexington Ave., New York, N. Y. Membership by enrollment.
Catholic Order of Foresters	1883	A fraternal insurance society with a religious, social and charitable program. "The Catholic Forester," monthly.	30 N. La Salle St., Chicago, Ill. 140,000 in 28 states and Canada.
Catholic Pamphlet Society	1939	For the dissemination of Catholic literature in the Diocese of Buffalo.	25 Chester St., Buffalo, N. Y. 350 volunteer workers.
Catholic Poetry Society of America	1931	To promote Catholic traditions in poetry; and to co-operate in the advancement of American art and culture. "Spirit," bimonthly.	386 Fourth Ave., New York, N. Y.
Catholic Press Association	1911	To promote acquaintance of Catholic editors and publishers, and to work for mutual benefit.	64 West Randolph St., Chicago, Ill. Most Catholic publications are represented in the Association.
Catholic Radical Alliance	1936	To work for the social order recommended by Popes Leo XIII and Pius XI, by educating people in their programs. House of hospitality, community forums, and speaking. "Catholic Worker," monthly.	61 Tannehill St., Pittsburgh, Pa. 400 in 19 states.
Catholic School Press Association	1931	To encourage and aid the publications in Catholic schools and promote the spirit of Catholicism in their publications. "The Catholic School Editor," quarterly.	Marquette University, Milwaukee, Wis.
Catholic Summer School of America	1917	To supply the Catholic public with means of culture and recreation.	Cliff Haven, Lake Champlain, N. Y. Office, 321 W. 43rd St., New York, N. Y. Headquarters, N. Y. City.
Catholic Theatre Guild	1912	To oppose irreligious and immoral tendencies on the stage. Publishes a "white list" and periodical Bulletins.	
Catholic Thought Association	1934	To extend knowledge of the Catholic faith beyond the catechism by lectures on the works of St. Thomas Aquinas, with special application to modern problems.	34 East 61st St., New York, N. Y. Branches in 10 states.
Catholic Total Abstinence Union of America	1872	To promote total abstinence from alcoholic drink in honor of the Sacred Thirst of Our Saviour. "Catholic Temperance Advocate," monthly.	6715 Landsdowne Ave., Phil., Pa. 12,000 in 9 states.

Name	Date	Purpose and Publication	Location and Membership
Catholic Truth Society of Oregon	1922	To make better known the doctrines, ideals, moral and religious principles of the Catholic Church and to combat religious bigotry. "The Catholic Sentinel," weekly.	2051 South West Sixth Ave., Portland, Ore. 800.
Catholic Unity League	1917	To provide inquirers with Catholic literature, and finance lectures for non-Catholics.	615 W. 147th St., New York, N. Y. 10,000 patrons in 3,000 cities in U. S. and Canada.
Catholic War Veterans, Inc.	1935	General Veteran activities with particular emphasis on Catholic Action. "Catholic War Veteran," monthly.	350 Fifth Ave., New York, N. Y. 3,000. Posts in 11 states and District of Columbia.
Catholic Women's Benevolent Legion	1895	Fraternal life insurance for women between 16 and 60. Publishes a monthly bulletin.	840 Eighth Ave., New York, N. Y. 7,750 in 11 states.
Catholic Writers Guild of America	1919	To promote the interests of writers; and to use the united influence of the members in establishing a spirit of good-will toward all creeds and races.	128 West 71st St., New York, N. Y. 500.
Chaplains' Aid Association, Inc.	1917	To forward spiritual work among our soldiers and sailors by giving them material assistance. "Chaplans' Aid Assn. Bulletin," quarterly.	401 West 59th St., New York, N. Y. 1,500.
Co-Missionary Apostolate	1935	To give spiritual support to missionaries afield by offering up daily trials for an "adopted" brother priest	Techny, Ill. Nearly 100,000 in affiliated branches all over the world.
Daughters of Isabella, National Circle	1897	To unite women for the attainment of religious, intellectual and social ideas. "News Sheet," monthly.	375 Whitney Ave., New Haven, Conn. 50,000 in 23 states, District of Columbia, and Canada.
Defenders of the Faith	1937	To defend the Church against all who malign her; to explain the faith to all who misunderstand it; to propagate Catholic truth to non-Catholic minds. "Our Faith," quarterly.	Pilot Grove, Mo. 2,365.
Ephpheta Society for the Catholic Deaf, Inc.	1902	The voluntary moral, physical, industrial and philanthropic benefits and progress of the Catholic deaf. "Ephpheta," monthly.	30 W. 16th St., New York, N. Y.
Federation of Catholic Physicians' Guilds	1932	To advise Catholic doctors on the Church's attitude toward medical questions. "The Linacre Quarterly."	477 Madison Ave., New York, N. Y. 16 Guilds are members.
First Catholic Slovak Ladies Union	1892	Fraternal Insurance. "Zenska Jednota," bi-monthly.	3756 Lee Road, Cleveland, Ohio. 41,500 members in U. S. and Canada.

Name	Date	Purpose and Publication	Location and Membership
Girl Scouts, Inc.	1912	Catholic girls in the Scouts are given a recreational program under Catholic auspices.	14 West 49th St., New York, N. Y. Catholic leaders in the movement are over 11 percent of the total.
Guild of St. Apollonia	1919	To promote the spiritual and professional advancement of its members. Special activity: dental care for children in parochial schools. "The Apollonian," quarterly.	476 Commonwealth Ave., Boston, Mass. 1,000 members.
Holy Name Society (in U. S. A.)	1909	"To beget due love and reverence for the Holy Name of God and Jesus Christ; and to suppress blasphemy, perjury, oaths of any character that are forbidden, profanity, unlawful swearing and improper language; and as far as members can, to prevent those vices in others."	141 East 65th St , New York, N. Y. Diocesan Unions under a Director General. 2,500,000.
International Catholic Truth Society	1898	To propagate and preserve the Faith through the production and distribution of pamphlets and the correction of misstatements about the Church in lectures and the press Supported by membership dues and an endowment fund. "Light," monthly.	407 Bergen St , Brooklyn, N. Y. 10,000.
Knights of Columbus	1882	A Fraternal Benefit Society for Catholic men established to render pecuniary aid (insurance) to members and families; to render mutual aid to sick and disabled members, to promote proper social and intellectual intercourse among members; to promote educational, charitable, religious and public relief work. "Columbia," monthly.	P. O. Drawer 1670, New Haven, Conn. 61 State Councils and 2 Territorial Councils, with a membership of 423,225.
Knights of St. John, Supreme Commandery	1886	Sick and death benefits; uniform department; assistance at all functions of the Catholic Church.	305-6 Metropolitan Bldg., Evansville, Ind 15,000 in 15 states, British West Indies, Costa Rica, Jamaica and Africa.
Knights of St. John, Supreme Ladies Auxiliary	1900	To unite Catholic women into fraternal sisterhood, and to promote filial respect for the authority of the Catholic Church. Sick and death benefits.	32 Jefferson Ave., Rochester, N Y. 25,000 members in 11 states and B. W. I.
Knights of the Altar	1939	To fill a long-felt need for an organization of altar boys following a set standard of rules and regulations; to provide a central clearing-house for parochial directors of altar boy societies; to unify their efforts, etc. "The Catholic Boy," monthly.	1300 Foshay Tower, Minneapolis, Minn 10,000.

Name	Date	Purpose and Publication	Location and Membership
Kolping Society of America	1923	To provide homes and spiritual contacts for young men working in large cities. "Kolping Banner," monthly.	811 Oakdale Ave, Chicago, Ill 1,000 members in 9 states.
Ladies' Catholic Benevolent Association	1890	To provide sound life insurance for Catholic women; to encourage Catholic literature, piety, integrity and frugality among members and families. "The Fraternal Leader," monthly.	134 West 10th St., Erie, Pa. 90,626 (including juveniles) in 28 states and Canada.
League of the Sacred Heart	1844	Union in prayer for the welfare of the Church and the spread of Christ's Kingdom. "The Messenger of the Sacred Heart," monthly.	515 E Fordham Road, New York, N. Y 13,000 centers in the United States, with some 6,000,000 Associates.
Marquette League for Catholic Indian Missions	1904	To render financial aid to priests and nuns laboring among the Indians in America and Alaska. "The Calumet," quarterly.	105 East 22nd St., New York, N. Y. 10,000.
Missionary Association of Catholic Women	1916	Engaged in furnishing material aid to home and foreign missions. "Mission Message," monthly (except December).	2342 North 36th St., Milwaukee, Wis.
Missionary Union of the Clergy (in U. S. A.)	1937	To present to our clergy the problems of the Church in mission countries, and to establish a more intimate bond between the diocesan priest and the missionary. Publishes quarterly Bulletin.	109 East 38th St, New York, N. Y. 6,547.
National Alliance of Bohemian Catholics	1917	To unite all Bohemian American Catholics, religiously, culturally and socially.	3205-3207 W. 22nd St., Chicago, Ill. 65,000.
National Catholic Federation of Nurses	1924	To supply nurses inspired with Catholic ideals.	New York, N. Y.
National Catholic Women's Union	1916	To unite Catholic women in sponsoring charitable activities; to educate members in civic virtues and duties; to promote Christian philosophy in the spiritual, social and economical problems of the day. "The Bulletin," monthly.	960 Madison Ave., New York, N. Y.
National Conference of Catholic Charities	1910	To co-ordinate the Catholic Charities work of various dioceses throughout the country.	Constituent organizations, 130; membership, 2,500, Office, 1441 Rhode Island Ave., N. W., Washington, D. C.
Newman Club Federation	1915	The religious, intellectual and social betterment of its members, in that order of purpose. "Newman News," quarterly.	4433 Cottman St., Philadelphia, Pa. 10,000 in non-Catholic colleges and universities in every state, and in Hawaii.
Nocturnal Adoration Society	1903	Organization of laymen pledged to Eucharistic adoration and reparation through nocturnal adoration of the Blessed Sacrament. "Sentinel of the Blessed Sacrament," monthly.	184 East 76th St., New York, N. Y. 10,000 in 11 states and the District of Columbia.

Name	Date	Purpose and Publication	Location and Membership
Pontifical Association of the Holy Childhood	1843	To ransom pagan children and procure for them Baptism and Christian training; to establish and support asylums for orphans and abandoned babies. "Annals of the Holy Childhood," 8 issues yearly.	949 N. Lincoln Ave., Pittsburgh, Pa. 1,000,000 in U. S.; 20,000,000 in the world. Branches in every diocese.
St. Anthony's Guild	1924	To help and sanctify its members through the numerous spiritual benefits granted for membership, including many novenas and Masses; to claim souls for Christ, through its priests laboring in foreign lands and in every field of apostolic effort in our own country; to further the cause of Christ through the publication of works for every field of Catholic Action, particularly the field of Catechetics. "Anthonian," quarterly.	St. Anthony's Guild, Franciscan Monastery, Paterson, N. J.
St. Patrick's Clerical Students' Club	1932	To foster belated vocations to the priesthood in young men who have passed the usual age for beginning the study of Latin.	230 men have entered houses of study; 7 have already been ordained priests. Meetings semi-monthly, 980 Park Ave., New York, N. Y.
St. Paul's Guild	1934	To render financial aid to convert ministers who, as a result of their conversion, have lost their means of livelihood. "The Epistle," quarterly.	117 East 57th St., New York, N. Y. 8,000.
Scandinavian Catholic League, St. Ansgar's	1910	To enlist Catholics, Scandinavians in particular, to work and pray for the conversion of Scandinavians in this country and in Scandinavia. "St. Ansgar's Bulletin," yearly.	2 West 45th St., New York, N. Y. 300. Has 17 branch units through the Middle West.
Society for the Propagation of the Faith	1822	To solicit prayers and alms for the support of missions in every part of the world. "Catholic Missions," monthly.	109 East 38th St., New York, N. Y. Director in each diocese.
Trinity League: Catholic "Pro Deo" Society	1934	To combat atheism and communism by distributing free literature dealing with the existence of God and with the fundamentals of religion. "Wisdom," monthly.	32 West 60th St., New York, N. Y. 5,000.
United Catholic Organizations Press Relations Committee	1938	Permanent organization to prevent and correct misrepresentation of matters vital to Catholic interests in secular newspapers, magazines, books, radio, etc.	45 Catholic organizations participating in the New York Division; 329 W. 108th St., N. Y. City. Other Divisions in Philadelphia and Indianapolis.
Western Catholic Union, Supreme Council of	1877	Fraternal Insurance. "Catholic Record," monthly.	506-510 Maine St., Quincy, Ill. 15,585.
Women's Catholic Order of Foresters	1891	A fraternal insurance society having also a religious, social and charitable program. "Women's Catholic Forester," monthly.	140 N. Dearborn St., Chicago, Ill. 60,000 in 31 states and Canada.

Catholicism and Literature

Literature is an art which expresses truth, goodness and beauty in an artistic fashion. Yet these three metaphysical objects of the literary art are so bound up with nature that literature becomes a vivid intrepretation of nature and human nature in terms of truth and beauty. It is only from the Author of nature that the secrets of nature and the complexities of the human soul can be learned: hence literature finally rests in its perfect form upon an exact and worthy interpretation of truth, goodness and beauty in creation, which is a reflection of the eternal blueprint in the mind of God, obtained through Divine Revelation wherein are divulged the secrets of the Creator, and through the Church of God which He has appointed custodian of that same Revelation.

The Church has always encouraged literature and the fine arts when they have been untainted with pagan sensuality. The Church has always denounced and repressed all literature tainted with moral evil.

THE IMPRIMATUR

Some books are required by Church Law to have ecclesiastical censorship prior to publication. When these books have been censored and approved they bear the *Imprimatur* of the Ordinary. The *Imprimatur,* or permission to have the book published, is not an approval of the contents but is only the judgment of the respective authority that the book may, under present circumstances, be read without detriment to faith or morals.

Among the classes of books or publications that require ecclesiastical censorship prior to publication are the following:

(1) Books of Holy Writ; annotations or commentaries on the books of Holy Writ.

(2) Books treating of Holy Scripture, sacred theology, church history, canon law, natural theology, and ethics.

(3) Prayer-books; devotional, catechetical, moral, ascetical, and mystical books and pamphlets.

(4) All writings which contain anything that particularly concerns religion and morals.

(5) Sacred images when printed, whether or not a prayer is printed with them.

BOOKS PROSCRIBED BY CANON LAW

In order to preserve faith and morals and in an effort to make clear the mind of the Church regarding the prohibition of harmful books the Code of Canon Law explicitly states what type of book is forbidden.

The following books or publications because of their nature or because of their lack of approval by competent authority are, in general, prohibited by the Code of Canon Law:

(1) Editions of the original text and of ancient Catholic versions of Holy Scripture when published by non-Catholics; translations by non-Catholics of such texts into any language.

(2) Books that propound or defend heresy and schism or that attempt to undermine the foundations of religion; that attack or ridicule a dogma

of the Church; that defend errors condemned by the Holy See; that disparage divine worship; that seek to undermine ecclesiastical discipline; that ridicule the ecclesiastical hierarchy, the clerical or religious state.

(3) Books which purposely attack religion or good morals.

(4) Books by non-Catholics which treat of religion unless it is evident that they contain nothing contrary to the Catholic Faith.

(5) Books that treat of or approve superstition, fortune-telling, divination, spiritism or like practices

(6) Books that defend the legality of duelling, of suicide, or of divorce; that seek to prove that Freemasonry and other similar sects are useful and not detrimental to the Church and State.

(7) Books which with set purpose treat of, narrate or teach lewdness and obscenity.

(8) Editions of approved liturgical books so altered that they no longer agree with the authentic texts.

(9) Books that spread apocryphal indulgences or indulgences not approved by the Holy See.

(10) Pictures of our Lord, the Blessed Virgin, the angels, the saints, and other servants of God, which are not in keeping with the spirit or declarations of the Church.

In addition to the above, there are certain books specifically forbidden by the Holy See These are listed in a published catalogue, the "Index of Prohibited Books"

THE INDEX OF PROHIBITED BOOKS

During the Middle Ages the prohibitions of books were more numerous than in ancient times due to the necessity of suppressing heresy and the fact that writings were more widely disseminated through the invention of printing. To prevent the faithful from reading books that might ruin either their faith or morals various catalogues of prohibited books were printed by private enterprise until Pope Paul IV commissioned the Holy Office to prepare a general index. This first Roman "Index of Prohibited Books" was published in 1559. Later appeared the Tridentine Index ordered by the Council of Trent and published in 1564 with the approval of Pope Pius IV. It has been often reprinted and, as modified and corrected by Leo XIII, is now followed. The last edition, published in 1938, reproduces the previous edition of 1929, and includes all additions made to it up to the end of February, 1938.

A special Congregation for the Reform of the Index and for the Correction of Books, created by Pius V in 1571, exists today, with universal jurisdiction, extending to all Catholics. This congregation of cardinals seeks out pernicious publications and after mature examination, if it deems suitable, condemns and proscribes them.

It is to be noted that books forbidden by the Holy See are forbidden everywhere and in whatsoever language they may be translated. The term, "books," applies in the Index legislation to published volumes and to booklets, pamphlets and leaflets as well.

GROUND PLAN FOR CATHOLIC READING

(*Excerpts from a booklet of the name, with permission of the author, F. J. Sheed.*)

A man in his twenties cannot possibly graduate from college educated; the college will have done its work nobly if he leaves it educable. A reading-habit man must have, and if he has never had a proper formal education as a youth he may still, by reading, arrive at the maturity proper to his own mind.

The plan of reading here suggested is offered to all those who for any reason feel they need some such guide. There are certain books in it for which there is no possible substitute. They must be read. There are

others for which quite satisfactory substitutes might well be found: their importance is that they cover a certain piece of ground.

A. Preliminary (To Clear Mind's Atmosphere)

1. To Tone up the Mind — Insensibly every Catholic has acquired certain sympathies which his judgment tells him to be wrong but which from daily habit come automatically into operation. Before he can set about the serious study of life, his mind needs certain corrective exercises. It must pass some time in company of minds fully emancipated and thus fully Catholic. The following four books will be useful here.

Orthodoxy, by G. K. Chesterton
Now I See, by Arnold Lunn.
The Path to Rome, by Hilaire Belloc.
Secret of the Cure D'Ars, by Henri Gheon.

2. God-Made-Man — Any course of Catholic study must begin with a study of Christ Who is the key to all understanding. The Gospels are indispensable. Yet, life has changed so immensely in the two thousand years that have elapsed since Christ lived on earth that the Gospels will not yield all their fruit to one who comes to them unprepared. A good life of our Lord is an excellent aid to Gospel reading. The following is a practical scheme:

The Gospel of St. Luke.
A Life of Our Lord, by Fr Vincent McNabb, O. P.
The Gospel of St. John.

3. Man and God — Having thus come to a clearer knowledge of Christ in Himself, the reader should get some notion of what is meant by the statement that Christ is the key to the understanding of history. Read:

The Everlasting Man, by G. K. Chesterton.

4. Summary — For a first rough notion of what is meant by synthesis or total view, read:

A Map of Life, by F. J. Sheed.

B. Reading for the Total View

This course will of necessity be stiffer. Reading is thinking — thinking with someone else. It is not simply listening. Above all, it is not letting someone else cultivate your mind. No one else can. Others can provide the seeds and the fertilizer; you must do the actual cultivating. For concurrent reading:

The Gospels.
The Acts of the Apostles.
The Epistles.
The Psalms.
The Imitation of Christ.

1. God — Begin by coming to a clearer notion of what is meant by God, and what reasons we have for our certainty of His existence. Read:

Natural Theology, by G H. Joyce, S. J.

2. God-Made-Man — For man, the most fruitful study of God is God in our nature, and this is one prime value of the Incarnation, that it enables us to study God acting in our nature, doing and suffering the things we do and suffer. Read:

Whom Do You Say? by J. P. Arendzen.
The Son of God, by Karl Adam.

3. Man — The mind has now a fuller and clearer idea of God. What of man? What kind of creature is he? Read:

The Human Soul, by Abbot Vonier.

4. Man's Need for God — Human history testifies to man's essential incompleteness and consequent need for God. Consciously or unconsciously, man has always been reaching out for God. Read:

Progress and Religion, by Christopher Dawson.
The Unknown God, by Alfred Noyes.

5. God's Response to Man's Need — The complete answer given by God to this irrepressible human urge for communion with Him is the Church, not thought of simply as an institution for teaching truth and administering sacraments but as the Mystical Body of Christ. Read:
Christ in the Church, by Robert Hugh Benson.
The Spirit of Catholicism, by Karl Adam.

6. More about Man — From what we have seen of God's plan for humanity, it is time to look more closely at man. Read:
Psychology, by Michael Maher, S. J.
The Pursuit of Happiness, by Walter Farrell, O. P.
Christian Marriage (the encyclical, Casti Connubii).
In Defense of Purity, by Dietrich von Hildebrand.
Quadragesimo Anno, encyclical of Pius XI.
Religion and the Modern State, by Christopher Dawson.

7. The Saints — The Christian life, the sum total of the relations between man and God, may seem a little remote simply as a set of principles. To see it as it has actually been lived will not only make the principles more vivid but take us far deeper into them. Read:
A Saint in the Slave Trade, by Arnold Lunn.
St. John of the Cross, by Fr. Bruno.
The Autobiography of St. Therese of Lisieux.
St. Francis of Assisi, by G. K. Chesterton.

8. The Great Dogmas — This study is the crown upon the edifice of Christian thinking, the supreme object of human thought. Read:
The Holy Trinity, by J. P. Arendzen.
The Holy Ghost, by Edward Leen, C. S. Sp.
Life in Christ, by Julius Tyciak.
Our Lady of Sorrows, by Charles Journet.
The Mysteries of Faith (Mass), by M. de la Taille.
What Becomes of the Dead, by J. P. Arendzen.
The Church and the Catholic, by Romano Guardini.
An Essay on Development, by Cardinal Newman.

9. Summary — Catholic doctrines are parts of a living system. Until the system in its totality has come to be the mind's inseparable possession, the study of individual dogmas may be accompanied by an obscuration of this total view. It might be well at this stage to glance once more through:
A Map of Life, by F. J. Sheed.

C. Sectional Reading

The reading so far suggested should suffice to equip the mind with that view of being in its totality which is the indispensable element in education and in relation to which the parts may be seen in their proper significance. While the totality is held clear, every new thing learned is an advance for the mind, and that equilibrium is reached in which parts and whole illuminate each other. The following reading is suggested:

1. Philosophy:
St. Thomas Aquinas, by G. K. Chesterton.
Introduction to Philosophy, by Jacques Maritain.
Natural Theology, by G. H. Joyce, S. J.
Modern Thomistic Philosophy, by R. P. Phillips.

2. Psychology:
General Psychology, by R. E. Brennan, O. P.
New Psychologies, by Rudolf Allers.
The Psychology of Character, by Rudolf Allers.

3. History:
   The Life of the Church, by Pere Rousselot.
   A History of the Church, by Philip Hughes.
   The Making of Europe, by Christopher Dawson.
   Characters of the Reformation, by Hilaire Belloc.
   Life of Newman, by Wilfrid Ward.
   The Catholic Church and History, by Hilaire Belloc.
4. Comparative Religion:
   The Age of the Gods, by Christopher Dawson.
   The Religions of Mankind, by Otto Karrer.
5. Scripture:
   The Holy Bible.
6. Spirituality:
   Ways of Christian Life, by Abbot Butler.
   The Mystical Doctrine of St. John of the Cross.
   Christ the Life of the Soul, by Abbot Marmion.
   In the Likeness of Christ, by Edward Leen, C. S Sp.
   Prayer for all Times, by Pere Charles, S. J.
7. General Catholic Reading:
   The Confessions of St. Augustine.
   The City of God, by St. Augustine.
   The Introduction to the Devout Life, by St. Francis de Sales.
   The Apologia, by Cardinal Newman.
   Idea of a University, by Cardinal Newman.
   The Satin Slipper, by Paul Claudel.
   Hymns to the Church, by Gertrud von le Fort.

Conclusion

One who has read these books carefully is on the way to being a reasonably well-read Catholic; there is no serious gap in what may be called his background equipment; he knows what the debate is about between the Church and the world; he is coming to see the whole of life as the Church sees it, to have the mind of the Church which is the mind of Christ; he knows the relations of things to God and to each other; he is equipped for the widest reading, for he has the context of life and every new item of knowlege can be put in its place in the context; he is in a state to verify Belloc's definition of the educated man — one who never confuses categories — for he knows where things come in the totality. All this, of course, is not everything. In comparison with what the mind thus equipped will later make of the immeasurable wonder of God and the universe, it will seem a trifle. But it is a beginning.

ENGLISH LITERATURE

Protestants have claimed full credit for the development of English literature, but English literature begins in the eighth century, long before the rise of Protestantism. Great Catholics helped mold the language before, during and after the period of the Reformation.

The following are a few great Catholic contributors to English literature:

Seventh to Twelfth Centuries

Caedmon, a monk — Poetry.
Cynewulf, a monk — Poetry.
Venerable Bede — Ecclesiastical history.
Aelfric, an abbot — Homilies.
King Alfred — Translations.

Thirteenth to Fifteenth Centuries

Layamon, a priest — Brut.
Chaucer — Canterbury Tales.
Thomas a Kempis — Imitation of Christ.
Jean de Mandeville — Travels,

Sixteenth to Eighteenth Centuries

Shakespeare — Dramas.
Thomas More — Utopia.
John Dryden — Satires.
Alexander Pope — Poems; translations.
James Shirley — Dramas.
Alban Butler — Hagiology.
Richard Crashaw — Poems.
Robert Southwell — Poems.

Nineteenth to Twentieth Centuries

Cardinal Newman—Essays; apologetics.
Cardinal Wiseman—Novel; apologetics.
John Lingard — History of England.
Coventry Patmore — Poetry.
Francis Thompson — Poetry.
Alice Meynell — Poetry.
Wilfrid Meynell — Biography and poetry.
Robert H. Benson—Controversial novels.
Frederick W. Faber — Devotional works.
Georgiana Fullerton — Novels.
Frederick A. Paley — Classical studies.
Adelaide Proctor — Poetry.
William G. Ward — Theological writings.
Canon Sheehan—Novels; essays
Gerard Manley Hopkins—Poetry.
Wilfrid Ward—Essays; biography.
Bertram Windle—Scientific writings.
Bede Jarrett — Theological writings.
G. K. Chesterton—Essays; novels; poetry, biography; apologetics.

AMERICAN CATHOLIC AUTHORS

In Historical Sequence

Name	Dates	Literary Form	Representative Work
Most Rev. John Carroll	1735-1815	Pastorals	Address to Roman Catholics
Matthew Carey	1760-1839	Essays	The Olive Branch; or, Faults on Both Sides, Federal and Democratic
Robert Walsh	1784-1859	Essays	Didactics
Rt. Rev. John England	1786-1842	Essays	Catholic Voters
Most Rev. Francis P. Kenrick	1797-1863	Essays	Vindication of the Catholic Church
Most Rev. Martin J Spalding	1810-1872	Essays	Against Bigotry and Know-nothingism
Charles Constantine Pise	1801-1866	Poetry	Apostrophe to the Stars and Stripes
Orestes Augustus Brownson	1803-1876	Criticism, Apologetics	Protestantism Ends in Transcendentalism
Jedediah Vincent Huntington	1815-1862	Fiction	Rosemary
Anna Hanson Dorsey	1816-1896	Fiction	May Brooke
Isaac Thomas Hecker	1819-1888	Essay	The Catholic Church in the United States
Mary Anne Sadlier	1820-1903	Fiction	Stories of the Promises
Theodore O'Hara	1822-1867	Poetry	Bivouac of the Dead

Name	Dates	Literary Form	Representative Work
Richard Malcolm Johnson	1822-1898	Poetry	Goosepond School
John Gilmary Shea	1824-1892	History	History of the Catholic Church in the United States
George Henry Miles	1824-1872	Drama	Mohammed
Thomas Darcy McGee	1825-1868	Poetry	Canadian Ballads
Charles Bullard (Aguecheek)	1827-1859	Essay	My Unknown Chum
Mary Agnes Tincker	1833-1907	Novel	House of Yorke
Rt. Rev. John Ireland	1839-1918	Orations	The Church of the Age
Abram J. Ryan	1839-1886	Poetry	Poems, Patriotic, Religious and Miscellaneous
James Ryder Randall	1839-1908	Poetry	Maryland, My Maryland
Most Rev. John Lancaster Spalding	1840-1916	Essay	Comparative Influence of Catholicism and Protestantism on National Prosperity
Charles Warren Stoddard	1843-1909	Travel	South Sea Idylls
John Boyle O'Reilly	1844-1890	Poetry	Songs, Legends and Ballads
John Banister Tabb	1845-1909	Poetry	Poems
Christian Reid (Frances Christine Tiernan)	1846-1920	Fiction	Morton House
Patrick Francis Mullany (Brother Azarias)	1847-1893	Aesthetics	Essay Contributing to a Philosophy of Literature
Joel Chandler Harris	1848-1908	Dialect	Nights with Uncle Remus
Mrs. Kate Chopin	1851-1904	Fiction	Bayou Folk
Francis Marion Crawford	1854-1909	Fiction	Saracinesca
Julia Magruder	1854-1907	Fiction	Miss Ayr of Virginia
Conde Benoist Pallen	1858-1929	Poetry	Collected Poems
Francis J. Finn	1859-1928	Fiction	Tom Playfair
Frank H. Spearman	1859-1937	Fiction	Whispering Smith
Molly Elliot Seawell	1860-1916	Fiction	Little Jarvis
Henry Harland	1861-1905	Fiction	The Cardinal's Snuff Box
Louise Imogen Guiney	1861-1920	Poetry	Patrins
John Oliver Hobbes (Pearl Craigie)	1867-1906	Fiction	School for Saints
Thomas Walsh	1875-1928	Poetry	Selected Poems
		Prose	The New Poland
Charles Phillips	1880-1933	Poetry	
Charles O'Donnell	1884-1934	Poetry	A Rime of the Rood
Joyce Kilmer	1886-1918	Poetry	The Circus

CONTEMPORARY CATHOLIC AUTHORS

In the following list are included the names of Catholic writers today in America and Great Britain and others whose works are in English or translated into that language. Some have published only one book, on a special topic in which they are interested or a significant experience: many have written several volumes on their particular endeavor, for example, in education or science; and others are more especially members of the literary profession, novelists, biographers, poets, apologetes, etc. That the output of Catholic literature has increased within the last few years is attested by the 1,835 names given here. That the excellence will constantly improve is a goal ever to be sought.

American Authors

Aaron, Madeleine
Adams, Elizabeth
Abdullah, Achmed
Agar, William M
Agnes, Sr. M , S. M.
Agnes, Sr. M , S N. D.
Alexander, Calvert, S. J.
Alicia, Sr. M., S. C. N.
Allen, Rev. Victor T.
Alphonsus, Sr. M., O. S. U.
Alton, Maxine
Anderson, William Ashley
Antonia, Sr. M., B. V. M.
Aquinas, Mother Thomas, O. S. U.
Arand, Louis A., S. S.
Arent, Leonora
Atkinson, Sam
Aurelia, Sr. M , O. S. F.
Austin, Margot

Bachofen, C. Augustine, O. S. B.
Baer, Rev. Urban
Bagger, Eugene
Baier, David, O. F. M.
Baierl, Rev. Joseph J.
Baldus, Simon A.
Ballou, Benedict, O. F. M.
Bandas, Rev. Rudolph G.
Bandini, Rev. Albert R.
Banning, Margaret Culkin
Barker, Lillian
Barnaba, Sr. M., S. S. J.
Barrett, Alfred, S. J.
Barrett, William
Barth, Hilary
Barth, Sr. M. Aquinas, O. S F.
Barton, George
Baschab, Rev. Charles R.
Baudier, Roger
Beamish, Richard Joseph
Becker, Thomas A., S. J.
Beebe, Catherine
Beehan, Martin A.
Belford, Msgr. John L.
Bell, Herbert C. F.
Bellwald, August, S. M.
Benedicta, Sr. M., O. S. U.
Bennett, Richard
Benson, Joachim, M. S. Ss. T.
Benz, Rev. Francis E.
Berger, Charles, S. J.
Bernarda, Sr. M., B. V. M.
Bernarding, Rev. Peter James
Berry, Rev. E. S.
Betowski, Rev. Edward M.
Betten, Francis S., S. J.
Birch, John J., M. S.
Bittle, Berchmans, O. F. M. Cap.
Bittle, Celestine, O. F. M. Cap.
Blake, Marie Edith
Blakely, Paul L., S. J.
Blocker, Hyacinth, O. F. M.
Blodgett, Mabel Louise
Blunt, Rev Hugh Francis
Boileau, Ethel
Boland, Francis J., C. S. C.
Bolling, George M.
Bolton, Ivy
Bolton, Mother M., R. C.
Bonn, John Louis, S. J.
Borden, Lucille Papin
Borgmann, Henry, C. Ss. R.
Bormann, Rev. Frederick
Bouknight, John
Boyer, Rev. O. A.
Boyland, Marguerite T.
Boyle, Mary E.
Boyle, Rev. William Joseph V.
Boyton, Neil, S. J.
Brady, Rev. Joseph H.
Brayton, Teresa
Breen, Richard
Bregy, Katherine
Brendan, Sr. M., I. H. M.
Brennan, Rev. Gerald P.
Brennan, Robert E., O. P.
Brenner, Henry, O. S. B.
Bresnan, Catherine M.
Briefs, Goetz Anthony
Britt, Matthew, O. S. B.
Brockland, August G.
Brogan, James M., S. J.
Brosnan, Catherine Mary
Brosnan, William J., S. J.
Brown, Beatrice Bradshaw
Brown, Warren

Browne-Olf, Lillian
Brownson, Josephine
Bruce, William George
Bruegge, Aurelius, O. F. M.
Bruehl, Rev. Charles P.
Brunini, John Gilland
Bucher, Andrew, O. F. M.
Buck, Alan M.
Buck, Rev. John Reverdy
Buckley, Nancy
Buechel, Eugene, S. J.
Bularzik, Rembert, O. S. B.
Bulger, Helen M.
Bunker, John
Burke, Edmund F., S. J.
Burke, Msgr. John J.
Burke, Thomas F., C. S. P.
Burnham, David
Burns, John Francis, O. S. A.
Burton, Katherine
Bussard, Rev. Paul
Byrnes, William, Jr.

Callaghan, Morley
Callahan, Adalbert, O. F. M.
Callahan, Claire W.
Callan, Charles H., O. P.
Callan, Frank
Callan, Louise, R. S. C. J.
Callcott, Wilfrid Hardy
Campbell, Very Rev. James M.
Campion, Rev. Raymond
Cardinal, Edward V., C. S. V.
Carew, Msgr. Paul T.
Carey, Graham
Carlin, Francis (MacDonald)
Carlton, Joseph (McMullen)
Carman, Harry J.
Carr, Mary Jane
Carroll, James F., C. S. Sp.
Carroll, Patrick J., C. S. C.
Carver, George
Casey, Rev. Patrick
Casey, Robert J.
Castaneda, Carlos E.
Castel, Eugene, S. M.
Celeste, Sr. M.
Chabot, Frederick Charles
Chambers, Mary D.
Chandler, Caroline
Chanler, Margaret
Chapman, Charles C., S. J.
Chapman, Emmanuel
Chapman, Rev. Michael A.
Chavez, Angelico, O. F. M.
Chetwood, Thomas B., S. J.
Clapp, Mary Brennan
Clark, Eleanor Grace
Clark, Mother Lillian R., R. C.
Clark, Mary E.
Clark, William Bell
Clarke, Rev. John P.
Clemens, Cyril
Clemens, Katharine
Clementia, Sr.
Clendenin, Angela A.
Coakley, Rev. Thomas F.
Codd, Gertrude
Code, Rev. Joseph B.
Cody, Alexander J., S J.
Colby, Elbridge
Collins, Msgr. Harold E.
Collins, Joseph B , S. S.
Confrey, Burton
Connell, Francis S , C. Ss. R.
Connolly, James Brendan
Connolly, Myles
Connolly, Terrance L., S. J
Conrard, (George) Harrison
Conroy, Joseph P., S. J.
Considine, John J., M M.
Consilia, Sr. M., O. P.
Conway, Bertrand L., C. S. P.
Coogan, Gertrude
Cook, Clement, O. F. M.
Cooney, John M.
Cooper, Msgr. John M.
Corcoran, Charles T., S. J.
Corley, Francis J., S. J.
Corrigan, Raymond W., S. J.
Corsi, Edward
Cory, Herbert E.
Cotter, Rev. James H.
Coughlin, Rev. Charles E.
Cowan, Sr. St. Michael
Cox, Eleanor Rogers
Cox, Ignatius W., S. J.
Crabites, Pierre
Crane, Nathalia
Crawford, Rev. Eugene
Criscuolo, Count Luigi
Crock, Rev. Clement
Croft, Aloysius
Cronin, John Francis, S. S.
Crowley, Francis Michael
Crumley, Thomas A., C. S. C.
Cudahy, John
Cullen, Rev. Thomas F.
Cunningham, James F., C. S. P.
Curran, Rev. Edward Lodge

Dailey, Rev. Edward V.
Daley, Joseph J., S. J.
Daly, James J., S. J.
Daly, Maureen
Daly, Thomas Augustine
Day, Dorothy
Day, Msgr. Victor
Deferrari, Roy J.
Delangelez, Jean, S. J.
Delaney, Francis X., S. J.
Delaunay, John B. Stephen, C. S. C.

Demjanovich, Rev. Charles C.
Derleth, August
Desvernine, Raoul Eugene
Devoe, Alan
Diamond, Rev. Wilfrid J.
Dineen, Joseph
Doheny, William J., C S C
Doherty, Edward J.
Dolan, Albert H, O. Carm.
Dominica, Sr. M
Donnelly, Francis P., S. J.
Donoghue, Thomas A., S J
Donovan, Josephine B
Donovan, Paul B.
Donovan, Vincent, O. P
Dooley, William H
Doonan, Grace (Keon)
Dorety, Sr. Helen Angela
Dostal, Hynek
Dostal, Rev. Wenceslaus A
Dougherty, Rev. John C.
Dowd, William Aloysius, S. J.
Downey, Francis X., S J.
Downing, Patrick J.
Doyle, Henry G
Drady, Alan
Driscoll, Annette S
Dubray, Charles A., S M
Duerk, Hilarion, O. F. M
Duguid, Julian
Dunham, Franklin
Dunne, Rev. Gerald W. E.
Dunney, Rev. Joseph A
Duruy, Victor
Eagan, James Michael
Early, Eleanor
Easby-Smith, Anne
Egan, Joseph B.
Eggemann, Rev. Hubert J
Elbert, John A., S M
Elder, Benedict
Eliot, Ethel Cook
Ellard, Gerald, S. J.
Ellerker, Sr. Marie St. S, O. S D.
Emmanuel, Cyprian W, O F M.
Emmanuel, Sr. Marie, S. C.
Erbacher, Sebastian, O. F M.
Ernest, Brother, C. S. C.
Eugene, Brother, O. S. F
Eulalia, Sr. M., R. S M.
Eustace, Most Rev. Bartholomew J.
Eva, Sr. M., O. S. F.
Falque, Rev Ferdinand C.
Fante, John
Farley, James A.
Farnum, Mabel
Farnum, Suzanne
Farrell, Allan P., S. J.
Farrell, Walter, O. P
Fealy, Nellie C.
Feehan, May Agnes
Feeley, Raymond T, S. J.
Feeney, Leonard, S J.
Feeney, Thomas, S. J.
Felix, Richard, O. S. B.
Fenton, Rev. Joseph C.
Fenwick, Charles G
Fichter, Joseph H., S. J
Fink, Msgr. Leo G
Finn, William J., C. S P.
Fischer, Marie
Fitzgerald, Gerald, C. S. C.
Fitzgerald, James A.
FitzGerald, John A.
Fitzpatrick, Edward A.
Fitzpatrick, John C.
Fitzpatrick, Paul J
Flagg, Paluel J
Flick, Ella Mary
Foley, Dorothy C
Foley, Leo P, C M
Ford, Jeremiah G
Fowler, Bertram B.
Fowlie, Wallace
Fox, Frances Margaret
Francis d'Assisi, Mother, O. S. U.
Frenay, Adolph, O. P.
Friedel, Francis J., S. M.
Fuerst, Rev. Anthony N.
Furfey, Rev. Paul Hanly
Furlong, Very Rev. Philip J.
Gabel, Rev. Richard J.
Gainard, Joseph
Gallagher, Louis J., S. J.
Ganey, Helen M.
Garand, Msgr. Phileas S
Garesche, Edward F, S. J
Garraghan, Gilbert J., S J.
Gaul, Cyril G., O. S. B.
Gaynor, Thomas P.
Geiger, Maynard, O. F. M.
Geisert, Rev. Henry A.
Gerow, Most Rev. Richard O.
Gertrude, Sr. M.
Geser, Fintan, O. S B.
Gillard, John T., S. S J
Gillis, James M., C. S. P.
Gilmore, Florence
Giltinan, Caroline
Glade, James
Glass, Sr M. Fides
Glavin, Msgr. John F.
Glenn, Rev. Paul J.
Gliebe, Francis de Sales, O. F. M.
Gliebe, Julius, O. F. M.
Goebel, Rev. Edmund J.
Goldstein, David
Gorman, Most Rev. Thomas K.
Gorrell, John J. N.
Grace, Very Rev. Richard W.

Grady, Frank P
Graham, Msgr. Edward P.
Graves, William W.
Gray, Mary Agatha
Green, Victor G., O. F. M. Cap
Griffin, Rev. Joseph A.
Gross, Rev. Joseph
Gross, Mark S., S. J.
Grussi, Rev. Alphonse M.
Guilday, Msgr. Peter
Gurn, Joseph

Haas, Arthur E.
Haas, Msgr. Francis J.
Habig, Marion A , O F. M.
Hagerty, James E.
Hagspiel, Bruno, S V. D.
Haile, Bernard, O. F. M.
Hanighen, Frank C.
Hanley, Msgr. D. A.
Hannan, Rev. Jerome D.
Harbrecht, Rev. John J.
Hard, William
Harlan, Earl J.
Harney, Martin, S J.
Harrison, Edith Ogden
Hart, Rev. Charles A.
Hauber, Msgr. Ulrich A.
Hausmann, Bernard A , S. J.
Hawks, Msgr. Edward F.
Hayes, Carlton J. H.
Heagney, Rev. Harold J.
Healy, Thomas C. B.
Healy, Thomas Henry
Heenan, John C.
Heffernan, Dean
Helen Louise, Sr , S. N D.
Helen M., Sr., S. N D. de Namur
Helfen, Rev. Mathias
Hendrix, William F., S. J.
Hennessy, Michael E.
Hennrich, Kilian, O. F. M. Cap.
Henry, Msgr. Hugh T.
Herbst, Winfrid, S. D. S.
Herron, Edward A.
Herzog, Charles G., S. J.
Heyliger, William
Hicky, Daniel Whitehead
Hilliard, Marion Pharo
Hoffman, Ross J. S.
Hoffmann, Rev. Matthias M.
Holden, Vincent F.
Holland, Rev. Cornelius J.
Holland, Robert E., S. J.
Holmes, Fred L.
Homan, Helen Walker
Horan, Ellamay
Horgan, Paul
Hornback, Florence M.
Hortense, Sr. M., O. P.
Houck, Rev. Frederick A.
Houslander, Caryll
Hubbard, Bernard R., S J.
Huber, Raphael M., O. M. C
Hurley, Doran
Hurley, Wilfred G., C S P.
Husslein, Joseph C , S. J.
Hutchinson, Veronica

Imelda, Sr. M., O. S D.
Imelda, Sr. M., S. L.

Jacks, Leo Vincent
Jacobsen, Jerome Vincent, S. J.
Joachim, Sr. M. Ann, O. P.
John Gabriel, Sr.
Johnson, Rev. George W.
Johnson, Sr. Virginia Therese, M.M.
Johnston, S. M.
Jordan, Elizabeth
Josephita Maria, Sr., S S J.
Juergens, Sylvester P., S. M.
Julie de St. Esprit, Sr.

Kaiser, Edwin G., C. PP. S.
Kalmer, Leo, O F. M.
Kane, William T., S J.
Kavanagh, Marcus A.
Kavanagh, Patrick
Kean, Claude, O. F M.
Kearns, John C., O. P.
Keasbey, Lindley M.
Keeler, Sr. Jerome, O. S. B.
Keenan, Rev. Edward P.
Kehoe, Patrick H., O. S. A.
Keller, Rev. Harold E.
Kelley, Most Rev. Francis C.
Kelly, Blanche Mary
Kelly, Rev. James P.
Kelly, Jerome, O. F. M.
Kelly, Rev. John Bernard
Kelly, Michael A , C. S. Sp.
Kelly, Regina
Kelly, William A.
Kelly, Rev. William R.
Kempf, Rev. Joseph G.
Kennedy, John B.
Kennedy, John F.
Kennedy, J. L.
Kennedy, William H. J.
Kenny, Michael, S. J
Kenzel, Francis S., C. Ss. R.
Keon, Grace (Doonan)
Kernan, Thomas D.
Kerwin, Jerome G.
Keyes, Agnes Franklin
Keyes, Frances Parkinson
Kiely, Mary
Kienberger, Vincent, O. P.
Kiener, Sr. Mary Aloysi
Kieran, John
Kilker, Rev. A. J.
King, Ethel

Kinsman, Frederick J.
Kirby, Anastasia Joan
Kirkfleet, Cornelius J., O. Praem.
Kirsch, Felix M., O. F. M. Cap.
Kissling, Thomas E.
Kite, Elizabeth
Kleist, James A., S. J.
Klinkner, Anthony F. T.
Knight, Marjorie
Knoblaugh, H. Edward
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Wachter, Peter, O. S. B.
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Gille, Rev. Albert
Gillet, Louis
Gilson, Etienne H.
Giuliotti, Domenico
Glasgow, George
Glogger, Abbot Placidus, O. S. B.
Godden, Gertrude M.
Godfrey, Most Rev. William
Gogarty, Oliver St. John
Gordon-Canning, Capt. Robert C.
Gosling, Cecil W. G.
Gougaud, Louis, O. S. B.
Grabmann, Martin
Graf, Ernest, O. S. B.
Graham, Aelred, O. S. B.
Graham, Rt. Rev. Henry Grey

Graham, Rev. James
Greene, Graham
Greene, Gwendolen Maud
Gregory, Padraic
Gregory, T. S.
Grey, Francis W. Stuart-
Grignon, C. H.
Grimal, Rev. Jules Leo
Grimshaw, Beatrice
Grousset, Rene
Guardini, Rev. Romano
Guerin, Thomas
Guerrin, Ayme
Gurian, Waldemar
Gwynn, Aubrey, S. J.
Gwynn, Denis R.

Haecker, Theodor
Haering, Otto, O. S. B.
Haiman, Miecislaus
Handel-Mazzetti, Enrica von
Hardman, Anne (Sr. Anne of Jesus)
Harrington, Rev. H.
Harvey, F. W.
Hawkins, D. J. B.
Hay, Maj. Malcolm Vivian
Hayden, Mary Teresa
Hayes, Richard
Hayward, Arthur Lawrence
Heffernan, Maj. Patrick
Helleu, Canon A.
Henry, P., S. M.
Herbert, John Alexander
Heredia, Charles M. de, S. J.
Hernaman, Irene
Herwegen, Ildefons, O. S. B.
Heseltine, George C.
Hetherington, Msgr. Arthur J.
Heurtley, Walter A.
Heydon, J. K. (H. D. Trevarthen)
Hildebrand, Dietrich von
Hills, Lady Mary Grace
Hinkson, Pamela
Hogan, David
Hogan, James
Hogan, Stanislaus M., O. P.
Holden, Lord (Angus W. Eden)
Hollis, Christopher
Horgan, John J.
Horne, Rt. Rev. Ethelbert, O. S. B.
Hovre, Rev. Franz de
Howard, Rev. Joseph H.
Howley, John F. Whittington
Huby, Joseph, S. J.
Hudleston, Roger (Pater), O. S. B.
Hughes, Rev. Henry B. L.
Hughes, Rev. Philip
Hull, Ernest, S. J.
Hunt, Marigold
Hunt, Rowland
Hutton, Edward

Iannetta, Rev. Sabatino
Imrey, Ferenc
Irvine, Helen Douglas
Jacob, Max
Jacob, Naomi
Jacobi, Elizabeth P.
Jaegher, Paul de, S. J.
James (O'Mahony), Fr., O.F.M.Cap.
James, Stanley B.
Janelle, Pierre
Jansen, Bernard, S. J.
Jeffries, Joseph M. N.
Jerrold, Douglas
Johner, D., O. S. B.
Johnson, Rev. Humphrey J. T.
Johnson, Rev. Vernon C.
Jones, David Michael
Jorgensen, Johannes
Journet, Charles
Joyce, George H., S. J.
Jules-Bois, H. A.
Juergensmeier, Rev. Friedrich

Karrer, Otto, S. J.
Kaye-Smith, Sheila
Kearney, John, C. S. Sp.
Kelleher, Daniel Lawrence
Kelly, Bernard J., C. S. Sp.
Kelly, Rev. Bernard W.
Kelly, Eleanor
Keppel, Mother L., R. S. C. J.
Kernahan, Mrs. Coulson
Kerr, Comm. Charles L.
Kerr, James J. R.
Ketter, Rev. Peter
Kiernan, Reginald Hugh
Kiernan, Thomas Joseph
Killanin, Lord (Michael Morris)
King, Alban, O. P.
Klein, Abbe Felix
Knowles, Michael David, O. S. B.
Knox, Msgr. Ronald A.
Koch, Anton, S. J.
Kolbe, Msgr. F. C.
Kologriwof, Iwan von, S. J.
Konopko, Jona
Konz, F., O. M. I.
Kramp, Joseph, S. J.
Kuehnelt-Leddihn, Christiane von
Kuehnelt-Leddihn, Erik von
Kurtscheid, B., O. F. M.

Lahey, Gerald F., S. J.
Lama, Friedrich von
Landau, Rom
Lane, Rev. John Irving
Langan, Msgr. Thomas
Laros, Matthias
Larrieu, Odette
Las Vergnas, Raymond

Lattey, Cuthbert, S. J.
Law, Hugh A.
Leahy, Maurice
LeBreton, Miriam Agatha
Lebreton, Jules, S. J.
Leclercq, Henry, O. S. B.
Leclercq, Rev. Jacques
Leen, Edward, C. S. Sp.
Leen, James, C. S. Sp.
Le Fort, Gertrud von
Leftwich, Bertram Ralph
Leigh-Smith, Philip
Leonard, Joseph, C. M.
Le Plastrier, Constance
Leslie, Shane
Letourneau, Emilien, O. M. I.
Lewis, C. S.
Lewis, D. B. Wyndham
Lindworsky, Johannes, S. J.
Lockhart, R. H. Bruce
Lockington, William, S. J.
Loehr, Sr. Emiliana, O. S. B.
Longhaye, G., S. J.
Lortz, Joseph
Lowe, Joyce Egerton
Luddy, A. J., O. Cist.
Lunn, Arnold

MacCall, Seumas
MacDonald, Most Rev. Alexander
MacGillivray, Rev. George J.
MacGreevy, Thomas
Mackay, John
Mackenzie, Compton
Mackenzie, Faith
Mackenzie, Margaret
MacKinder, Dorothy
MacManus, Francis
MacManus, Seumas
MacNeill, Eoin
MacRory, Joseph Cardinal
Madaras, Edward F., S. J.
Magennis, William
Maguire, William Joseph
Maher, Richard Aumerle, O. S. A.
Mahoney, Rev., E. J.
Makepeace, John Foster
Malard, Cita
Malard, Suzanne
Malegue, Joseph
Mallet, Lady Mathilde
Malone, Andrew
Marcel, Gabriel
Marchesi, Madame Blanche
Marechal, Joseph
Marinoni, Antonio
Marinoni, Rosa Zagnoni
Maritain, Jacques
Maritain, Raissa
Marriott, H. P. Fitzgerald
Marshall, Bruce
Martin, Fr., C. P.
Martindale, Cyril C., S. J.
Masseron, Alexandre
Massis, Henri
Mathew, Rt. Rev. David
Mathew, Gervase, O. P.
Maura, Sr.
Mauriac, Francois
Mausbach, Rev. J.
May, James Lewis
Maycock, Alan Lawson
McAllister, Alister
McCaffrey, P. R., O. Carm.
McCann, Justin, O. S. B.
McCarron, Hugh, S. J.
McCarthy, John Bernard
McCullagh, Francis
McDonagh, Michael
McDonnell, Sir Michael
McEvoy, M., O. P.
McGrath, Fergal, S. J.
McGuire, D. Paul
McHugh, Roger
McKenna, Lambert, S. J.
McLaughlin, James B., O. S. B.
McLaverty, Michael
McNabb, Vincent, O. P.
McReavy, Rev. L. L.
Melady, T. S.
Mellor, Capt. Francis Horace
Melloy, Camille
Mercier, Louis J. A.
Mersch, Emile, S. J.
Messenger, Rev. Ernest C.
Messner, Johannes
Meyenberg, Msgr. A.
Meyer, Wendelin, O. F. M.
Meynell, Esther H.
Meynell, Lawrence Walter
Meynell, Viola
Meynell, Wilfrid
Miller, Rev. B. V.
Misciatelli, Piero
Mitchell, Mairin
Mizwa, Stephen
Monahan, Mother Maud, R. S. C. J.
Montessori, Maria
Montherlant, Henri de
Moonan, G. A.
Moran, Thomas
Moreux, Abbe
Morgan, Evan (Viscount Tredegar)
Morice, Rev. Henri
Moris, Rt. Rev. James, C. Ss. R.
Morrah, Dermot, M. M.
Morrison, Blakewell, S. J.
Morrissey, Sr. Helen
Mortimer, Charles G.
Morton, John Bingham

Mounier, Emmanuel
Mullen, Patrick
Muller, Michael
Mullin, Rev. Francis A.
Murdock, Rev. Benedict J.
Murnaghan, Francis D.
Murphy, Rev. John P.
Murphy, Rev. Leo
Murray, Rosalind
Murray, T. C.
Myers, Rt. Rev. Edward

Nell-Breuning, Oswald von, S. J.
Neubert, Emil
Newsholme, Henry Pratt
Newton, Wilfrid Douglas
Nicholson, H. (Baroness Zglinitzki)
Nolan, Louis, O. P.
Nolle, Lambert, O. S. B.
Norman, G. A. S.
Norman, Mrs. George (M. Blount)
Northcote, Rev. Philip M.
Noyes, Alfred

O'Brien, Rev. Eris
O'Brien, George
O'Brien, Hon. Georgina
O'Brien, Kate
O'Brien, Sophie
O'Byrne, Cathal
O'Connell, Rev. Sir John R.
O'Connor, Armel
O'Connor, Frank
O'Connor, Lucy Violet
O'Crohan, Thomas
O'Donnell, Peadar
O'Dowd, W. B.
Oechtering, Msgr. J. H.
O'Faolain, Sean
O'Gorman, Lt.-Col. Patrick William
O'Hara, Valentine J.
O'Hegarty, Patrick Sarsfield
O'Higgins, Brian
O'Kelly, John Joseph
O'Laverty, Rev. Hugh
Oldmeadow, Ernest J.
O'Leary, Mother M., R. S. C. J.
Olgiati, Msgr. Francesco
Oliver, Laurence (L. O. Brown)
O'Mahoney, Canon Denis
O'Mahoney, Nora Tynan
O'Neill, George, S. J.
O'Neill, Canon John
O'Nolan, Rev. Gerald
O'Rahilly, Alfred
Orchard, Rev. William E.
Orczy, Emmuska Baroness
O'Riordan, Conal
Ossendowski, Ferdynand Antoni
O'Sullivan, Maurice

Pacificus, Fr., O. S. F. C.
Page, Leo Francis
Pan, Stephen Chao Ying
Papini, Giovanni
Paquet, Msgr. Louis A.
Parr, Olive K.
Pater, Roger (Hudleston)
Pearson, Beryl
Pepler, Conrad, O. P.
Pepler, H. D. Clark
Perrier, Joseph L.
Perroy, Pierre Louis, S. J.
Petiot, Henri (Daniel-Rops)
Petre, Maude D. M.
Pfleger, Karl
Phelan, Rev. Gerald B.
Phelan, Michael J., S. J.
Philip, Mother M., I. B. V. M.
Phillips, R. P.
Piette, Maximin, O. F. M.
Pim, Herbert Moore
Pinsk, Johannes
Piron, Paul, S. J.
Plunkett, George Noble, Count
Plus, Raoul, S. J.
Poelz, Msgr. F. X.
Pohle, Msgr. J.
Pope, Hugh, O. P.
Poulet, Charles, O. S. B.
Power, Albert, S. J.
Power, Michael
Power, Canon Patrick
Prestage, Edgar
Prince, Rev. John F. T.
Proserpio, Rt. Rev. Leo, S. J.
Przywara, Erich, S. J.
Pucelli, Rudolph
Puduchery, Msgr. Antony
Purdie, Albert Bertrand, O. P.

Quinn, Rev. Edward
Quintero, Joaquin Alvarez

Rankin, Rev. D. J.
Rawlinson, Arthur Richard
Reyner, Elizabeth
Read, Herbert
Reany, Rev. William
Reddin, Kenneth Sheils
Redlich, Baron M. D. A. R. von
Reeves, John-Baptist, O. P.
Reidy, Maurice A.
Renouf, Louis P. W.
Reys, Rev. Arthur L.
Rickard, Jessis Louisa
Rivard, Adjutor
Robbins, Harold
Robin, Abbe Jean
Robinson, Gertrude M.
Roch, F. Mary Ursula

Roche, Rev. Aloysius
Roche, W., S. J.
Rogers, Rev. Patrick C. J.
Romulo, Carlos P.
Ronan, Rev. Myles V.
Rooney, Philip
Rope, Rev. Henry E. G.
Rothenstein, J. K. Maurice
Rothenstein, Sir William
Roy, Msgr. Joseph Camille
Rubio, David, O. S. A.
Rumble, Leslie, M. S. C.
Rushton, Gerald Wynne
Ruthnaswamy, Mariadas
Ryan, Finbar, O. P.
Ryan, Frederic W.
Ryan, Nicholas, S. J.

Sackett, Rose M.
St. Aubyn, Gwen
Saint Aulaire, Comte de
St. John, Christopher Marie
St. Laurent, Canon Thomas de
St. Paul, Mother
Salaville, Severien, A. A.
Scanlan, Nelle M.
Schebesta, Paul, S. V. D.
Schmid, Max, S. J.
Schmidt, Wilhelm, S. V. D.
Schmidt-Pauli, Elizabeth von
Scholfield, John Faber
Schrijvers, Joseph, C. Ss. R.
Schulte, Paul, O. M. I.
Schurhammer, G., S. J.
Schuschnigg, Kurt von
Schuster, I., O. S. B.
Schwer, Rev. Wilhelm
Scicluna, Hannibal P.
Scott, Rev. Sidney Herbert
Scott-Moncrieff, George
Scott-Moncrieff, Mrs. George
Segovia, Gertrudis
Seisenberger, Rev. M.
Sellers, E. (Strong)
Sencourt, Robert (R. E. C. George)
Seppalt, Rev. F. X.
Seredi, Kate
Sertillanges, A. G., O. P.
Seward, Charles
Shaw, Rev. S. M.
Sheed, Francis J.
Sheehan, Most Rev. Michael
Sheldon, G. M.
Shepherd, Eric
Sheridan, Thomas J., S. J.
Sherren, Wilkinson
Shewring, Walter
Shields, Bernard Francis
Sierra, Gregorio Martinez
Sigmar von Fersen, Rev. Juilan
Singleton, Aileen M. W.
Skeet, F. J. Angus
Sleeman, Col. James
Smith, Lady Eleanor
Smith, Canon George
Smith, Msgr. Richard L.
Smithson, Annie M. P.
Somerville, Henry
Sothern, Margaret
Souvay, Charles L., C. M.
Speaight, Robert
Spieler, Joseph, P. S. M.
Staniforth, Edith
Starkie, Walter F.
Stead, William Force
Steuart, Robert H. J., S. J.
Stockley, William F. P.
Stockums, Most Rev. Wilhelm
Stolz, Benedict, O. S. B.
Strattman, Franz Heinrich, O. P.
Streng, Most Rev. Franz von
Strong, Mrs. Arthur (E. Sellers)
Strowski, Fortunat
Stuart, Francis
Sturzo, Don Luigi
Sullivan, Mary
Surveyer, Edouard Fabre
Sutcliffe, E. F., S. J.
Sutherland, Halliday G.
Sutton, Bertha Radford
Svensson, Jon, S. J.

Taylor, Hugh Stott
Taylor, Sr. Monica
Taylor, Canon Thomas Nimmo
Teeling, William Burke
Temple, George
Teodorowicz, Most Rev. Josef
Thibaut, Don Raymond
Thomas, Parekunnell Joseph
Thompson, W. R.
Thoonen, J. P.
Thorold, Rev. Anthony
Thorp, Joseph
Thurstan, Violetta
Tigar, Clement, S. J.
Timmermans, Felix
Tolkien, John Ronald Reuel
Toner, Rev. Patrick J.
Toole, Joseph
Towers, Rev. E.
Toynbee, Rosalind
Tozer, Basil
Trappes-Lomax, Michael
Tredegar, Viscount (Evan Morgan)
Trevarthen, Hal D. (Heydon)
Trinka, Zdena
Trochu, Abbe Francois
Trotter, Alys Fane
Tussaud, John Theodore
Tyciak, Julius

Undset, Sigrid
Urbel, Justo Perez de, O. S. B.

Vaganay, Abbe Leon
Vallance, W. H. Aymer
Van de Put, Albert
Van der Essen, Leon
Van der Meersch, Maxence
Vandeur, Eugene, O. S. B.
Vann, Gerald, O. P.
Van Zeggelen, Marie
Van Zeller, Hubert, O. S. B.
Vega, A. C.
Verkade, Willibrod, O. S. B.
Victorin, Frere Marie
Visarius, Sr. M. Herminegildis

Walker, L. J. Ignatius, S. J.
Wall, Bernard
Walsh, Louis J.
Walsh, Maurice
Walsh, Michael
Walters, James (Don Boyne)
Ward, Rev. Leo
Ward, Maisie
Watkin, Edward Ingram
Watt, Lewis, S. J.
Watts, Ethel M.
Watts, Nevile Hunter
Waugh, Evelyn
Wayne, T. J.
Weismantel, Leo
Welch, Rev. Sidney R.
Weld-Blundell, B., O. S. B.
Wellington, Hubert Lindsay
Wells, Warre B.
Wentworth, Judith, Baroness
Werfel, Franz
Whelan, Basil, O. S. B.
Whyte, Frederic
Wilby, Noel Jean M.
William, Rev. Franz Michel
Williams, Valentine
Williamson, Rev. Benedict
Williamson, Claude, O. S. C.
Williamson, George C.
Willoughby-Meade, Gerald
Wilms, H., O. P.
Windham, Joan
Woodgate, M. V.
Woodruff, J. Douglas
Wright, Canon Thomas
Wu, John C. H.
Wust, Peter

Young, Margaret E. M. M.
Young, Urban, C. P.

Zglinitzki, Baroness (H. Nicholson)
Zulueta, F., S. J.
Zundel, Maurice
Zuviria, Gustavo A. Martinez
Zychlinski, Rev. Alexander

THE GALLERY OF LIVING CATHOLIC AUTHORS

To promote the apostolate of Catholic letters, the Gallery of Living Catholic Authors was founded by Sister Mary Joseph, S. L., in 1932 at Webster Groves, Mo. It has primarily for objective the recognition of living Catholic writers, the leaders of Catholic thought both here and abroad; and secondly the creation or the building up of a Catholic reading public, an intelligent and enthusiastic Catholic laity who know the Catholic authors, read their books, talk about them, demand their books at public libraries and consult the many guides and reviews in order to keep abreast of the output of Catholic literature. The Gallery functions through a Board of Governors composed of twenty-one national and international literary authorities, the St. Louis Consultive Committee, and the Committee on Juvenile Literature. Membership in the Gallery is unlimited: names of authors may be submitted by anyone and if approved by the Board the author is asked for an autographed photograph, a letter and a page or more of original manuscript. Originals are rephotographed and prints made and used for exhibition purposes, the originals being placed in safety files for preservation. Lantern slides are also made and used for the illustrated lectures given by the director of the Gallery, Sister Mary Joseph, S. L., in clubs, schools and colleges, in order to build up a wide knowledge of Catholic writers. Such presentation of Catholic literary personalities serves to stimulate interest in their works and proves beyond doubt that Catholic authors are comparable in every phase of literature with the best of the un-Christian or the pagan writers who have captured the literary field. After nine years, membership in the Gallery numbers more than 300 Catholic contemporary writers.

When the Gallery reached the 200 mark, the Board decided to erect the greatest of the authors into an Academy, a Permanent Gallery, based in some points on the French Academy, membership in this Academy of forty contemporary immortals, twenty-five non-Americans and fifteen Americans, to be decided by the combined electoral and popular vote, vacancies to be filled by the Board. A national plebiscite was conducted by Rev. Francis X. Talbot, S. J., chairman of the Board and editor of "America," and over 1,500 votes were submitted. Partial results were published in "America", October 10, 1936. The list of contemporary immortals then included twenty non-American and eleven American authors; until the selection of forty is completed one American and one foreign author is to be chosen each year; no election was held in 1940 or 1941. G. K. Chesterton was elected to the Academy but died before the formal opening. Death claimed the first member in 1939, when Archbishop Goodier died in London. The list as of January, 1942, includes the following:

Non-American Authors

Karl Adam
Maurice Baring
Hilaire Belloc
Paul Claudel
Padraic Colum
Christopher Dawson
Abbe Ernest Dimnet
Eileen Duggan
Henri Gheon
Etienne Gilson
Archbishop Alban Goodier, S. J.
Christopher Hollis
Johannes Jorgensen
Sheila Kaye-Smith
Ronald Knox
Shane Leslie
D. B. Wyndham Lewis
Arnold Lunn
Jacques Maritain
C. C. Martindale
Alfred Noyes
Giovanni Papini
Sigrid Undset

American Authors

Father Leonard Feeney, S. J.
Father James Gillis, C. S. P.
Monsignor Peter Guilday
Carlton J. H. Hayes
Father Daniel A. Lord, S. J.
Sister Madeleva, C. S. C.
Theodore Maynard
Agnes Repplier
Daniel Sargent
Monsignor Fulton Sheen
Father Francis X. Talbot, S. J.
William Thomas Walsh
Helen C. White
Michael Williams

In 1940 it was decided by the Board of Governors that a Catholic Literary Award be given annually for the outstanding book of the year by a member of the Gallery. The first Award was given posthumously to Eric Gill for his "Autobiography," published just after his death in 1940.

The Gallery plans to be not only a collection of autographed photographs, letters and pages of manuscripts, but a place of research for scholars and students working on the history of contemporary Catholic literature, a research library complete as to books, pamphlets, booklets and magazine articles written by these twentieth-century authors, an information service offering biographical and bibliographical data on these writers; in fine, a Catholic clearing-house of information and suggestions, international in scope, authority and function. Eventually the Gallery will be housed in a building of its own. One was specially designed for it by the great non-Catholic architect, Ralph Adams Cram. The completion of his plans and the realization of the above objectives depend upon those who desire to assist in the work of making Catholic authors better known. Catholics have much to give. Spiritual standards make the books written by the greater number of Catholic writers not less literary and certainly richer in content than they would otherwise be. And if the rising generation can be stimulated to create a greater Catholic literature they will have achieved a necessary work of Catholic Action. The highest ecclesiastical approval and the special blessing of the Holy Father have been given the Gallery of Living Catholic Authors.

RECOMMENDED BOOKS

Published September, 1940 — August, 1941 (inclusive)

In the Archdiocese of New York a committee makes a survey of all books published in English, and selects from them a list of those recommended to Catholic readers. This Cardinal Hayes Literature Committee publishes quarterly about a hundred titles of recommended books. These catalogues are called "The Book Survey." The work is done by highly qualified readers who are governed in their judgment by an enlightened Catholic sense. Qualifications for listing in the "Survey" are three: (1) the book must be worthy of a mature intelligence; (2) it must not offend the Christian sense of truth or decency; (3) it must bear the marks of good literary craftsmanship.

To quote from the "Survey": "It is no exaggeration to say that many of the evils from which we are at present suffering were produced by books, books which have weakened faith, corrupted taste, undermined morals and left most of the world floundering in despair. Today even Catholics read with equanimity books that not only picture but create these conditions, but it is high time that Catholics ceased to regard these conditions as natural phenomena for which they have no responsibility and which they are powerless to change, high time they realized that unless they exert themselves in some positive fashion to offset them they are indeed morally responsible for them.

"The duty of the Catholic is clear.... We have lain too long under the literary dictatorship of the powers of darkness. It is time we declared our independence, first, by refusing to read immoral books; second, by refusing to apologize for that refusal; third, by reading the good books which are being published in sufficient number and variety to keep readers of every taste continuously occupied and pleased."

The following is a list of recommended books published during the year from September, 1940, to August, 1941, inclusive.

Biography

Across the Busy Years, Vol. II, by Nicholas M. Butler (Scribner's).

Astors, The, by Harvey O'Connor (Knopf).

Autobiography of Eric Gill (Devin-Adair).

Bess of Cobb's Hill, by Enid Dinnis (Bruce).

Blessed Rose Philippine Duchesne, by L. Keppel (Longmans, Green).

Borgia Pope, The, by Orestes Ferrara (Sheed & Ward).

Born That Way, by Earl R. Carlson (Day).

Captain Paul, by Commander Edward Ellsberg (Dodd, Mead).

Cardinal Hayes, by John B. Kelly (Farrar & Rinehart).

Christopher Columbus, by Daniel Sargent (Bruce).

Come What May, by Arnold Lunn (Little, Brown).

Country Editor, by Henry B. Hough (Doubleday, Doran).

Crusader in Crinoline, by Forrest Wilson (Lippincott).

Diplomatically Speaking, by Lloyd C. Griscom (Little, Brown).

Earth Is the Lord's, The, by Taylor Caldwell (Scribner's).

Edith Cavell, by Helen Judson (Macmillan).

Exit Laughing, by Irvin S. Cobb (Bobbs-Merrill).

Father De Smet, by Helene Magaret (Farrar & Rinehart).

For the Heathen Are Wrong, by Eugene Bagger (Little, Brown).

Francis Cardinal Bourne, by Ernest Oldmeadow (Burns, Oates).

From Panama to Verdun, by Phillippe Bunau-Varilla (Dorrance).

Golden Legend of Jacobus de Voragine, The, by Granger Ryan and Helmut Kipperger (Longmans, Green).

Hardy of Wessex, by Carl J. Weber (Columbia).

Horace Walpole, by R. W. Ketton-Cremer (Longmans, Green).

John Baptist de la Salle, by Martin Dempsey (Bruce).

John Dryden, by James M. Osborn (Columbia).
Katharine Tekakwitha, The Lily of the Mohawks (Fordham).
Life and Work of Prince Demetrius Gallitzin, by Rev. Peter H. Lemcke (Longmans, Green).
Man Named Grant, A, by Helen Todd (Houghton Mifflin).
Man of Spain, by Joseph H. Fichter, S. J. (Macmillan).
Man Who Got Even with God, The, by O. Raymond, O.C.S.O. (Bruce).
Mission to the North, by Florence J. Harriman (Lippincott).
My Own Four Walls, by Don Rose (Doubleday, Doran).
Noble Fellow, by Andrew Rodgers III (Putnam).
Personal Exposures, by Rex Beach (Harper).
Pillar to Post, by Henry H. Curran (Scribner's).
Pilsudski, by Alexandra Pilsudska (Dodd, Mead).
Polish Profile, by Princess Paul Sapieha (Carrick & Evans).
Pope Innocent III and His Times, by Joseph Clayton (Bruce).
Quaker Childhood, A, by Helen T. Flexner (Yale).
Quints Have a Family, The, by Lillian Barker (Sheed & Ward).
Redemption, by Gabriel F. Powers (Good Shepherd Press).
Roger Fry, by Virginia Woolf (Harcourt, Brace).
Saint Patrick, by Hugh de Blacam (Bruce).
Schoolmaster of Yesterday, by M. F. Kennedy and A. F. Harlow (Whittlesey).
Sir Richard Burton's Wife, by Jean Burton (Knopf).
Social Doctrine in Action, by John A. Ryan (Harper).
Song in His Heart, by Rita Olcott (Field).
Soong Sisters, The, by Emily Hahn (Doubleday, Doran).
Spanish Tudor, A, by H. F. M. Prescott (Columbia).
Spring Symphony, by Eleanor Painter (Harper).
Street of the Half-Moon, by Mable Farnum (Bruce).
Their Name is Pius, by Lillian Browne-Olf (Bruce).
Trelawney, by Margaret Armstrong (Macmillan).
Two Lives of Saint Cuthbert, by Bertram Colgrave (Cambridge-Macmillan).
Washington and the Revolution, by Bernhard Knollenberg (Macmillan).
When the Sorghum Was High, by Rev. John J. Considine, M. M. (Longmans, Green).
Wings of Eagles, by F. J. Corley, S. J., and R. J. Willmes, S. J. (Bruce).
Zachary Taylor, by Holman Hamilton (Bobbs-Merrill).

Fiction

Above Suspicion, by Helen McInness (Little, Brown).
Before Lunch, by Angela Thirkell (Knopf).
Captain from Connecticut, The, by C. S. Forester (Little, Brown).
Cheerfulness Breaks In, by Angela Thirkell (Knopf).
Claudia and David, by Rose Franken (Farrar & Rinehart).
Cousin Honore, by Storm Jameson (Macmillan).
Embezzled Heaven, by Franz Werfel (Viking).
English Air, The, by D. E. Stevenson (Farrar & Rinehart).
Family, The, by Nina Fedorova (Little, Brown).
Faraway Island, by Elizabeth Jordan (Appleton-Century).
Final Edition, by E. F. Benson (Appleton-Century).
Fire and the Wood, The, by R. C. Hutchinson (Farrar & Rinehart).
For Us the Living, by Bruce Lancaster (Stokes).
Good Shepherd, The, by Gunnar Gunnarsson (Bobbs-Merrill).
Homeward Bound, by the Rev. Thomas B. Chetwood (Wagner).
House of Lee, The, by Gertrude Atherton (Appleton-Century).
Land of Spices, The, by Kate O'Brien (Doubleday, Doran).
Late Harvest, by Olive B. White (Macmillan).
Let the Earth Speak, by Ann Steward (Macmillan).

Madame Dorothea, by Sigrid Undset (Knopf).
Manhold, by Phyllis Bentley (Macmillan).
Medical Center, by Faith Baldwin (Farrar & Rinehart).
Mighty Mountain, by Archie Binns (Scribner's).
Mirror of a Dead Lady, by Helen D. Irvine (Longmans, Green).
Moscow — 1979, by Erik and Christiane von Kuehnelt-Leddihn (Sheed & Ward).
Mountain Meadow, by John Buchan (Houghton Mifflin).
Oliver Wiswell, by Kenneth Roberts (Doubleday, Doran).
Out of the Fog, by Joseph C. Lincoln (Appleton-Century).
Random Harvest, by James Hilton (Little, Brown).
Raven's Wing, The, by Elizabeth Sprigge (Macmillan).
Reckon with the River, by Clark McMeekin (Appleton-Century).
Says Mrs. Crowley, Says She, by Doran Hurley (Longmans, Green).
Secret of the Marshbanks, The, by Kathleen Norris (Doubleday, Doran).
Singing Beach, by Elizabeth Foster (Harper).
Sons of the Others, by Philip Gibbs (Doubleday, Doran).
Spark in the Reeds, The, by S. M. C. (Kenedy).
Tale of Three Cities, by D. L. Murray (Knopf).
These I Like Best, by Kathleen Norris (Doubleday, Doran).
This Burning Heat, by Maisie Ward (Sheed & Ward).
Thomasheen James, by Maurice Walsh (Stokes).
Through the House Door, by Helen Hull (Coward-McCann).
Tory Oath, by Tim Pridgen (Doubleday, Doran).
To the Indies, by C. S. Forester (Little, Brown).
Tremaynes and the Masterful Monk, The, by Owen F. Dudley (Longmans, Green).
Walking the Whirlwind, by Brigid Knight (Crowell).
West to North, by Compton Mackenzie (Dodd, Mead).
Where Beauty Dwells, by Emilie Loring (Little, Brown).
Who Walk Alone, by Perry Burgess (Holt).

History

American Agricultural Press, The, by Albert L. Demaree (Columbia).
Antarctic Ocean, The, by Russell Owen (Whittlesey).
Call of Caldey, The, by Bede Camm, O. S. B. (Burns, Oates).
Characters of the Inquisition, by William Thomas Walsh (Kenedy).
Cyril and Methodius, by Cyril Potocek (Kenedy).
Diary of Gino Speranza: Italy, 1915-1919, by Florence C. Speranza (Columbia).
Diplomat between Wars, by Hugh R. Wilson (Longmans, Green).
Earliest Christian Liturgy, The, by Joseph M. Nielen (Herder).
Foreign Policy of Thomas F. Bayard, The, by Charles C. Tansill (Fordham).
France Speaking, by Robert de Saint Jean (Dutton).
Franciscan Missions of California, The, by John A. Berger (Putnam).
French Pioneers in the West Indies, by Nellis M. Crouse (Columbia).
German Subs in Yankee Waters: First World War, by Henry J. James (Gotham).
Gold Rushes, The, by W. P. Morrell (Macmillan).
Grace of Guadalupe, The, by Frances P. Keyes (Messner).
History of the Catholic Church, A, Vol. IV, by Fernand Mourret, S. S. (Herder).
History of the Romantic Movement in Spain, by E. Allison Peers (Cambridge-Macmillan).
Imperial Soviets, The, by Henry C. Wolfe (Doubleday, Doran).
In Great Waters, by Jeremiah Diggs (Macmillan).
In the Shadow of Lincoln's Death, by Otto Eisenschiml (Wilfrid Funk).
I Saw France Fall, by Rene de Chambrun (Morrow).
Letters of St. Boniface, The, by Ephraim Emerton (Columbia).

Marguerite Bourgeoys and Her Congregation, by Sister St. Ignatius, S. N. D. (Garden City Press).
Medieval Papacy in Action, The, by Marshall W. Baldwin (Macmillan).
Medical Work of the Knights Hospitallers of St. John of Jerusalem, by E. E. Hume (Johns Hopkins).
Monastic Order in England, The, by Dom David Knowles (Cambridge-Macmillan).
Mongol Empire, The, by Michael Prawdin (Macmillan).
New England: Indian Summer, by Van Wyck Brooks (Dutton).
Old Deal and the New, The, by Charles A. Beard and George Smith (Macmillan).
Origin of the Jesuits, The, by James Brodrick, S. J. (Longmans, Green).
Persecution of the Catholic Church in the Third Reich, The (Longmans, Green).
Pioneer Blackrobes on the West Coast, by Peter M. Dunne, S. J. (U. of California).
Port of Gloucester, The, by James B. Connolly (Doubleday, Doran).
Second Empire, The, by Octave Aubry (Lippincott).
Suez and Panama, by Andre Siegfried (Harcourt, Brace).
They Wanted War, by Otto D. Tolischus (Reynal & Hitchcock).
Tide of Fortune, The, by Stephan Zwieg (Viking).
Under the Iron Heel, by Lars Moen (Lippincott).
Vanguards of the Frontier, by Everett Dick (Appleton-Century).
Where They Have Been Trod, by Lieut. Col. R. Ernest Dupuy (Stokes).
Whither Europe, by Arnold Lunn (Sheed & Ward).
Yankees and Yorkers, by Dixon R. Fox (N. Y. U. Press).

Law and Government

Catholic Principles of Politics, by John A. Ryan and Francis J. Boland (Macmillan).
Constitutionalism: Ancient and Modern, by C. H. McIlwain (Cornell).
Federation for Western Europe, A, by W. I. Jennings (Macmillan).
For God and Democracy, by James A. Magner (Macmillan).
Organic State, The, by Ross J. Hoffman (Sheed & Ward).
Organization of the Courts, by Roscoe Pound (Little, Brown).
Scholasticism and Politics, by Jacques Maritain (Macmillan).
Trojan Horse in America, The, by Martin Dies (Dodd, Mead).

Literature and Essays

Bedside Book of Famous British Stories (Random).
Books Alive, by Vincent Starrett (Random).
Brontes' Web of Childhood, The, by Fannie E. Ratchford (Columbia).
Dante's Divine Comedy, by Louis How (Harbor Press).
English Ode from Milton to Keats, The, by George N. Shuster (Columbia).
Essays and Verses, by Russell Wilbur (Sheed & Ward).
Letters of Joseph Conrad to Mme. Poradowska, by J. A. Gee and P. J. Sturm (Yale).
Living Chaucer, The, by Percy V. D. Shelly (U. of Pennsylvania).
Mothers' Anthology, The, by William L. Phelps (Doubleday, Doran).
On the Place of Gilbert Chesterton in English Letters, by Hilaire Belloc (Sheed & Ward).
Pageant of Letters, by Alfred Noyes (Sheed & Ward).
Shakespeare and Other Masters, by Elmer E. Stoll (Harvard).
Silence of the Sea, by Hilaire Belloc (Sheed & Ward).
Survival till Seventeen, by Leonard Feeney, S. J. (Sheed & Ward).
Word-Hoard, by Margaret Williams, R. S. C. J. (Sheed & Ward).
Writings of Margaret Fuller, by Mason Wade (Viking).

Poetry and Drama

Dew on the Thorn, by the Students of Marywood College (Marywood).
Enjoyment of Drama, The, by Milton Marx (Crofts).
Letters on Poetry, from W. B. Yeats to Dorothy Wellesley (Oxford).
New Zealand Poems, by Eileen Duggan (Macmillan).

Poems of Alice Meynell (Oxford).
Revolt, by John Bunker (Campion).
Streets in Nazareth, by Gerald Fitzgerald, C. S. C. (Kenedy).
Testament of Youth, by Maurice C. Fields (Pegasus).
Theatre for Tomorrow, edited by Emmet Lavery (Longmans, Green).

Philosophy and Education

Education of Sisters, The, by Sister Bertrande Meyers (Sheed & Ward).
Helping Youth to Grow, by J. G. Kempf (Bruce).
Men and Modern Secularism, published by National Catholic Alumni Federation.
Nature and Functions of Authority, by Yves Simon (Marquette).
Pivotal Problems of Education, by William F. Cunningham, C. S. C. (Macmillan).
This Way Happiness, by Charles P. Bruehl (Bruce).

Religion

Bond of Perfection, The, by Sister M. Agnes, S. N. D. (Pustet).
By Jacob's Well, by Most Rev. James Leen, C. S. Sp. (Kenedy).
Christian Family, The, by Tihamer Toth (Herder).
Christ: Teacher and Healer, edited by Fr. Kilian J. Hennrich, O.F.M. Cap. (St. Anthony Guild Press).
Conferences for Religious Communities, Third Series, by Albert Muntsch, S. J. (Herder).
Conversation with God, by Anthony Thorold (Sheed & Ward).
Divine Crucible of Purgatory, The, by Mother M. St. Austin (Kenedy).
Dust, Remember Thou Art Splendor, by Raoul Plus, S. J. (Pustet).
Four First Things, The, by Rev. R. H. J. Steuart, S. J. (Longmans, Green).
Glimpses of Truth, by Sister St. Michael Cowan (Holy Ghost Convent, Waterbury).
Heart of the Rosary, by Francis P. Donnelly, S. J. (Catholic Literary Guild).
Holy Communion (Sentinel Press).
Instructions on Christian Doctrine: The Commandments of God, by Nicholas O'Rafferty (Bruce).
Jesuit in Focus, The, by Rev. James J. Daly, S. J. (Bruce).
Jesus As Men Saw Him, by Rev. Martin J. Scott, S. J. (Kenedy).
Kindly Light, compiled by Daniel M. O'Connell, S. J. (America Press).
Knight of Christ, by John E. Moffatt, S. J. (Bruce).
Listen, Mother of God, by Hugh F. Blunt (Catholic Literary Guild).
Love of God, The, by Dom Aelred, O. S. B. (Longmans, Green).
Man's Triumph with God in Christ, by Frederick A. Houck (Herder).
Mary in Her Scapular Promise, by John M. Haffert (Scapular Press).
Mary in Our Soul-Life, by Raoul Plus, S. J. (Pustet).
Necessity for the Church, The, by W. E. Orchard (Longmans, Green).
No Other Way, by R. P. de la Chevasnerie, S. J. (Bruce).
Our Lady in the Modern World, by Rev. Daniel A. Lord, S. J. (Queen's Work).
Our Lady of Wisdom, by Maurice Zundel (Sheed & Ward).
Our Sacrifice, by Aloysius Biskupek (Bruce).
Outlines of Religion for Catholic Youth, by Rev. E. G. Rosenberger (George Grady Press).
Pope Speaks, The (Harcourt, Brace).
Rosary and the Soul of Woman, The, by Doratius Haugg (Pustet).
Sacred Bond, The, by Edgar Schmiedeler, O. S. B. (Kenedy).
Saint Ignatius Loyola and Prayer, by Alban Goodier, S. J. (Benziger).
Sentinels of the King, by John G. Hogan (Bruce, Humphries).
Spirituality in the Priesthood, by Wilhelm Stockums (Herder).
Splendor and Strength of the Inner Life, by Rev. Dr. Mack (Pustet).
Steps of Humility, The: Bernard of Clairvaux, translated, introduced and annotated by George B. Burch (Harvard).
Then Jesus Said, by Rev. Paul Blakely, S. J. (America Press).

Unto the End, by William J. McGarry, S. J. (America Press).

Women of the Bible, by H. V. Morton (Dodd, Mead).

Wonder-World of the Soul, by a Sister of Notre Dame de Namur (Kenedy).

Year's Liturgy, The, Vol. II, by Abbot Cabrol, O. S. B. (Benziger).

Sociology and Economics

American Farmers in the World Crisis, by Carl T. Schmidt (Oxford).

As Steel Goes: Unionism in a Basic Industry, by Robert R. Brooks (Yale).

Belgian Rural Cooperatives, by Eva J. Ross (Bruce).

Bottlenecks of Business, The, by Thurman W. Arnold (Reynal & Hitchcock).

Builders of the Social Order, by Dr. Joseph F. Thorning (Catholic Literary Guild).

Capital Expansion, Employment, and Economic Stability, by Harold Moulton and Others (Brookings Institution).

Consumers' Cooperatives in the North Central States, by R. S. Valle (U. of Minnesota).

Democracy's Second Chance, by George Boyle (Sheed & Ward).

Foundations of a Modern Guild System, by Harold F. Trehey (Catholic University Press).

Hawaii, by Joseph Barber, Jr. (Bobbs-Merrill).

Industrial Disputes and Federal Legislation, by T. R. Fisher (Columbia).

Matching Youth and Jobs, by Howard M. Bell (American Council on Education).

Nazi Europe and World Trade, by Cleona Lewis (Brookings).

Planning for Production, by K. Lonberg-Holm and C. T. Larson (International Industrial Relations Institute).

Power in Transition, by Ernest L. Abrams (Scribner's).

Public Utilities and National Power Policies, by J. C. Bonbright (Columbia).

Social Order, by W. L. Willigan and J. J. O'Connor (Longmans, Green).

Social Wellsprings, edited by Joseph Husslein, S. J. (Bruce).

Story of Tompkinsville, The, by Mary E. Arnold (Cooperative League).

Taxation and Fiscal Policy, by Mabel Newcomer (Columbia).

Workers before and after Lenin, by Manya Gordon (Dutton).

Youth of New York City, The, by N. P. McGill and E. N. Matthews (Macmillan).

Travel

And So to Bath, by Cecil Roberts (Macmillan).

Author in Transit, by Lancelot Hogben (Norton).

Bush Master, by Nicol Smith (Bobbs-Merrill).

Delaware, The, by Harry E. Wildes (Farrar & Rinehart).

Europe in the Spring, by Clare Boothe (Knopf).

Flying Priest over the Arctic, The, by Paul Schulte, O. M. I. (Harper).

Holding up the Hills, by Leo R. Ward, C. S. C. (Sheed & Ward).

Irish Journey, An, by Sean O'Faolain (Longmans, Green).

Maryland: A Guide to the Old Line State, by Writers' Program, W. P. A. of Maryland (Oxford).

Pacific Ocean, The, by Felix Riesenberg (Whittlesey).

Pan American Highway, The, by H. A. Franck and H. C. Lanks (Appleton-Century).

Where to Eat, Sleep, Play in the U. S. A. (Traveler's Windfall Association).

Miscellaneous

Airpower, by Major Al Williams (Coward-McCann).

America and Total War, by Fletcher Pratt (Smith & Durrell).

American Figureheads and Their Carvers, by Pauline A. Pinckney (Norton).

American Tradition, The, by L. B. Wright and H. T. Swedenberg, Jr. (Crofts).

Armies of Spies, by Joseph Gollomb (Macmillan).
Behind the Rising Sun, by James R. Young (Doubleday, Doran).
Birth and Death of the Sun, The, by George Gamow (Viking).
Blood, Sweat and Tears, by Winston Churchill (Putnam).
Catholicism and the Progress of Science, by William M. Agar (Macmillan).
Elements of Lettering, The, by J. H. Benson and A. G. Carey (Stevens).
Golden Mirages, by Philip A. Bailey (Macmillan).
Heirs to Your Money and How to Protect Them, by Nathaniel Fishman (Liveright).
Modern War and Basic Ethics, by John A. Ryan (Bruce).
Music in the Middle Ages, by Gustave Reese (Norton).
Our Trembling Earth, by Joseph Lynch, S. J. (Dodd, Mead).
Political Propaganda, by F. C. Bartlett (Macmillan).
Psychiatry for the Curious, by George H. Preston (Farrar & Rinehart).
Roman Portraits (Oxford).
... Shall Not Perish from the Earth, by Ralph B. Perry (Vanguard).
Sidelights on the Catholic Revival, by F. J. Sheed (Sheed & Ward).
This Second War of Independence, by William S. Schlamm (Dutton).
United We Stand, by Hanson W. Baldwin (Whittlesey).
Venezuela, by Henry J. Allen (Doubleday, Doran).
War Propaganda and the United States, by H. Lavine and J. Wechsler (Yale).
Wave of the Future, by Anne Morrow Lindbergh (Harcourt, Brace).
Without Fear or Favor, by Neil MacNeil (Harcourt, Brace).

Juveniles

About Bellamy, by Elizabeth Borton de Trevino (Harper).
Adventure North, by Kathrene Pinkerton (Carrick & Evans).
All through the Night, by Rachel Field (Macmillan).
American A B C, An, by Maud and Miska Petersham (Macmillan).
Animals through the Year, by Margaret W. Buck (Rand McNally).
Anthology of Children's Literature, by E. Johnson and C. E. Scott (Houghton Mifflin).
Beaded Buckskin, by Grace and Olive Barnett (Oxford).
Benjamin Franklin, by Enid Meadowcroft (Crowell).
Benny and His Birds, by Helen and Alf Evers (Rand).
Bertram's Trip to the North Pole, by Paul T. Gilbert (Rand McNally).
Big Knife, by William E. Wilson (Farrar & Rinehart).
Big Six, The, by Arthur Ransomè (Macmillan).
Billy Button's Butter'd Biscuit, by Mabel L. Hunt (Stokes).
Black Tanker, The, by Howard Pease (Doubleday, Doran).
Blueberry Mountain, by Stephen W. Meader (Harcourt, Brace).
Blue Willow, by Doris Gates (Viking).
Boy of Babylon, by Frances K. Gore (Longmans, Green).
Buttonwood Island, by Lavinia R. Davis (Doubleday, Doran).
Captain Kidd's Cow, by Phil Stong (Dodd, Mead).
Cavalcade to California, by Richard A. Summers (Oxford).
Children of the Sea, by Wilfred S. Bronson (Harcourt, Brace).
Christmas, by Eleanor Roosevelt (Knopf).
Clara Barton, by Mildred M. Pace (Scribner's).
Columbine Susan, by Ada C. Darby (Stokes).
Cousins' Luck, by Rose B. Knox (Macmillan).
Defending America, by Creighton Peet (Harper).
Delecta Ann, by Myna Lockwood (Dutton).
Dog That Wanted to Whistle, The, by Harry Levy (Lothrop, Lee & Shepard).
Elizabeth, England's Most Modern Queen, by Cornelia Spencer (Day).

Fantasia, by Walt Disney (Random).

Flags over Quebec, by Virginia Watson (Coward).

For Cross and King, by Alice C. Desmond (Dodd, Mead).

George Washington's World, by Genevieve Foster (Scribner's).

"Go Ahead, Garrison!" by A. A. Schechter (Dodd, Mead).

God's Troubadour, by Sophie Jewett (Crowell).

Grey Goose of Kilnevin, The, by Patricia Lynch (Dutton).

Gulf Coast Treasure, by Maristan Chapman (Appleton-Century).

Gustav: A Son of Franz, by Major S. P. Meek (Penn).

Haven for the Brave, by Elizabeth Yates (Knopf).

Hercules, by Hardie Gramatky (Putnam).

Horton Hatches the Egg, by Dr. Seuss (Random).

How Many Miles to Babylon, by Edna A. Brown (Lothrop, Lee & Shepard).

In My Mother's House, by Ann N. Clark (Viking).

Introducing Charles Dickens, by May L. Becker (Dodd, Mead).

Iron Doctor, The, by Agnes D. Hewes (Houghton Mifflin).

Island Holiday, by Alice Wright (Stokes).

Jock's Castle, by Katharine Gibson (Longmans, Green).

Joel Chandler Harris, by Alvin F. Harlow (Messner).

Kamanda, by Attilio Gatti (McBride).

King's Day, The, by Claire H. Bishop (Coward-McCann).

Last Clash of the Claymores, The, by M. Cormack and W. P. Alexander (Appleton-Century).

Lone Star Rising, by Gertrude Crownfield (Crowell).

Long Winter, The, by Laura I. Wilder (Harper).

Loopy, by Hardie Gramatky (Putnam).

Lost Worlds, by Anne T. White (Random).

Luck of Scotland, by Ivy Bolton (Longmans, Green).

Maminka's Children, by Elizabeth O. Jones (Macmillan).

Man Who Dared a King, The, by Gerald T. Brennan (Bruce).

Meetinghouse Bay, by Henry W. Patterson (Coward-McCann).

Michel's Island, by Mabel L. Hunt (Stokes).

Middle Button, The, by Kathryn Worth (Doubleday, Doran).

Missouri Clipper, The, by T. Morris Longstreth (Appleton-Century).

Mystery of the Little Red Schoolhouse, by Helen F. Orton (Stokes).

Name for Obed, A, by Ethel C. Phillips (Houghton Mifflin).

Neighbors to the South, by Delia Goetz (Harcourt, Brace).

No Trouble at All, by Paul Brown (Scribner's).

Our Flag, by John Harbourt (Lothrop, Lee & Shepard).

Our Playmate, by a Sister of Charity (Kenedy).

Out of the Net, by Mary D. Edmonds (Oxford).

Paddle-to-the-Sea, by Holling C. Holling (Houghton Mifflin).

Pedro's Pirate, by Etta B. Oldham (Lothrop, Lee & Shepard).

Pegeen, by Hilda Van Stockum (Viking).

Ports of the Past, by Grace N. Rose (Harcourt, Brace).

Power, from Start to Finish, by Franklin and Claire Reck (Crowell).

Primer of Economics, A, by Stuart Chase (Random).

Puss in the Zoo, by Helen T. Monahan (Greystone).

Quest in the North-Land, by Elizabeth Yates (Knopf).

Rails Push West, The, by Marian McIntyre McDonough (Penn).

Rain or Shine, by Marian E. Baer (Farrar & Rinehart).

River Boy, by Isabel Proudfit (Messner).

Roundabout, by Charlie M. Simon (Dutton).

Round the Mulberry Bush, by Alison B. Alessios (Longmans, Green).

Secret of Blennerhassett, by Rupert S. Holland (Farrar & Rinehart).

Seraphina Todd, by Margaret A. Hubbard (Macmillan).

Shining Tree and Other Christmas Stories, The, by Douglas C. McMurtrie (Knopf).

Son of Liberty, by Gertrude Robinson (Dutton).

Stories for Little Children, by Pearl S. Buck (Day).

Stories to Read at Christmas, by Elsie Singmaster (Houghton Mifflin).

Story Lives of Great Composers, by Katherine L. Bakeless (Stokes).

Story of Cookery, The, by L. Lemprey (Stokes).

Story of the Mississippi, The, by Marshall McClintock (Harper).

Susie Stuart, M. D., by Caroline A. Chandler, M. D. (Dodd, Mead).

Sweet 'Possum Valley, by Christine N. Govan (Houghton Mifflin).

Tale of the Bullfrog, The, by Henry B. Kane (Knopf).

Thee, Hannah! by Marguerite de Angeli (Doubleday, Doran).

Treasure of the Tortoise Islands, by V. W. Von Hagen and Q. Hawkins (Harcourt, Brace).

Trooper's Friend, by T. Morris Longstreth (Appleton-Century).

'Way down in Tennessee, by Elvira Garner (Messner).

Whistle round the Bend, by Erick Berry (Oxford).

Williamette Way, by Margot Austin (Scribner's).

Wings for Carol, by Patricia O'Malley (Greystone).

Wings for Words, by Douglas C. McMurtrie (Rand McNally).

Year of Jubilo, The, by Ruth Sawyer (Viking).

Young Hickory, by Stanley Young (Farrar & Rinehart).

IMPORTANT AMERICAN PUBLISHERS OF CATHOLIC BOOKS

The following is a list of important publishers of Catholic books in the United States, arranged alphabetically, with their addresses:

America Press, 53 Park Place, New York, N. Y.

Benziger Brothers, 26 Park Place, New York, N. Y.

Bruce Publishing Company, 540 N. Milwaukee St., Milwaukee, Wis.

Catholic Education Press, 1326 Quincy St., N. E., Washington, D. C.

Catholic University of America Press, Michigan Ave., N. E., Washington, D. C.

Fordham University Press, 233 Broadway, New York, N. Y.

B. Herder Book Company, 17 S. Broadway, St. Louis, Mo.

P. J. Kenedy & Sons, 12 Barclay St. New York, N. Y.

Longmans, Green & Company, 114 Fifth Ave., New York, N. Y.

The Macmillan Company, 60 Fifth Ave., New York, N. Y.

John Murphy Company, 200 W. Lombard St., Baltimore, Md.

Paulist Press, 401 W. 59th St., New York, N. Y.

F. Pustet Company, 14 Barclay St., New York, N. Y.

Peter Reilly Company, 33 N. Thirteenth St., Philadelphia, Pa.

William H. Sadlier, 9 Park Place, New York, N. Y.

St. Anthony's Guild, Paterson, N. J.

Sheed & Ward, 63 Fifth Ave., New York, N. Y.

Joseph Wagner, 53 Park Place, New York, N. Y.

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(This list is taken from the Fourth Supplement to the Index to American Catholic Pamphlets, published by Eugene P. Willging, University of Scranton, Scranton, Pa.)

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America Press, 53 Park Place, New York City.
Basilian Press, 1000 19th St., Detroit, Mich.; 68 St. Nicholas St., Toronto, Canada.
Benedictine Convent of Perpetual Adoration, Clyde, Mo.
Blessed Martin Guild, 141 E. 65th St., New York City.
Bruce Publishing Co., 540 N. Milwaukee St., Milwaukee, Wis.
Carmelite Press, 55 Demarest Ave., Englewood, N. J.; 6401 Dante Ave., Chicago, Ill.
Rev. C. M. Carty, "Radio Replies," St. Paul, Minn.
Catechetical Guild, 128 E. 10th St., St. Paul, Minn.
Catholic Action Committee, 424 N. Broadway, Wichita, Kans.
Catholic Association for International Peace, 1312 Massachusetts Ave., N. W., Washington, D. C.
Catholic Information League, 21 S. 13th St., Philadelphia, Pa.
Catholic Library Association, P. O. Box 346, Scranton, Pa.
Central Bureau Press, 3835 Westminster Place, St. Louis, Mo.
Church Supplies Co., Wheeling, W. Va.
Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N. W., Washington, D. C.; or St. Anthony Guild Press, Paterson, N. J.
Dolphin Press, 1722 Arch St., Philadelphia, Pa.
B. Herder Book Co., 15 S. Broadway, St. Louis, Mo.
Wm. J. Hirten Co., 25 Barclay St., New York City.
C. de Hueck, 34 W. 135th St., New York City.
Jesuit Mission Press, 257 Fourth Ave., New York City.
International Catholic Truth Society, 407 Bergen St., Brooklyn, N. Y.
P. J. Kenedy & Sons, 12 Barclay St., New York City.
E. M. Lohmann Co., 413 Sibley St., St. Paul, Minn.
Mission Church Press, 1545 Tremont St., Boston, Mass.
Mission Press, Techny, Ill.
National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C.
National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington, D. C.
National Council of Catholic Women, 1312 Massachusetts Ave., N. W., Washington, D. C.
Our Faith Press, Conception, Mo.
Our Sunday Visitor, Huntington, Ind.
Parish Visitors of Mary Immaculate, 328 W. 71st St., New York City.
Paulist Press, 401 W. 59th St., New York City.
Queen's Work, 3742 W. Pine Blvd., St. Louis, Mo.
Radio League of the Sacred Heart, WEW-760, St. Louis, Mo.
P. Reilly Co., 133 N. 13th St., Philadelphia, Pa.
St. Anthony Guild Press, Paterson, N. J.
St. Paul Archdiocesan Youth Council, 251 Summit Ave., St. Paul, Minn.
College of St. Thomas, St. Paul, Minn.
San Francisco (Archdiocese) Catholic Men's Association, Room 720, 995 Market St., San Francisco, Calif.
The Sign Press, Passionist Monastery, Union City, N. J.
The Spiritual Way, 628 W. 140th St., New York City.
Wanderer Printing Co., 128 E. 10th St., St. Paul, Minn.

THE CONVERT'S LIBRARY

The following books explaining the Catholic Faith are recommended to non-Catholics:

Title	Author	Publisher	Address
Bible and Its Interpreter, The	Casey	McVey	Phila.
Catholicism and the Modern Mind	Williams	Dial Press	New York
Catholic Religion, This	Magner	Richard Mayer	Chicago
Credentials of Christianity, The	Scott	Kenedy	New York
Devotions, Our Favorite	Lings	Benziger Bros.	New York
Externals of the Catholic Church	Sullivan	Kenedy	New York
Faith of Our Fathers, The	Gibbons	Holy Name Soc.	New York
God and Myself	Scott	Kenedy	New York
God or Chaos	Kane	Kenedy	New York
Key to the World's Progress	Devas	Wagner	New York
Logic of Lourdes, The	Clifford	America Press	New York
Mass, The	Dunney	Macmillan	New York
Miracles, The Question of	Joyce	B. Herder	St. Louis
Mirage and Truth	D'Arcy	Macmillan	New York
Question Box, The	Conway	Paulist Press	New York
Rebuilding a Lost Faith	Stoddard	Kenedy	New York
Sacraments, The Wonderful	Doyle	Benziger Bros.	New York
See of Peter and Voice of Antiquity	Dolan	B. Herder	St. Louis
Spirit of Catholicism, The	Adam	Macmillan	New York
State and Church	Ryan-Millar	Macmillan	New York

AUTOBIOGRAPHIES OF CONVERTS

The Confessions of St. Augustine.

Baker, A.: A Modern Pilgrim's Progress.

Benson, Robert Hugh: Confessions of a Convert.

Buck, Rev. J. R.: A Convert Pastor Explains.

Burnett, Peter H.: The Path Which Led a Protestant Lawyer to the Catholic Church.

Burrows, S.: The Open Door.

Chesterton, G. K.: The Thing; The Church and Conversion; Autobiography.

Delany, Selden P.: Why Rome?

Dorsey, Theodore H.: From a Far Country.

Dwight, Thomas: Thoughts of a Catholic Anatomist.

Ellison, Richard: Adventures in Catholicism.

Eustace, C. J.: Romewards.

Fry, Penrose: The Church Surprising.

Goldstein, David: Campaigners for Christ.

Hilliard, M. Pharo: The Gracious Years.

Hoffman, Ross J.: Restoration.

Johnson, Vernon: One Lord, One Faith.

Kinsman, Frederick J.: Salve Mater.

Knox, Ronald A.: Spiritual Aeneid.

Kobbe, Carolyn Therese: My Spiritual Pilgrimage.

Levy, R. M.: The Heavenly Road.

Lunn, Arnold: Now I See.

Manning, Henry E. Cardinal: Why I Became a Catholic.

Martindale, C. C.: The Faith of the Roman Church.

MacGillivray, G. J.: Through the East to Rome.

Maynard, Theodore: The World I Saw.

Moody, John: The Long Road Home.

Newman, John H., Cardinal: Apologia pro Vita Sua.

Noyes, Alfred: The Unknown God.

Oliver, Lawrence: Tadpoles and God.

Orchard, W. E.: From Faith to Faith.

Sholl, A. M.: The Ancient Journey.

Stanton, A. J. F.: Impressions of a Pilgrim.

Stoddard, John L.: Rebuilding a Lost Faith; Twelve Years in the Catholic Church.

Stone, James Kent: An Awakening and What Followed.

Verdake, Willibrord: Yesterdays of an Artist Monk.

Williams, Michael: The High Romance.

THE CATHOLIC BOOK CLUB

The Catholic Book Club was founded in 1928 to encourage the writing and publication of books that mirror the Catholic philosophy of life. It sends each month to members of the Club a book chosen as the best publication of that date according to standards of literary merit and which is in no way offensive to Catholic morals and beliefs. The Board of Editors who make the selections is composed of clergy and laity especially concerned with present-day American letters. A "Newsletter" accompanies each book, and a Quarterly Supplement has reviews of current fiction which are especially valuable to librarians. Over 250,000 books have been distributed to members of the Club in each of the 48 states and in 16 foreign countries. It is estimated that over 1,000,000 persons have read the Book Club selections. An attractive book shop is maintained at the Club headquarters at 140 East 45th Street, New York City. Books and magazines may be purchased there, and information on books obtained.

The Catholic Book Club selections for 1941 were as follows:

Embezzled Heaven, by Franz Werfel (Viking).
Come What May, by Arnold Lunn (Little, Brown).
The Grace of Guadalupe, by Frances Parkinson Keyes (Messner).
Mountain Meadow, by John Buchan (Houghton Mifflin).
Catherine of Aragon, by Garret Mattingly (Little, Brown).
Eric Gill: Autobiography (Devin-Adair).
This Burning Heat, by Maisie Ward (Sheed & Ward).
France, My Country, by Jacques Maritain (Longmans, Green).
France on Berlin Time, by Thomas Kernan (Lippincott).
The Jesuits in History, by Martin Harney, S. J. (America).
The Story of American Catholicism, by Theodore Maynard (Macmillan).
All the Day Long, by Daniel Sargent (Longmans, Green).
The Voice of Trappist Silence, by Fred L. Holmes (Longmans, Green).

THE SPIRITUAL BOOK ASSOCIATES

The aim of the Spiritual Book Associates is to popularize books of high calibre that have not merely a secular literary value, but the charm and inspiration of literature that is spiritual. The organization was initiated in September, 1934, and distributes to each subscribing Associate ten outstanding books of the year, a book each month except July and August. The Spiritual Book Associates have headquarters in New York City, at 381 Fourth Avenue.

The books selected by the Spiritual Book Associates for 1941 were:

Kindly Light, by Daniel O'Connell, S. J. (Spiritual Book Associates).
Mystery of Divine Motherhood, by Charles Feckes and Canon G. D. Smith (Coldwell).
Daniel, Man of Desires, by Hubert Van Zeller, O. S. B. (Burns, Oates).
Unto the End, by William J. McGarry, S. J. (Spiritual Book Associates).
Captive Flame, by Msgr. Ronald Knox (Spiritual Book Associates).
Guiding Star, by Rev. Vernon Johnson (Spiritual Book Associates).
Imitation of the Sacred Heart, by Peter Arnoudt, S. J. (Benziger).
The Jesuits in History, by Martin Harney, S. J. (America).
Living Thoughts of St. Paul, by Jacques Maritain (Longmans, Green).
We Would See Jesus, by M. Egan, S. J. (Gill).
Divine Crucible, by Mother Mary of St. Austin and Fr. Nicholas Ryan, S. J. (Spiritual Book Associates).
He Cometh, by William J. McGarry, S. J. (Spiritual Book Associates).

CATHOLIC CHILDREN'S BOOK CLUB

Pro Parvulis is a national book club for Catholic youth. Its members are divided into four age-groups: children under ten; boys ten to fourteen; girls ten to fourteen; boys and girls of high-school age. Members receive six carefully chosen new books during the year, together with a critical book-review magazine, the "Herald." The "Herald" reviews, suggests, and lists new and old books for children and also serves high-school young people. It is issued six times a year and may be obtained by subscription independently of book-club membership. The Board of Directors of Pro Parvulis is headed by the Most Rev. Francis P. Keough, Bishop of Providence, as Honorary President. The Rev. Francis X. Downey, S. J., is the founder and Director of the Club. The Editorial Secretary is a trained, experienced children's librarian. This apostolate of reading for children has been blessed by Pope Pius XII. Pro Parvulis has a catalogue of books, entitled "New Worlds to Live," listing 1,000 books graded pre-school through high school. It has also a handbook of guiding principles for Catholics in selection of children's literature, entitled "Traffic Lights: Safe Crossways into Modern Children's Literature from the Catholic Point of View." Each is 50c a copy. In 1941 the senior group of Pro Parvulis had grown so that it was decided to give this group its own identity. It was named the Talbot Club, in honor of Fr. Francis Talbot, S. J., founder of the modern Catholic literature movement in the United States. A separate Board of Editors for the Talbot Club comprises the Rev. Harold Gardiner, S. J., literary editor of "America"; the Rev. Joseph Cantillon, S. J., librarian of Regis High School, New York City; and Thomas Reiners, of the English Department of Brooklyn Preparatory School. The beautiful rooms of the Book Club are in the Empire State Building, New York City, and are a national center. There one may browse, talk over problems, purchase lovely children's books and see the original paintings of many of our fine Catholic illustrators.

The following books were chosen for club members during 1941:

Senior High

Says Mrs. Crowley, Says She, by Doran Hurley (Longmans).
Faraway Island, by Elizabeth Jordan (Appleton).
Theatre for Tomorrow, by Emmet Lavery and others (Longmans).
High Conquest, by James R. Ullman (Lippincott).

Girls 10-14

Susannah Rides Again, by Muriel Denison (Dodd).
Three Secrets, by M. Josephine Smith (Macmillan).
High Hurdles, by Frances Duncombe (Holt).
Sing for Your Supper, by Lenora Weber (Crowell).
Angelique, by Gertrude Crownfield (Crowell).
Princess Poverty, by Sara Maynard (Longmans).

Boys 10-14

Black Fire, by Covelle Newcomb (Longmans).
Cavalcade to California, by Richard Summers (Oxford).
Plantation Storyteller, by Alvin Harlow (Messner).
Lake of Gold, by John Buchan (Houghton).
Stormy, by Dorothy and Nils Hogner (Oxford).
The Red Hat, by Covelle Newcomb (Longmans).

Younger Children

Lottie's Valentine, by Katherine W. Eyre (Oxford).
The Man Who Dared a King, by Gerald Brennan (Bruce).
Little Stories of Christ's Passion, by Nita Wagenhauser (St. Anthony Guild).
The Little Poor Man, by Margaret Cullen (Franciscan Mission Press).
Paddle-to-the-Sea, by Holling C. Holling (Houghton).
Rory O'Rory, by Maurice O'Brien (Longmans).

CATHOLIC MAGAZINES AND NEWSPAPERS IN THE UNITED STATES AND TERRITORIES

*(This list includes all Catholic periodicals except college publications. The * indicates that the present status of the publications cannot be ascertained, inquiries addressed to them having been unacknowledged.)*

Name	Published For or By	Address
Dailies		
*A Kereszt Usjag (Hungarian)	A. Kereszt Publ. Co.	New Brunswick, N J
Amerikanski Slovenec (Jugoslav)	Edinost Pub. Co.	Chicago, Ill.
Daily Tribune	Catholic Printing Co.	Dubuque, Iowa
Draugas (Lithuanian)	Draugas Pub. Co.	Chicago, Ill.
Dziennik Chicagoski (Polish)	Polish Publishing Co.	Chicago, Ill.
Dziennik Zyednoczenia (Polish)	Polish R. C. Union	Chicago, Ill.
L'Independant de Woonsocket (French)	Arthur Milot	Woonsocket, R. I
Narod (Czechoslovak)	Bohemian Benedictine Press	Chicago, Ill.
Nowiny Polskie (Polish)	Nowiny Pub. Co.	Milwaukee, Wis.
Tri-weekly		
Ameryka (Ukrainian)	Providence Ass'n.	Philadelphia, Pa.
Semi-weekly		
*Hlas (Czech)	Bohemian Literary Soc.	St. Louis, Mo.
Weeklies		
A Jo Pasztor (Hungarian)	B. T. Tarkany	Cleveland, Ohio
Alaska Catholic	Vicariate Apostolic of Alaska	Juneau, Alaska
America	Jesuit Fathers	New York, N. Y
*Amerikansky Russky Viestnik (Russian, Slovak, Eng.)	Greek Catholic Union	Holmstead, Pa
Augustinian	F. M. Gleason	Kalamazoo, Mich.
Aurora und Christliche Woche	German R. C. Orphan Asylum	Buffalo, N. Y.
Ave Maria	Rev. P. J Carroll, C. S. C.	Notre Dame, Ind
Bratstvo Slovak News (Slovak-Eng.)	Penn. Slovak Roman and Greek Catholic Union.	Wilkesbarre, Pa
Camillus	Rev. E. T. Meehan	New York, N. Y.
Catholic Action News	Rev. W. T. Mulloy	Fargo, N. D.
Catholic Action of the South	Archdiocese of New Orleans,	New Orleans, La.
Diocesan editions of Catholic Action of the South:	Alexandria, Lafayette, Natchez	
Catholic Bulletin	Cath. Bulletin Pub. Co.	St. Paul, Minn.
Catholic Chronicle	Diocese of Toledo	Toledo, Ohio
Catholic Courier	Diocese of Rochester	Rochester, N. Y.
Catholic Herald	Herald Publishing Co.	St. Louis, Mo.
Catholic Herald	Rev. Stephen P. Alencastre	Honolulu, Hawaii
Catholic Herald Citizen	Archdiocese of Milwaukee.	Milwaukee, Wis.
Catholic Light	Diocese of Scranton.	Scranton, Pa.
Catholic Messenger	Messenger Pub. Co.	Davenport, Iowa
Catholic Messenger	C. J. Crahan	Worcester, Mass.
Catholic News	Cath. News. Pub. Co.	New York, N Y.
Catholic Northwest Progress	Diocese of Seattle	Seattle, Wash.
Catholic Observer	Catholic American Pub. Co.	Pittsburgh, Pa.
Catholic Review	Cathedral Foundation, Inc.	Baltimore, Md.
Catholic Sentinel	Diocese of Portland	Portland, Ore.
Catholic Standard and Times.	Archdiocese of Philadelphia.	Philadelphia, Pa.
Catholic Sun	Syracuse Printing & Publishing Co.	Syracuse, N. Y.
Catholic Transcript	Diocese of Hartford.	Hartford, Conn.
Catholic Tribune	Michael Lawlor	St. Joseph, Mo.
Catholic Universe Bulletin	Diocese of Cleveland.	Cleveland, Ohio
Catholic Week	Diocese of Mobile	Birmingham, Ala.
Church World	Diocese of Portland	Portland, Me.

Name	Published For or By	Address
Columbia	K. of C. of Chicago	Chicago, Ill.
Commonweal	Commonweal Publishing Co.	New York, N. Y.
Commonweal	Commonweal Publications, Inc.	Manila, P. I.
*Corriere della Domenica	M. A. Reymond	New York, N. Y.
Courrier de Lawrence (French)	Wood Press, Inc.	Lawrence, Mass.
Courrier de Salem (French)	Le Courrier Pub. Co.	Salem, Mass.
Couteulx Leader, Le	Sisters of St. Joseph	Buffalo, N. Y.
Darbininkas (Lithuanian)	Catholic Assn. of Labor	Boston, Mass.
*Echo Z. Saginaw (Polish)	Echo Pub. Co.	Saginaw, Mich.
El Piloto	S. Brau. No. 75	San Juan, Puerto Rico
Esperanza (Spanish)	Mis. Sons of Im. Heart of M.	Los Angeles, Calif.
Evangelist	Diocese of Albany	Albany, N. Y.
*Excelsior	Wanderer Publishing Co.	St. Paul, Minn.
Florida Catholic	Florida Catholic Press, Inc.	Miami, Fla.
Fort Wayne Ed. Sunday Visitor	Diocese of Fort Wayne	Huntington, Ind.
Franco-American (French)	Jules Savarin	Waterville, Me.
Glasilo K. S. K. Jednote (Slov.)	Slovenian Cath. Union	Cleveland, Ohio
*Glos Polek (Polish)	Polish Women's Alliance of America	Chicago, Ill.
Gosc Niedzielny (Polish)	Boys' Manual Tr. Sch.	Chicago, Ill.
Guardian	Diocese of Little Rock	Little Rock, Ark.
Gwiazda Zachodu (Polish)	Roncka Bros.	Omaha, Neb.
Il Crociato (Italian-English)	Alessandro Ciocia	Brooklyn, N. Y.
Indiana Catholic and Record	Diocese of Indianapolis	Indianapolis, Ind.
Inland Catholic	Diocese of Spokane	Spokane, Wash.
Jednota (Slovak)	First Cath. Slovak Un.	Middletown, Pa.
Josephinum Weekly	Pontifical Col. Josephinum	Columbus, Ohio
Junior Catholic Messenger	George A. Pflaum	Dayton, Ohio
Justice de Biddeford (French)	Justice Pub. Co.	Biddeford, Me.
Katolisches Wochenblatt	Val. J. Peter	Chicago, Ill.
*Katholychyi Provid (Ukrainian)	Ukran. Cath. Bishop	Chester, Pa.
Katolicky Sokol (Slovak)	Greek Cath. Slov. Union	Passaic, N. J.
Katolik (Czech-Bohemian)	Benedictine Press	Chicago, Ill.
Knightland Crier	Thomas C. Mahon	St. Paul, Minn.
Knight of St. John	Leo G. Schu	Evansville, Ind.
Laivas (Lithuanian)	Marian Fathers	Chicago, Ill.
Landman (Agriculture)	Tribune Pub. Co.	Omaha, Neb.
La Stella di Pittsburgh (Italian)	Antonio Certo	Pittsburgh, Pa.
La Voce del Popolo (Italian-English)	Rt. Rev. J. Clarrocchi	Detroit, Mich.
La Voce della Patria (English-Italian)	J. Fernandi	San Antonio, Texas
La Voz (Spanish)	Rev. S. M. Metzger	San Antonio, Texas
Magyarok Vasarnapja (Hungarian)	Rev. Edward Rickert and Rt. Rev. Andrew Koller	Detroit, Mich.
Messenger	Belleville Diocese	East St. Louis, Ill.
Michigan Catholic	Archdiocese of Detroit, and Diocese of Marquette	Detroit, Mich.
Monitor	Archdiocese of San Francisco	San Francisco, Calif.
Narod Polski	R. C. U. of America	Chicago, Ill.
Nasa Nada	Croatian Catholic Union	Lamont, Ill.
Nasinec (Czech)	Nasinec Publishing Co.	Granger, Texas
National Hibernian	Thomas H. Buckley	Abington, Mass.
New World	New World Publishing Co.	Chicago, Ill.
Nord America (German)	St. Vincent's Orphanage	Philadelphia, Pa.
North Dakota Herold (German)	Herold, Inc.	Dickinson, N. D.
Novy Domov (Czech)	Walter Malec	Hallettsville, Texas
Observer	Diocese of Rockford	Freeport, Ill.
Ohio Waisenfreund	Pontifical Col. Josephinum	Columbus, Ohio
Osadne Hlasy (Slovak)	F. Vane, V. J. Tylka	Chicago, Ill.
Our Little Messenger	George A. Pflaum	Dayton, Ohio
Our Sunday Visitor	Our Sunday Visitor, Inc.	Huntington, Ind.
*Parola Catholica (Italian)	Catholic World Publ. Co.	New Haven, Conn.
Pilot	Archdiocese of Boston	Boston, Mass.
Pittsburgh Catholic	Catholic Publishing Co.	Pittsburgh, Pa.
*Priatel Dietok (Slovak)	Greek Cath. Slov. Union	Passaic, N. J.
Pritel Ditek (Bohemian)	Bohemian Benedictine Press	Chicago, Ill.
Prosvita (Little Russian)	United Soc. of Greek Catholic Religion	McKeesport, Pa.

Name	Published For or By	Address
Providence Visitor	Visitor Printing Co.	Providence, R. I.
Przewodnik Katolicki (Polish)		New Britain, Conn.
Record	Archdiocese of Louisville	Louisville, Ky.
Register	Catholic Press Society, Inc	Denver, Colo.

Diocesan Editions of the Register:

Altoona Register (Altoona, Pa.)
Arizona Catholic Herald (Tucson)
Central California Register (Fresno)
Superior California Register (Sacramento)
Catholic Advance (Wichita, Kans.)
Catholic Columbian (Columbus, Ohio)
Catholic Telegraph-Register (Cincinnati, Ohio)
Denver Catholic Register (Denver, Colo.)
Des Moines Register (Des Moines, Iowa)
Duluth Register (Duluth, Minn.)
Intermountain Catholic Register (Salt Lake City, Utah)
Kansas City Register (Kansas City, Mo.)
La Crosse Register (La Crosse, Wis.)
Lake Shore Visitor-Register (Erie, Pa.)
Leavenworth Register (Leavenworth, Kans.)
Eastern Montana Register (Great Falls)
Western Montana Register (Helena)
Nebraska Register (Grand Island)
Southern Nebraska Register (Lincoln)
Nevada Register (Reno)
Northwestern Kansas Edition (Concordia, Kans.)
Peoria Register (Peoria, Ill.)
St. Cloud Register (St. Cloud, Minn.)
St. Louis Register (St. Louis, Mo.)
Santa Fe Register (Santa Fe, N. M.)
Tennessee Register (Nashville)
Texas Panhandle Register (Amarillo)
West Virginia Register (Wheeling)

Republika-Gornik (Polish)	John Dende	Scranton, Pa.
Revista Catolica (Spanish)	Jesuit Fathers	El Paso, Texas
Saginaw Catholic	Catholic News Pub. Co.	Saginaw, Mich.
St. Joseph's Blatt (German)	Benedictine Fathers	St. Benedict, Ore.
St. Louis Catholic	D. C. Dunne	St. Louis, Mo.
Samostatnost-Independence (Slovak)	Samostatnost-Independence Co.	McKeesport, Pa.
Schoolmate	Juvenile Weekly	Belleville, Ill.
Slovensky Svet (Slovak)	Cath. Amer. Pub. Co.	Pittsburgh, Pa.
*Sokol Sojedinenija (Slov., Rus., Eng.)	Greek Catholic Union	Homestead, Pa.
Southern Cross	Diocese of San Diego	San Diego, Calif.
Southern Messenger	Archdiocese of San Antonio, Diocese of Corpus Christi and Diocese of Dallas	San Antonio, Texas
Southwest Courier	Diocese of Oklahoma City and Tulsa	Oklahoma City, Okla.
Sunday Companion	Sunday Comp. Pub. Co.	New York, N. Y.
Tablet	Diocese of Brooklyn	Brooklyn, N. Y.
Tidings	Archdiocese of Los Angeles	Los Angeles, Calif.
Tribune	Walter Malec	Hallettsville, Texas
True Voice	Diocese of Omaha	Omaha, Neb.
*Tydenni Zpravy (Bohemian)	Redemptorist Fathers	New York, N. Y.
Union and Echo	Diocese of Buffalo	Buffalo, N. Y.
Unione (Italian)	Italian Catholic Union	San Francisco, Calif.
Wanderer (German)	Wanderer Publishing Co.	St. Paul, Minn.
Way	The Apostolate, Inc.	Philadelphia, Pa.
Western American	Diocese of El Paso	El Paso, Texas
Western Catholic	Western Catholic Co.	Quincy, Ill.
*Wielkopolanin (Polish)	Polish Printing & Pub. Co.	Pittsburgh, Pa.
Witness	Archdiocese of Dubuque	Dubuque, Iowa
Young Catholic Messenger	George A. Pflaum	Dayton, Ohio
*Zvaizzde (Lithuanian)	A. Milukas & Co.	Philadelphia, Pa.

Name	Published For or By	Address
Fortnightlies		
Boys Town Times	Rev. E. J. Flanagan	Boys Town, Nebr.
Catholic Mind	Jesuit Fathers	New York, N. Y.
Compass	Robert M. Tegeder	Minneapolis, Minn.
*Vostok (Ruthenian)	Karpato Rusin Ass'n	Perth Amboy, N. J.
Vytis (Lithuanian)	Knights of Lithuania	Chicago, Ill.
Monthlies		
Acolyte (For Priests)	Our Sunday Visitor	Huntington, Ind.
Action	E. V. Corridan	New York, N. Y.
Altar and Home	Rev. Bede Scholtz, O. S. B.	Conception, Mo.
Annals of Our Lady of Lourdes	Holy Cross Fathers	Notre Dame, Ind.
Annals of St. Joseph	Premonstratensian Fathers	West De Pere, Wis.
Annals of the Holy Childhood	Pont. Assn. of the Holy Childhood	Pittsburgh, Pa.
Apostle	Marianhill Fathers	Detroit, Mich.
Apostle of Mary	Rev. Edwin J. Weber, S. M.	Dayton, Ohio
Apostol (Polish)	Marianhill Fathers	Detroit, Mich.
Armen Seelen Freund	Benedictine Fathers	St. Benedict, Ore.
Ave Maria (Slovak)	Benedictine Fathers	Cleveland, Ohio
Ave Marie (Slovenian)	Franciscan Fathers	Lemont, Ill.
Bengalese	Holy Cross Fathers	Washington, D. C.
Botschafter (German)	Pr. of the Most Precious Blood	Carthagena, Ohio
Bozske Srdce Jezisa (Slovak)	Rev. Joseph A. Pisarcik	Stratford, Conn.
Bulletin	Catholic Alliance of St. Louis	St. Louis, Mo.
Bulletin	Catholic Laymen's Assoc. of Georgia	Augusta, Ga.
Bulletin	Catholic Women's Benevolent Legion	New York, N. Y.
Caecilia	McLoughlin & Reilly Co.	Boston, Mass.
Call Board	Catholic Actors' Guild	New York, N. Y.
Carmelite Review	Carmelite Fathers	Chicago, Ill.
Catholic Action	N. C. W. C.	Washington, D. C.
Catholic Apostolate	Pallottine Fathers	Milwaukee, Wis.
Catholic Bookman	Walter Romig and Co.	Detroit, Mich.
Catholic Boy	Rev. Francis E. Benz	Minneapolis, Minn.
Catholic Charities Review	N. C. C. C.	Washington, D. C.
Catholic Digest	Rev. Paul Bussard	St. Paul, Minn.
Catholic Educational Review	N. C. E. A.	Washington, D. C.
Catholic Family Monthly	Cath. Conf. on Family Life.	Huntington, Ind.
Catholic Forester	Catholic Order of Foresters.	Columbus, Ohio
Catholic Herald	Pelican State Pub. Co.	Alexandria, La.
*C. I. L. Messenger	Cath. Instruction League	Chicago, Ill.
*Catholic Knight	Cath. Knights of Wis.	Milwaukee, Wis.
C. K. of A. Journal	Cath. Knights of America	Cincinnati, Ohio
Catholic Library World	Catholic Library Assn.	Scranton, Pa.
Catholic Mirror	Mirror Press	Springfield, Mass.
Catholic Missions	Soc. Propagation of the Faith.	New York, N. Y.
Catholic Record	Western Catholic Union	Quincy, Ill.
Catholic Review for the Blind (in Braille)	Xavier Free Publication	New York, N. Y.
*Catholic School Interests	L. F. Happel	Elmhurst, Ill.
Catholic School Journal	Bruce Publication Co.	Milwaukee, Wis.
Catholic Temperance Advocate	C. T. A. Union of America	Philadelphia, Pa.
Catholic Virginian	Diocese of Richmond	Richmond, Va.
Catholic War Veteran	Catholic War Veterans, Inc.	New York, N. Y.
Catholic Woman's World	Sisters of Marygrove College	Detroit, Mich.
Catholic Worker	Dorothy Day	New York, N. Y.
Catholic World	Paulist Fathers	New York, N. Y.
Catholic Young People's Friend	Bruno Buchmann	Chicago, Ill.
Celle Qui Pleure (French)	Missionaries of La Salette	Enfield, N. H.
*Ceska Zena (Czech)	Bohemian Literary Society.	St. Louis, Mo.
China Monthly	Msgr. O'Toole, of C. V.	New York, N. Y.

Name	Published For or By	Address
Christian Family and Our Missions	Society of Divine Word	Techny, Ill.
Christian Social Action	Christian Social Action Associates	Detroit, Mich.
Columbia	Knights of Columbus	New Haven, Conn.
Companion	Friars Minor Conventual	Mount St. Francis, Ind.
Cowl	Order of Friars Minor Capuchin	Yonkers, N. Y.
Crosier Missionary	Crosier Fathers	Onamia, Minn.
Ecclesiastical Review	American Eccles. Review	Philadelphia, Pa.
Echo from Africa	Soc. of St. Peter Claver	St. Louis, Mo.
Echo of St. Gertrude's	Sisters of St. Benedict	Cottonwood, Idaho
Emmanuel	Priests' Eucharistic League	New York, N. Y.
Ephpheta	Rev. Michael A. Purtell, S. J.	Manhasset, N. Y.
Epistle	St. Paul Guild	New York, N. Y.
*Eternal Light	Rev. M. Priori	Indianapolis, Ind.
Extension Magazine	Cath. Ch. Extension Soc.	Chicago, Ill.
Familienblatt (German)	Society of Divine Word.	Techny, Ill.
Far Away Missions	Franciscan Missionaries of Mary	N. Providence, R. I.
Far East	Chinese Missionary Soc. of St. Columban	St. Columbans, Neb.
Field Afar	Catholic Foreign Mission Soc.	Maryknoll, N. Y.
Franciscan Herald and Forum	Franciscan Fathers	Chicago, Ill.
Fraternal Leader	Ladies' Cath. Benevolent Soc.	Batavia, N. Y.
Fu Jen	Society of the Divine Word.	Techny, Ill.
Gabriel's Trumpet	Patients of Sanatorium Gabriels	Gabriels, N. Y.
Grail	Benedictine Fathers	St. Meinrad, Ind.
Guildsman	Edward A. Koch	Germantown, Ind.
Holy Name Journal	Dominican Fathers	New York, N. Y.
Homiletic and Pastoral Review	Joseph F. Wagner, Inc.	New York, N. Y.
Hospital Progress	Rev. Alphonse M. Schwitalla, S. J.	St. Louis, Mo.
*Hospital Social Service	Hospital Social Service Assoc.	New York, N. Y.
Interracial Review	Catholic Interracial Council of N. Y.	New York, N. Y.
Jesuit Missions	Jesuit Fathers	New York, N. Y
Journal of Religious Instruction	De Paul University	Chicago, Ill.
Knight of St. George	Knights of St. George	Pittsburgh, Pa
Kolping Banner	Kolping Soc. of America	Chicago, Ill.
Kronika Seraficka	Rev. Joseph, O. M. C.	Hartland, Wis
Lamp	Friars of Atonement	Peekskill, N. Y.
Light	Int. Catholic Truth Society	Brooklyn, N. Y.
Ligourian	Redemptorist Fathers	Oconomowoc, Wis.
Little Bronzed Angel	Marty Mission Press	Marty, S. D
Little Flower Magazine	Discalced Carmelite Frs.	Oklahoma City, Wis.
Little Missionary	Soc. of Divine Word	Techny, Ill.
Liturgy and Sociology	Campion Propaganda Com.	New York, N. Y.
Magnificat	Sisters of Mercy	Manchester, N. H.
Manna	Soc. of Divine Saviour	St. Nazianz, Wis.
Mary Immaculate	Oblate Fathers	San Antonio, Tex.
Mary's Messenger	M. & S. Pub. Co.	Terryville, Conn.
Medical Missionary	Soc. Cath. Med. Mis.	Washington, D. C.
Messenger of the Most Precious Blood	Pr. of the Most Precious Blood	Carthagena, Ohio
Messenger of the Sacred Heart	Apostleship of Prayer	New York, N. Y.
Miesiecznik Franciszanski	Franciscan Fathers	Pulaski, Wis.
Missionary	Cath. Missionary Union	Washington, D. C.
Missionary (Ukrainian)	Sisters of St. Basil	Philadelphia, Pa.
Missionary Catechist	Soc. Mis. Catechists	Huntington, Ind.
Mission Message	Miss. Assn. Cath. Women	Milwaukee, Wis.
Modern Schoolman	St. Louis University	St. Louis, Mo.
*Monitor	Patrick J. Ford	New York, N. Y.
Monthly Bulletin	Nat. Council Cath. Men	Washington, D. C.
Monthly Message	Nat. Council Cath. Women	Washington, D. C.
Nebesnaja Carica (Ruthenian)	United Greek Catholics	McKeesport, Pa.
Negro Child	Soc. St. Peter Claver	St. Louis, Mo.
News Sheet	Nat. Circle Daughters of Isabella	New Haven, Conn.
Novi Svet (Slovenian)	John Jerich	Chicago, Ill.
Oblate World	Oblates of Mary	Holy Wood, Essex, N.Y
Off. Bulletin	Cath. Women's Union	St. Louis, Mo.
*Ohio Catholic Monthly	James A. Cushman	Springfield, Ohio

Name	Published For or By	Address
Orate Fratres	Benedictine Fathers	Collegeville, Minn.
Our Colored Missions	Cath. Bd. for Mis. Wk.	New York, N. Y
Our Lady of Perpetual Help	Archconfraternity of Our Lady of Perpetual Help	Esopus, N. Y.
Our Lady's Missionary	Rev. E. Ladouceur, M. S.	Altamont, N. Y.
Our Orphan Home	Cath. Children's Home	Alton, Ill.
Our Young People (Deaf Mutes)	St. John's Institute	St. Francis, Wis.
Paraclete	St. Brendan Cath. Evidence Guild	Brooklyn, N. Y.
Parish Visitor	Parish Visitors	New York, N. Y.
Pax	Benedictine Fathers	Newton, N. J.
Perpetual Help	Redemptorist Fathers	Oconomowoc, Wis.
Poslaniec Serca Jezusa (Polish)	Apostleship of Prayer	New York, N. Y.
Preservation of the Faith	Missionary Servants of the Most Holy Trinity	Silver Spring, Md.
Prospector	Edward A. Coyle	Helena, Mont.
*Przeglad Katolicki (Polish)	Ass'n Polish Clergy	Peshtigo, Wis.
Queen of Heaven (Ruthenian-English)	Very Rev. Peter Dolinay	Uniontown, Pa.
Queen's Work	Jesuit Fathers	St. Louis, Mo.
Retreat Man	Dr. B. R. Quinn	Wichita, Kans.
Revista Carmelitana (Spanish)	Discalced Carmelites	Tucson, Ariz.
Rockford Catholic Monthly	C. L. Fitzpatrick	Rockford, Ill.
Rosalaniec Serca Jezusa (Polish)	Rev. E. Matxel, S. J.	Chicago, Ill .
Rosary Magazine	Dominican Fathers	New York, N. Y.
St. Anne's Herald	Archconfraternity of St. Anne	New Orleans, La.
St. Anthony's Messenger	Franciscan Fathers	Cincinnati, Ohio
St. Anthony's Monthly	St. Jos. Industrial School	Clayton, Del.
St. Cloud Advocate	St. Cloud Orphans	St. Cloud, Minn.
St. Francis' Home Journal	Capuchin Fathers	Pittsburgh, Pa.
St. Joseph Magazine	Benedictine Fathers	St. Benedict, Ore.
Saviour's Call	Soc. Divine Saviour	St. Nazianz, Wis.
Sendbote (German)	Franciscan Fathers	Cincinnati, Ohio
Sentinel of the Blessed Sacrament	Frs. of Bl. Sacrament	New York, N. Y.
Servite	Rev. J. W. De Pencier	Chicago, Ill.
Shield	Cath. Stu. Mis. Crusade	Cincinnati, Ohio
Sign	Passionist Fathers	Union City, N. J.
Skarb Rodziny	Vincentian Fathers	Erie, Pa.
Social Justice Review	Central Verein	St. Louis, Mo.
Sodales Maryanski (Polish)	Sodalities of B. V. M.	Orchard Lake, Mich.
Sponsa Regis	Benedictine Fathers	Collegeville, Minn.
Tabernacle and Purgatory	Benedictine Sisters of Perpetual Adoration	Clyde, Mo.
Tabernakel und Fegfeuer (German)	Benedictine Sisters of Perpetual Adoration	Clyde, Mo.
Telling Facts	Rev. Louis A. Gales	St. Paul, Minn.
Torch	Dominican Fathers	New York, N. Y.
Truth	John J. O'Keeffe	New York, N. Y.
Union (French)	Union St. Jean-Baptiste d'Amerique	Woonsocket, R. I.
Vestnik (Bohemian)	Cath. 1st Centr. U.	Chicago, Ill.
Victorian	O. L. V. Homes of Char.	Lackawanna, N. Y.
Vincentian	Vincentian Fathers	St. Louis, Mo.
*Visitor	Rev. S. J. Nieberg	New York, N. Y.
*Voce Dell'Emigrato	Italian Auxiliary	New York, N. Y.
Voice of the Church	Czech Benedictine Fathers	Lisle, Ill.
Vudce (Bohemian)	Benedictine Fathers	Chicago, Ill.
Western Catholic Union Record	Western Cath. Union	Quincy, Ill .
Wisdom	The Trinity League	New York, N. Y.
Woman's Voice	Cath. Daughters of Am.	New York, N. Y.
Women's Catholic Forester	Wom. Cath. Order of Foresters	Chicago, Ill.

Bimonthlies

American Midland Naturalist	Univ. of Notre Dame	Notre Dame, Ind.
Bells of St. Ann	St. Ann's Indian Mission	Belcourt, N. D.
Catholic Art		Omaha, Nebr.
Colored Harvest	Josephite Fathers	Baltimore, Md.
Don Bosco Messenger	Salesian Fathers	New Rochelle, N. Y.
Holy Ghost Messenger	Missionary Servants of the Most Blessed Trinity	Holy Trinity, Ala.
Indian Sentinel	Bureau Cath. Indian Missions	Washington, D. C.
Leaves	Rt. Rev. J. Reiner, C. M. M.	Sioux Falls, S. D.
Little Flower Circle	David W. McLaughlin	Grand Rapids, Wis.
Mission Call	Pr. of the Sacred Heart	Hales Corners, Wis.
Mission Fields at Home	Sisters of the Blessed Sacrament	Cornwells Heights, Pa.
Mt. Carmel Magazine	Discalced Carmelite Frs.	Washington, D. C.

Name	Published For or By	Address
Review for Religious	Jesuit Fathers	St. Mary's, Kans.
Rose Effeuille (French)	Miss Irene Farley	Manchester, N. H.
Rose Petal	Miss Irene Farley	Manchester, N. H.
Seraphischer Kinderfreund	Capuchin Fathers	Pittsburgh, Pa.
Spirit	Cath. Poetry Soc. of America	New York, N. Y.
Victorian	Ella Nugent	Asheville, N. C.
Voice of the Good Shepherd	Peekskill Sisters	Peekskill, N. Y.
Quarterlies		
Anthonian	St. Anthony's Guild	Paterson, N. J.
Apollonian (Dentists)	Guild of St. Apollonia.	Boston, Mass.
Apostolate and Orphanage	Rev. J. A. Beshel	Nazareth, N C
Auriesville Pilgrim	Jesuit Fathers	Auriesville, N. Y.
Call of Blessed Martin	Rev. Bruno Drescher, S.V.D.	Chicago, Ill.
Calumet	Marquette League	New York, N Y.
Catholic Biblical Quarterly	Cath. Biblical Assoc.	Washington, D. C.
Catholic Choirmaster	Society of St. Gregory	Philadelphia, Pa.
Catholic Historical Review	Amer. Cath. His. Ass'n	Washington, D. C.
Catholic Life	Oblates of St. Francis de Sales	Washington, D. C.
Catholic Periodical Index	Cath. Library Association	New York, N. Y.
Catholic Rural Life Bulletin	Nat. Cath. Rural Life Conf.	St. Paul, Minn.
Catholic School Editor	J. L. O'Sullivan	Milwaukee, Wis.
Catholic Theatre	Catholic Theatre Conference	Washington, D. C.
Challenge	Home Missioners of America	Cincinnati, Ohio
Chaplains' Aid Bulletin	Chaplains' Aid Assn., Inc.	New York, N. Y.
Chaplains' Bulletin	Catholic Boy Scouts	New York, N. Y.
College Newsletter	Midwest Regional Unit N. C. E. A.	Chicago, Ill.
Colored Man's Friend	Holy Rosary Institute	Lafayette, La.
Crusader's Almanac	Commissariat of the Holy Land	Washington, D. C.
De Porres	Bl. Martin de Porres Comm.	Los Angeles, Calif.
Dominicana	Dominican House of Studies	Washington, D. C.
Dove	Bernardine Murphy	Los Angeles, Calif.
Epistle	Rev. A. A. Murray, C. S. P	New York, N. Y.
Franciscan Studies	Franciscan Educational Conf.	St. Bonaventure, N. Y.
Knight of St. John	Knights of St. John	Evansville, Ind.
L'Ami de l'Orphelin (French)	Brothers of Charity	Boston, Mass.
Linacre Quarterly	Catholic Physicians Guild	New York, N. Y.
Little Flower	League of the Little Flower	Baltimore, Md.
Liturgical Arts	Liturgical Arts Society	New York, N. Y.
Medical Mission News	Cath. Med. Mission Board	New York, N. Y.
Mid-American	Ill. Cath. His. Society	Chicago, Ill.
Miraculous Medal	Rev. J. A. Skelly	Camden, N. J.
Mission Helpers' Review	Missionary Helpers of the Sacred Heart	Towson, Md.
Missionary Union of the Clergy Bulletin	Soc. Propagation of the Faith	New York, N. Y.
Newman News	Newman Club Federation	Philadelphia, Pa.
New Scholasticism	Catholic University Press.	Washington, D. C.
Orphan's Friend	Brothers of Charity	Boston, Mass.
Orphan's Messenger and Advocate of the Blind	Srs. of St. Joseph of Newark	Jersey City, N. J.
Our Good Samaritan	Apostolate of the Suffering	Milwaukee, Wis.
Our Faith	Defenders of the Faith.	Pilot Grove, Mo.
Pilgrim of Our Lady of Martyrs	Rev. J. J. Rohan, S. J.	Auriesville, N. Y.
Practical Stage Work (five times a season)	Catholic Dramatic Movement	Oconomowoc, Wis.
Primitive Man	Rev. John M. Cooper	Washington, D. C.
Quarterly Bulletin	I. F. C. A.	New York, N. Y.
Records and Researches	Amer. Cath. Historical Soc.	Philadelphia, Pa.
Report	Christ Child Society	Washington, D. C.
Revue Antialcoolique (French)	Cercles Lacordaire and Cercles Sts. Jeanne d'Arc	Fall River, Mass.
Rosary Pilgrim	Mother Mary Thomas, O. P.	Summit, N. J.
Sacred Heart Union	Hudson Co. Cath. Prot.	Arlington, N. J.
Silent Advocate	St. Rita School for Deaf	Cincinnati, Ohio
Stigmatine	Stigmatine Fathers	Waltham, Mass.
Studies	Institutum Divi Thomae	Cincinnati, Ohio
Sword	Order of Carmelites	Washington, D. C.
Theological Studies	America Press	New York, N. Y.
Thomist	Dominican Fathers	New York, N. Y.
Thought	Jesuit Fathers	New York, N. Y.
Truth Magazine	Rev. F. J. Kelly	New York, N. Y.
Working Boy	Xaverian Brothers	Boston, Mass.
Semi-annual		
Polamerican Law Journal	Stanley Pulaski	Chicago, Ill.

RELIGIOUS ORDERS AND CONGREGATIONS OF PONTIFICAL RITE

(From N. C. W. C. News Service.)

In 1941, for the first time, the Sacred Congregation of Religious published statistics of the Religious Orders and Congregations of Pontifical Rite, those religious groups which depend directly on the Holy Father through the Sacred Congregation of Religious, and not on the local diocesan authority. These total 874 institutions, with 789,338 members.

There are 61 male religious orders, that is, those who take solemn vows. These total 108,347 members, including priests, lay brothers and novices. This category includes some of the most illustrious religious institutes of the Church, ranging chronologically from the Augustinian Hermits, founded in the year 390, to the Cistercians of Casamari, established in 1929.

In this classification are the Society of Jesus with 26,303 religious, divided into 50 provinces with 1,531 houses and 66 novitiates; the three Franciscan families which include 24,148 Friars Minor, 13,510 Capuchins and 2,757 Conventuals; and 14 Congregations of the Benedictines, including the Cassinese American Benedictine Congregation, with 1,280 religious in 17 monasteries, and the Swiss American Benedictine Congregation, with 545 religious in 5 monasteries.

There are 97 male religious congregations, that is, those who take simple vows. These total 105,067 members. The Brothers of the Christian Schools of St. John the Baptist of La Salle lead this category, with 15,303 religious. In second place are the Salesians, with 11,702 members. Other well-known congregations are the Carissimi, Lazarists, Pallotines, Passionists and Redemptorists.

Three of these congregations have their motherhouses in the United States: the Congregation of the Holy Cross, at Notre Dame, Ind., with 1,375 religious; the Society of St. Joseph of the Sacred Heart, in Baltimore, Md., with 240 religious; and the Paulists, in New York, N. Y., with 166 religious.

Two Mexican congregations, with motherhouses in Mexico City, are the Missionaries of St. Joseph, with 83 religious, and the Missionaries of the Holy Ghost, with 103 religious. Canada has one congregation, the Priests of St. Basil, with motherhouse in Toronto, and 243 members.

There are 720 female religious congregations with a total membership of 575,924 Sisters. Of these, 75 congregations have motherhouses in the United States.

Numerically, the Daughters of Charity of St. Vincent de Paul, with headquarters in Paris, lead the list with 43,325 Sisters. The Society of the Poor Sisters of the School of Our Lady, operating from the motherhouse at Munich, has 10,582 members. The Sisters of the Good Shepherd, with the motherhouse at Angers, have 9,822 religious; the Daughters of Mary Auxiliatrix (Salesian), with headquarters at Turin, have 8,708 Sisters; the Sisters of the Holy Cross of Ingenbuhl, with the motherhouse at Coira, Switzerland, 8,154; the Franciscan Missionaries of Mary, Rome, 7,300; the Sisters of the Infant Mary of Blessed Capitanio, with the motherhouse at Milan, 6,784; the Religious of the Sacred Heart of St. Maddalena Sophia Barat, with mother house at Rome, 6,843; the Daughters of St. Anne, Rome, 6,659; the Sisters of Charity of St. Antida Thouret, Rome, 6,263; the Sisters of Mercy of Baltimore 6,192; the Little Sisters of the Poor Rennes, 5,662; the Sisters of Our Blessed Saviour, Strasbourg, 5,604; and the Canossians of Rome, 4,387.

Some Famous Catholic Men of Achievement

STATESMEN AND LEADERS

Albert or Albrecht (died 1229)—Bishop of Riga, Apostle of Livonia. Founded Riga 1201 and by 1206 had re-Christianized Livonia. In 1202 he established Knights of the Sword.

Albornoz, Gil Alvarez Carillo de (1310-1367)—Archbishop of Toledo, cardinal, general and statesman. Regained the Papal States for the Pope in 1354, and his "Egidian Constitutions" for them prevailed until 1816. Founded college at Bologna.

Alfred the Great (849-899)—First Saxon King of England; noted for wise laws, and the spread of religion; he inspired the Anglo-Saxon Chronicle.

Barry, John (1745-1803)—Captain when that rank was highest in the U. S. Navy; he captured many British vessels during the Revolution, and is called the Father of the American Navy.

Beaton, David (1494-1546)—Cardinal Archbishop of St. Andrews and statesman. He opposed Henry VIII in separating Scotland from its loyalty to the Holy See, and as Regent for Mary was assassinated by Henry's agents.

Burnett, Peter Hardeman (1807-1895)—First Governor of California after its admission to Union. Wrote "The Path Which Led a Protestant Lawyer to the Catholic Church."

Calvert, Cecil (1605-1675) — Second Lord Baltimore. His policy of religious toleration was carried out by his brother Leonard, who led the expedition, which settled at St. Mary's, 1634, and was first proprietary Governor of Maryland.

Calvert, George (1580-1632)—First Lord Baltimore. Held important posts under James I. Had to resign when converted. Established a colony in Newfoundland. Obtained land in northern Virginia (Maryland); died before charter was granted.

Carroll, Charles, of Carrollton (1737-1832) — Member of Maryland Convention of 1775, one of delegation of four to Canada, 1776, member of the Continental Congress and signer of the Declaration of Independence. Assisted in drawing up the Maryland Constitution, was member of State and U. S. Senates.

Carroll, John (1735-1815) — Born in Maryland. First Bishop of the hierarchy of the U. S., first Bishop of Baltimore, his diocese reaching from Georgia to Maine, and west to the Mississippi.

Charlemagne (742-814)—First ruler of the Holy Roman Empire. He defended the Papacy against the Lombards, developed agriculture, codified the Frankish law, began educational reform, encouraged church music, and was zealous for church discipline.

Constantine the Great (275-337)—Roman emperor. Granted liberty of worship to Christians in Edict of Milan. Promoted welfare of empire and bestowed many favors on the Church. His capital Constantinople was renamed for him, 330.

Creighton, John (1831-1907) — Born, Ohio. He and his brother Edward founded Creighton University and took heroic part in 1861 in laying the first telegraph line that bound California to the rest of the nation. John was made a Knight of St. Gregory and a Roman Count by Leo XIII, and in 1900 received the Laetare Medal.

Doria, Andrea (1468-1560) — He served in the guards of Pope Innocent VIII; reorganized the Genoese fleet and directed the war against the Turks and Barbary pirates.

Ethelbert, Saint (560-616) — Confessor, King of Kent. His baptism by St. Augustine led to that of 10,000 of his countrymen. Issued first written laws to the English, built Canterbury and other churches.

Fisher, John, Saint (1459-1535) — Martyr. Cardinal and Bishop of Rochester, he steadfastly resisted Henry VIII in his attempt to secure a divorce from Catherine, and was beheaded when he refused to take the oath of succession acknowledging the issue of Henry and Anne as legitimate heirs to the English throne.

Fitz-Simmons, Thomas (1741-1811) — First Catholic to fill public office in Pennsylvania; a member of the Continental Congress, and of the first Congress of the United States; supposed to have been the first to suggest a protective tariff to aid American industry; one of the founders of Georgetown College.

Freppel, Charles Emile (1827-1891)—Bishop of Angers. He was the most attentively heard orator of the French Chamber of Deputies for eleven years. His works deal with the religious, political and social questions of his time.

Frontenac, Louis De Buade, Count (1622-1698) — Governor of New France; promoted the discoveries of Joliet and La Salle; left Canada enlarged, respected and in peace.

Garcia, Moreno Gabriel (1821-1875) — Great patriot. President of Ecuador: alone of all the rulers of the world protested against the despoilation of the Holy See in 1870.

Gaston, William (1778-1884) — North Carolina state senator, federalist congressman and judge of the North Carolina Supreme Court. In 1835, was responsible for repeal of constitutional provision which practically disenfranchised Catholics in his native state.

Gibbons, James (1834-1921) — Cardinal Archbishop of Baltimore. He occupied a conspicuous place in American public life as priest, prelate, patriot, controversialist, writer and apologete. Apostolic Delegate to the Third Plenary Council of Baltimore. He championed the rights of labor. His widely read book, "Faith of Our Fathers," is a remarkably clear, simple exposition of the Catholic Faith.

Godfrey of Bouillon (1060-1100)—Duke of Lower Lorraine, "Defender of the Holy Sepulchre." On First Crusade, entered Jerusalem, of which he accepted the sovereignty.

Gregory the Illuminator, Saint (257-337) — Martyr, Bishop, apostle and national saint of Armenia. Helped free Armenia from the Persians, converted it so that Armenia became the first Christian state.

Hunyady, Janos (1400-1456) — Hungarian defender of Christendom against the Turks. Defeated them at Belgrade, 1456. The Franciscan saint, John Capistran, led the left wing of the army joining Hunyady.

John of Austria, Don (1547-1578) — Catholic hero. As Admiral of the Austrian and Spanish fleets, he won the great victory of Lepanto over the Turks.

Kosciusko, Tadeusz (1746-1817) — Polish patriot. Served in Washington's army during the American Revolution. Headed the Revolution of Poland in 1794, but was captured and imprisoned by the Russians.

Ladislaus, Saint (1040-1095) — King of Hungary. Enlarged his kingdom and made Christianity the national religion.

Langton, Stephen (died 1228) — Cardinal Archbishop of Canterbury, England, who led the English barons against King John. He is the author of the Magna Charta.

Laurier, Sir Wilfred (1841-1919) — Statesman. First French Canadian to become Premier of Canada.

Louis IX, Saint (1215-1270)—Confessor, King of France. A model Christian sovereign and religious ascetic. Made two Crusades.

MacMahon, Marie Edme Patrice Maurice de (1808-1893) — Great soldier. Created Marshal of France and Duke of Magenta for his victory of Magenta (1859), and Governor General of Algeria. In 1873, was elected President of France.

Mallinckrodt, Hermann von (1821-1874) — German statesman. Entering Prussian Parliament in 1852, assisted in founding the Center Party to defend Catholic rights.

Mallory, Stephen Russell (1813-1873) — Took part in the Seminole War and represented Florida in the United States Senate. In the Civil War he organized the Confederate navy.

Maximilian I, the Great (1573-1651)—Duke and Elector of Bavaria and Steward of the Holy Roman Empire. Made Catholicity the only religion in Bavaria.

Mazarin, Jules (1602-1661) — Cardinal. Prime Minister of France,

under Louis XIII and Louis XIV; he concluded the Thirty Years' War by the Treaty of Westphalia.

McLoughlin, John (1784-1857) — Canadian physician and pioneer, known as the "Father of Oregon." Partner of the Hudsons Bay Co. Founder of Oregon City. Protected missionaries and because of aid to settlers from the United States was forced out of office and died in poverty.

Mercier, Desire Joseph (1851-1926) — Cardinal Archbishop of Malines. Outstanding figure in Belgian public and intellectual life and hero of the World War, an intrepid leader against the demands of German invaders. Restored Louvain after the war. In 1924, he began the "Malines Conversations," an attempt to unify the Anglican and Roman Churches.

Montcalm, Louis Joseph Gozon, Marquis de (1712-1759) — As Commander of the French army in Canada, was heroically faithful to duty against great odds.

Newman, John Henry (1801-1890) —Cardinal, famous English convert. Had profound influence and induced many hundreds to follow him.

O'Connell, Daniel (1775-1847) — Called the "Liberator" of Ireland. Through his efforts Catholic Emancipation was granted in 1829.

Olaf Haroldson, Saint (995-1030) —Martyr. Converted Viking, elected to the throne of Norway, he endeavored to establish the Church on Anglo-Saxon lines. Was exiled and on his return fell in battle.

Pazmany, Peter (d. 1637)—Cardinal Primate of Hungary. Restored Catholicism in Hungary, translated Bible into Hungarian, founded the Hungarian University of Sciences.

Pole, Reginald (1500-1558) — Cardinal Archbishop of Canterbury. Opposed the divorce of Henry VIII and went into voluntary exile. Returning to England in Mary's reign, 1553, he became a considerable power in state affairs, but, uninterested in material promotion, his piety, learning and asceticism were the admiration of all.

Richelieu, Armand Jean du Plessis, Duke of (1585-1642)—Cardinal and famous statesman. Founder of the French Academy, 1634. Zealous as a churchman, as a statesman he was strong, eloquent, astute and vindictive.

Rochambeau, Jean Baptiste Donatien de Vimeur, Count de (1725-1807)—French Marshal who aided Washington in the Revolution.

Serra, Junipero (1713-1784) — Great Franciscan missionary to California, where he established numerous Missions.

Shea, Sir Ambrose (1815-1905)— Member of House assembly of Newfoundland almost continuously for 28 years. As Governor of the Bahamas, 1887-95, he introduced the sisal fibre in industry, organized a public bank and laid the Bahamas-Florida cable.

Sobieski, John (1629-1696)—Great Polish soldier. Rescued Vienna from the Turks and caused their expulsion from Poland and Hungary.

Stephen, Saint (975-1038) — Confessor, first King and apostle of Hungary.

Tancred (1073-1112) — Prince of Antioch, joined in the Crusade of 1096 and took Jerusalem in 1099.

Taney, Roger Brooke (1777-1864) — Born, Calvert Co., Maryland. Great jurist, fifth Chief Justice of the Supreme Court. Responsible for the Dred Scott Decision.

Thomas Becket, Saint (1118-1170) Martyr, Archbishop of Canterbury, Chancellor of England, statesman and soldier. Was murdered for protecting the Church against the encroachments of the State under Henry II.

Vladimir, Saint (956-1015)—Called "the Great." Grand Duke of Kiev and all Russia and its first Christian ruler. Established schools, churches and the ecclesiastical court, zealously spreading the faith.

William the Conqueror (1027-1087) —Duke of Normandy. Invaded England 1066, defeated Harold at Hastings and was crowned King of England.

Windthorst, Ludwig (1812-1891) — Advanced Catholic rights in Germany. Established school known as "People's Union for Catholic Germany."

Wiseman, Nicholas Patrick (1802-1865)—Cardinal, first Archbishop of Westminster. Influential in Catholic revival in England.

Ximenez de Cisneros, Francisco (1436-1517)—Franciscan statesman. Archbishop of Toledo, Viceroy of Burgundy, Chancellor, then Grand Inquisitor of Castile and Leon, and Cardinal. In 1509 he defeated the Moors at Oran. As regent on the death of Ferdinand he moved the seat of government to Madrid, reformed tax laws, and became interested in the welfare of the natives of the Spanish-American possessions.

Zumarraga, Juan de (1468-1548)—Franciscan, first Bishop of Mexico. Saved Mexico from a bloody civil struggle by securing modification of the "Neuvas Leyes." Founded hospitals in Mexico and Vera Cruz, the famous Colegio Tlaltelolco, and introduced the printing press into the New World. Gave impetus to industries, agriculture and manufacture.

DISCOVERERS AND EXPLORERS

Amerigo Vespucci (1451-1512) — Acclaimed discoverer of the Mainland of America, named after him.

Balboa, Vasco Nunez de (1475-1517) — Discovered the Pacific Ocean in 1513.

Cabot, John—Italian navigator of the 15th century. Offering to do for England what Columbus had done for Spain, he sailed for America, discovering the mainland, June 24, 1497.

Cabral, Pedro Alvarez (1460-1526) — Discoverer of Brazil which he named Vera Cruz.

Cartier, Jacques (1491-1557) — Explored coasts of Labrador and Newfoundland, and ascended the St. Lawrence to Montreal.

Champlain, Samuel de (1570-1635) — Discoverer of Lake Champlain, Father of New France and founder of Quebec; considered a true Christian explorer.

Columbus, Christopher (1451-1506) — Discoverer of America in 1492.

Cordova, Francisco Hernando de — Discovered Yucatan in 1517 and was mortally wounded in expedition.

Cortez, Hernando (1485-1547) — Spanish explorer and masterful soldier. Conquered Mexico.

De Soto, Hernando (1496-1542)— Discoverer of lower course of the Mississippi River in 1541.

Dias, Bartolomeu (died 1500) — Portuguese navigator, discovered Cape of Good Hope in 1488.

Gama, Vasco da (1469-1524)—Discovered a new sea route to India.

Grijalva, Juan de (1489-1527) — Completed exploration of Yucatan and discovered Mexico.

Hennepin, Louis (1640-1701) — Franciscan, first European to see, describe and depict Niagara Falls. Explored the Great Lakes region and the upper Mississippi.

Henry the Navigator (1394-1460) Son of King John I of Portugal. Discovered the Azores, the Madeira and Cape Verde Islands, and traced African coast as far as Sierre Leone.

Joliet, Louis (1645-1700)—French Canadian explorer of the Mississippi with Marquette in 1673.

La Salle, Rene Robert Cavelier, Sieur de (1643-1687) — Discovered the Ohio River and explored the valley of the Mississippi River for France.

Magellan, Ferdinand (1480-1521) — Portuguese navigator. Charles I of Spain sponsored his attempt to circumnavigate the globe. He sailed westward and discovered the Strait of Magellan, the Ladrones and the Philippines, where he was slain. His companions, continuing westward, returned to Spain, proving the world's rotundity.

Marquette, Jacques (1636-1675)— Jesuit, discoverer of upper course of the Mississippi in 1673. He left a valuable diary of his voyage, with maps. His statue was placed by Wisconsin in the Hall of Fame, Washington, D. C.

Ocampo, Sebastian (1466-1521)—Circumnavigated Cuba and proved its insular character.

Orellana, Francisco de (1500-1546) — Spanish navigator who explored the course of the Amazon River.

Perez, Juan (d. before 1513) — Franciscan, aided Columbus in his plans for discovery, accompanied him on second voyage and said first Mass in New World.

Pizarro, Francisco (1471-1541) — Spanish explorer and conquerer of Peru.

Polo, Marco (1251-1324) — Greatest of travelers; blessed by the Pope before his departure to China, where he was highly esteemed at court. The remarkable account of his travels is called the "Book of Marco Polo."

Ponce de Leon (1460-1521) — Spanish discoverer of Florida.

Rubruck, William (1200-1256) — Franciscan traveler in the East, especially China. His account of his travels is a geographical masterpiece.

Verrazano, Giovanni da (1485-1527)—Explored the coast of North America for Francis I of France; claimed by his Italian countrymen as discoverer of the Hudson River.

SCIENTISTS

Agricola, George (Bauer) (1494-1555) — Described contemporary melting and smelting methods. Is called the "Father of Mineralogy." His chief work is "De Re Metallica."

Albertus Magnus, Saint (1206-1280) — A Dominican friar, philosopher and scientist. Compiled an encyclopedia. His study of the natural sciences was in advance of his time.

Algue, Jose (born 1856)—Spanish Jesuit. Invented the barocyclonometer used to detect the approach of cyclones.

Ampere, Andre Marie (1775-1836) — Has the practical unit of electrical current named after him; is the founder of the science of electrodynamics.

Bacon, Roger (1214-1294) — Franciscan. Is called the Father of Experimental Science. "Opus Majus," "Opus Minus" and "Tertium" are the most important of his more than 80 works. He writes of optical and astronomical laws now generally accepted, discusses the possibility of invention of the steamship, balloon, airplane, microscope and telescope, explains the composition and effects of gunpowder, and predicts railways and the use of electricity.

Bartholomeus Anglicus (13th century) — English Franciscan, who wrote the first great medieval encyclopedia of science.

Bayma, Joseph (1816-1892)—Italian Jesuit, mathematician and scientist. Wrote "Molecular Mechanics," dealing with the constitution of matter.

Beccaria, Giovanni Battista (1716-1781)—Famous for his original researches in electricity.

Becquerel, Antoine Cesar (1788-1878) — French physicist, who invented the constant cell, a differential galvanometer, and an electric thermometer.

Becquerel, Antoine Henri (1852-1908)—Son of Antoine Cesar. The founder of radioactivity; discoverer of "Becquerel's Rays."

Behaim, Martin (1459-1507) — Made the geographical globe, the oldest in existence, in 1492.

Bernard, Claude (1813-1878) — Physiologist, who discovered the glycogenic function of the liver, and the vasomotor system.

Binet, Jacques Philippe Marie (1786-1856)—French mathematician and astronomer. Enumerated the principle known as Binet's Theorem.

Biondo, Flavio (1388-1463)—Called the founder of the science of archeology and Christian topography. Author of three encyclopedias on which all subsequent dictionaries of Roman antiquities are based.

Biot, Jean Baptiste (1774-1862)—Discovered the laws of rotary polarization by crystalline bodies.

Bolzano, Bernard (1781-1848)—Bohemian mathematician and philosopher. Proved the binomial theorem.

Borrus, Christopher (1583-1632)—Drew up first chart of the Atlantic and Indian oceans showing the spot where the magnetic needle makes the same angle with the meridian.

Boscovich, Ruggiero Guiseppi (1711-1787)—Jesuit astronomer, engineer and inventor of micrometer which requires no artificial illumination of the field of the telescope.

Bosio, Antonio (1575-1629) — Known as the "Columbus of the Catacombs" and called the Father of Christian Archeology.

Bourgeois, Louis (1819-1878)—Rector of the Seminary of Pontlevoy, Loinet-Cher, was the first to present and develop the problem of the eoliths in 1863.

Braille, Louis (1809-1852)—Blind educator of the blind, invented the Braille system (used today in revised form).

Branly, Edouard (born 1846) — Physicist, discoverer of the coherer, which made wireless telegraphy possible.

Caldani, Leopold Marco Antonio (1725-1813) — Anatomist and physiologist. Wrote an anatomical atlas. Also noted for anatomical studies on the function of the spinal cord and for the introduction of electricity in the physiology of the nerves.

Cambou, Paul (1849-1909) — French geologist and Jesuit missionary to Madagascar. Discovered the silk thread spun by large native spiders, devised a contrivance on which to roll these webs so that spinning and weaving could be done at Tananarivo.

Camel, George Joseph (1661-1706) —Botanist and Jesuit missionary to the Philippines. Wrote of his valuable investigations of plants and natural history of the islands. Evergreen shrub Camellia named for him.

Cardan, Girolamo (1501-1576) — Physician and mathematician. His treatise on algebra contains the solution of the cubic equation, since named after him.

Carnoy, Jean Baptiste (1839-1899) — Priest, founder of the science of cytology. Performed noted experiments on cellular segmentation.

Cassini, Giovanni Dominico (1625-1712)—Determined the rotation periods of Venus, Jupiter and Mars, discovered four satellites and suggested oval paths, later named Cassianians, in place of the ellipses of Kepler. First director of Paris Observatory.

Cauchy, Augustin Louis (1789-1857)—An important contributor to mathematics. The Calailus of Residues was his invention.

Caxton, William (1422-1491) — First English printer, translated and wrote original prologues and epilogues for some of the many books he printed at Westminster.

Cavallere, Bonaventura (1598-1647)—Hieronymite and mathematician. Renowned for "Methods of Indivisibles," the forerunner of integral calculus, and his efforts in popularizing use of logarithms in Italy.

Cesalpino, Andrea (1519-1603)—Physician, philosopher and botanist. His "De Plantis Libre XVI" contains the foundation of plant morphology and physiology.

Champollion, Jean Francois (1790-1832) — Egyptologist. Discovered through the Rosetta Stone a system for deciphering hieroglyphics.

Chauliac, Guy de (d. about 1370) — Distinguished anatomist and father of modern surgery. Gave a complete and authoritative description of the terrible bubonic plague or "Black Death" of the fourteenth century.

Chevreul, Michel Eugene (1786-1889)—Chemist, physicist and philosopher. His studies of animal fats led to the manufacture of candles and glycerine and his researches in color harmony resulted in great increase in variety of dyes.

Clavius, Christopher (1538-1612) —Jesuit mathematician and astronomer. Wrote innumerable scientific works. Reformed the Gregorian calendar.

Colombo, Matteo Realdo (1516-1559)—Pioneer medieval anatomist. Discovered pulmonary circulation.

Copernicus, Nicolaus (1473-1543) —Dominican cleric and astronomer. He wrote on the heliocentric planetary theory as opposed to the Ptolemaic, and it was named after him.

Coulomb, Charles Augustine (1736-1806) — Invented the "torsion balance," an instrument to detect and measure electricity. The Coulomb, the practical unit of quantity of electricity, is named in his honor.

De Rossi, Giovanni Battista (1822-1894)—Archeologist, who aroused a world-wide interest in Christian antiquities. Master of epigraphy and typography.

Descartes, Rene (1596-1650) — Founder of analytical geometry.

Divisch, Procopius (1698-1765) — A Premonstratensian, who erected a lightning rod at Premditz in 1754, before Franklin's work was known; he was also among the first to use electricity in the treatment of disease.

Dulong, Pierre Louis (1785-1838) —Author with Petit of the formula for determining the specific heat of solids.

Dumas, Jean Baptiste (1800-1884) —One of the foremost chemists of the nineteenth century. He introduced a method of ascertaining vapor densities.

Dwight, Thomas (1843-1911) — Won for himself an international reputation as an anatomist; wrote "Thoughts of a Catholic Anatomist."

Eckhel, Joseph Hilarius (1737-1798)—A Jesuit, founder of the scientific numismatics of classical antiquity.

Epee, Charles Michel de L' (1712-1789)—Priest inventor of the sign alphabet, which is the basis of all systematic instruction of the deaf and dumb.

Eustachius, Bartolomeo (1500-1574)—Famous for contributions to the science of anatomy. The Eustachian Tube, connecting the ear and pharynx, is named after him.

Fabre, Jean Henri (1823-1915)— Famous entomologist. His "Souvenirs Entomologiques" merited for him the title of "The Homer of the Insect World."

Fabri, Honore (1607-1688)—Jesuit who discovered the circulation of the blood independently of Harvey.

Fabricius, Hieronymus (1537-1619)—Discovered the valvular system of the veins; was the teacher of Harvey.

Fallopio, Gabriello (1523-1562)— Anatomist. The tube leading from the ovary to the uterus, and the canal through which the facial nerve passes from the auditory, are both called by his name.

Faye, Herve Auguste Etienne Albans (1814-1902)—Astronomer, discovered the comet named for him. Invented the zenithal collimator and applied photography and electricity to astronomy.

Ferrari, Ludovico (born 1522) — Discovered the method of resolving equations of the fourth degree.

Fizeau, Armand Hippolyte Louis (1819-1896) — First determined experimentally the velocity of light.

Foucault, Jean Bernard Leon (1819-1868) — Made electric light practicable. Gave the first practical electric arc light to the world in 1844. Invented the gyroscope.

Fraunhofer, Joseph von (1787-1826)—Initiated spectrum analysis, discovered the Fraunhofer lines in the solar spectrum and established the laws of diffraction.

Fresnel, Augustin Jean (1788-1827)—Made great contributions to the science of optics. Developed a theory bearing his name and by his system of lenses revolutionized lighthouse illumination.

Galilei, Galileo (1564-1642)—Great natural philosopher and astronomer. Discovered the isochronism of the pendulum and, from his construction of a telescope which magnified 32 times, the physical features of the moon and the satellites of Jupiter. Discovered the laws of projectiles, the principles of virtual velocities and gave an exposition of the true principles of flotation. For his bold support of the Copernican theory he was condemned by the Inquisition; but he received the special blessing of Urban VIII before his death.

Galvani, Luigi (1737-1798)—Manifestations of current electricity

have been named "Galvanism" in his honor. He was buried in the habit of the Third Order of St. Francis.

Gassendi, Pierre (1592-1655) — A priest who was called "the Bacon of France." He first observed the transit of Mercury across the sun's disc.

Gay-Lussac, Joseph Louis (1778-1850) — French chemist and physicist. Conducted important research work in gaseous combinations and fermentation; improved methods of organic analysis.

Gordon, Andrew (1712-1751) — Benedictine monk, who first used a cyclinder of glass to produce frictional electricity; invented electrical chimes.

Grimaldi, Francesco Maria (1613-1663)—Jesuit, who discovered the diffraction, interference and dispersion of light passing through a prism.

Gutenberg, Johann (1400-1467) — Inventor of printing.

Hauy, Rene Just (1743-1822) — A priest and mineralogist. Called the "Father of Crystallography."

Heis, Eduard (1806-1877) — First ascertained the point of departure of meteors, drew a chart of 5,421 stars, with first authentic map of the milky way.

Helmont, Jan Baptista van (1577-1644) — Introduced chemical methods in biological studies, explained digestion and introduced the word "gas" as it is now used.

Hengler, Lawrence (1806-1858)— A priest, inventor of the horizontal pendulum used in seismographs.

Heude, Pierre (1836-1902)—Jesuit zoologist whose writings on the land molusks of China are the standard authority.

Holland, John Philip (1844-1914) — American inventor of the first submarine, successful from a practical viewpoint.

Jussieu, Bernard de (1699-1777)— Introduced a natural system of the classification of plants.

Kelly, William (1811-1888) — American inventor. Was first to convert cast iron into malleable steel, though he did not get the credit, it being known as Bessemer's process.

Kircher, Athanasius (1601-1680) — Jesuit. He studied volcanoes; deciphered hieroglyphics; perfected the speaking tube and the aeolian harp; invented the magic lantern; first definitely stated the germ theory of disease.

Laennec, Rene Theophile Hyacinthe (1781-1826) — Physician, discoverer of auscultation, father of modern knowledge of pulmonary diseases, inventor of the stethoscope.

Lamarck, Jean Baptiste de Monet, Chevalier de (1744-1829)—Botanist, zoologist and natural philosopher. Author of several works and originator of the evolutionary theory called Lamarckism.

Laplace, Pierre Simon (1749-1827) — Well-known mathematical and physical astronomer and member of the principal Academies of Europe.

Latreille, Pierre Andre (1762-1833) — French zoologist, pioneer in the field of entomology.

Lavoisier, Antoine Laurent (1743-1794)—French scientist, called the "Father of Modern Chemistry."

Le Verrier, Urbain Jean Joseph (1811-1877)—Astronomer. Made the mathematical discovery of the planet Neptune. Founded the International Meteorological Institute and organized the French weather bureau service.

Linacre, Thomas (1460-1524) — Physician, priest. Founder of the Royal College of Physicians, London.

Malpighi, Marcello (1628-1694) — Founder of comparative physiology and miscroscopic anatomy, noted for works regarding the skin, spleen and liver.

Malus, Etienne Louis (1775-1812) —Discovered polarization of light; invented the polariscope.

Marconi, Marchese Guglielmo (1874-1937) — Italian inventor and engineer. To his genius is due the scientific triumph of wireless telegraphy or radio.

Mariotte, Edme (1620-1684) — French churchman who established the law of gases which bears his name.

Mendel, Gregor Johann (1822-1884) — Augustinian priest and biologist, author of Mendel's Law of Heredity, one of the greatest discoveries in biology.

Mersenne, Marin (1588-1648) — Author of numerous works on mathematical sciences, encouraged scientists of his time, friend of Galileo and Descartes.

Monge, Gaspard (1746-1818) — Founder of descriptive geometry, conducted search for Egyptian antiquities on Napoleon's campaign in Egypt, the specimens becoming the nucleus of the Egyptian department of the British Museum.

Morgagni, Giovanni Battista (1682-1771) — Founder of modern pathology. Important studies in aneurisms and pulmonary disease.

Muller, Johann (1436-1476) — Astronomer. Settled the reform of the calendar.

Muller, Johann (1801-1858) — Founder of modern physiology.

Murphy, John B. (1857-1916) — Noted American surgeon, celebrated for the "Murphy Button," called the "greatest clinical teacher of the day"; awarded the Laetare Medal in 1902; sought by President Roosevelt when he was shot by a maniac.

Murray, Thomas Edward (1860-1929)—Inventor. Knight of St. Gregory and Knight of Malta. Designed electric plants and obtained patents for 1,100 inventions, among them safety appliances and an electric welding process for the manufacture of 94-inch mortar shells. Effected the combinations of electrical companies in Brooklyn and New York.

Nelaton, Auguste (1807-1873) — French surgeon who suggested the ligature of both ends of the arteries in hemorrhages; invented the Nelaton probe with the porcelain knob.

Nieuwland, Julius Arthur, C.S.C. (1876-1936) — Chemist and botanist. A contributor to the invention of Lewisite Gas, a deadly poison. Discovered a method for production, at low cost, of synthetic rubber.

Nobili, Leopold (1784-1835)—Italian inventor of the thermophile.

Nollet, Jean-Antoine (1700-1770) —Physicist, made valuable experimentations in electricity and was first observer of electric sparks drawn from the human body.

Ortelius, Abraham (1527-1598) — Geographer, cartographer and archaeologist. In 1570 he published the first great modern atlas, and in 1587 a still useful dictionary of old geography.

Ozanam, Jacques (1640-1717) — Author of numerous mathematical works. His "Recreations" is still popular.

Pascal, Blaise (1623-1662)—Demonstrated that a column of air has weight.

Pasteur, Louis (1822-1895) — Father of bacteriology, and founder of the Pasteur Institute. Famed for his vaccine against hyrophobia, for successfully combating the silkworm disease and Pasteurization.

Pelouze, Theophile Jules (1807-1867) — Chemist. Was the first to synthesize a fatty substance from glycerine, to isolate tannic acid and to make gun-cotton in France.

Piazzi, Giuseppe (1746-1826) — Theatine monk and astronomer, discoverer of the first planetoid, Ceres.

Picard, Jean (1620-1682)—French priest who first accurately measured a degree of the meridian.

Pitra, Jean Baptiste Francois (1812-1889)—Cardinal, author, theologian and archeologist: discovered the "Inscription of Autun."

Plumier, Charles (1646-1704)—Renowned botanical explorer. Left descriptions of plants of Antilles and Central America.

Pouget, Jean Francois Albert du, Marquis de Nadaillac (1817-1904)—Authority on cave drawings.

Provancher, Leon Abel (1820-1892) — Called the "Father of Natural History in Canada."

Regnault, Henri Victor (1810-1878) — Chemist and physicist, authority in thermometry.

Riccioli, Giovanni Battista (1598-1671) — Italian Jesuit who introduced the lunar nomenclature in use today.

Roentgen, Wilhelm Konrad (1845-1923) — German physicist, discoverer of the X-ray. He designated it by the sign of the unknown quantity "X," because the mechanism of the ray was unknown to him.

Sahagun, Bernardino de (1500-1590)—Franciscan missionary and Aztec archeologist. Compiled an Aztec history, grammar and dictionary.

Santorini, Giovanni Domenico (1681-1737)— Anatomist, discovered emissary veins leading out of sinuses, risory muscles, fissures in external ear.

Scheiner, Christopher (1575-1650) —Jesuit astronomer. Invented the pantograph, or copying instrument, and constructed a telescope which permitted him to make the first systematic investigation of sun spots.

Schwann, Theodor (1810-1882) — Physiologist, founder of the theory of the cellular structure of animal organisms, discoverer of pepsin as digestive agent and the organic nature of the yeast plant.

Schwarz, Berthold—German friar of the thirteenth century. Inventor of firearms.

Secchi, Angelo (1818-1878) — Jesuit Italian astronomer and professor at Georgetown University. Laid the foundations of the unique "Sun Records"; discovered the "flash spectrum" and the five Secchi types of stars and invented new instruments for studying the fixed stars. He invented the meteorograph and also acquired fame as a physicist.

Semelweis, Ignaz Philipp (1818-1865) — Hungarian physician. The pioneer of antiseptic treatment. Discoverer of causes of puerperal fever.

Spallanzani, Lazzaro (1729-1794) — Priest, gave the first correct explanation of the nature of spermatazoa and of the physiologic process of digestion. Proved the falsity of the doctrine of spontaneous generation and proved the regeneration of matter.

Steenseen, Niels (1638-1686) — Danish bishop, anatomist and "father of geology." First to conceive the possibility of reading the history of the earth from its geological strata. Discoverer of the excretory duct of the parotid glands.

Tieffentaller, Joseph (1710-1785) —Jesuit missionary and noted geographer. Wrote "Descriptio Indiae."

Torricelli, Evangelista (1608-1647) —Italian mathematician and physicist, invented the barometer.

Toscanelli, Paolo dal Pozzo (1397-1482) — Mathematician, astronomer and geographer. To his cosmographical knowledge Columbus largely owed the discovery of America.

Tulasne, Louis Rene (1815-1885) — Mycologist, widely known for his microscopic study of fungi.

Valentine, Basil (born 1394) — Benedictine monk, founder of analytical chemistry, called the last alchemist and the first chemist.

Vesalius, Andreas (1514-1564) — Founder of modern anatomical science.

Vico, Francesco de (1805-1848) — Jesuit priest who discovered six comets.

Vieta, Francois, Seigneur de La Bigottiere (1540-1603) — Father of modern algebra, which he applied to geometry and trigonometry.

Vinci, Leonardo da (1452-1519) — Made intelligent investigation of the principle of flying and innovations in bridges and war machines, and constructed canals.

Volta, Alessandro (1745-1827) — Italian physicist. The volt, unit of electromotive force, is named after him; he also invented the first galvanic battery.

Waldseemuller, Martin (1475-1522) — Made first modern atlas of the world, and used the name America.

Winckelmann, Johann Joachim (1717-1768)—German art historian and the founder of scientific archeology.

Windle, Sir Bertram (1858-1929) — Scientist, apologist, did original work in anatomy, archeology and teratology and also wrote on ethnology, anthropology and spiritism.

Abelard, Peter (1079-1142) — French philosopher and theologian, though more brilliant than solid. Important contributor to Scholastic method.

Albertus Magnus, Saint (1206-1280)—"Universal Doctor," Dominican theologian and eminent representative of Scholasticism. Teacher of Thomas Aquinas.

Alcuin Albinus (735-804) — Promoted education and contributed to the establishment of the Roman Rite in the Carolingian Empire. Revised the Vulgate text and compiled a Missal.

Alexander of Hales (died 1245)—First Franciscan teacher at Paris; part author of a "Summa Theologica" which had much influence in the thirteenth century. Gave doctrinal direction to the Franciscan School in general and to St. Bonaventure in particular.

Alphonsus Ligouri, Saint (1696-1787) — Confessor, Doctor of the Church and master of moral theology.

Ambrose, Saint (340-397)—Bishop of Milan, one of the four great Latin Doctors of the Church. One of the first writers to attempt a synthesis of Christian morality in his "De Officiis Ministrorum."

Anselm, Saint (1033-1109) — Confessor, Doctor of the Church. Born in Italy, died in England. Deeply influenced Catholic philosophy and theology.

Athanasius, Saint (c. 295-373) — Confessor of the Church and one of the four great Greek Doctors. Champion of orthodoxy in the Church's contest against Arianism.

Augustine of Canterbury, Saint (died 604)—Confessor. Born Rome, died Canterbury, England. Apostle of the English and first Archbishop of Canterbury.

Augustine of Hippo, Saint (354-430) — Confessor and one of the four great Latin Doctors of the Church. Bishop of Hippo. Author of "Confessions" and "City of God."

Bacon, Roger (1214-1294) — Franciscan theologian and philosopher as well as scientist. Ardent promoter of practical theology and severe critic of scholastic abuses.

Balmes, Jaime Luciano (1810-1848)—Wrote "Protestantism Compared with Catholicism in Their Relations with European Civilizations," a philosophy of Christianity in reply to Guizot's "History of Civilization in Europe."

Banez, Domingo (1528-1604) — Exponent and defender of Thomistic teaching. Entered into controversy with Molina on free will and grace.

Basil, Saint (330-379) — Confessor of the Church and one of the four great Greek Doctors, Defended the Faith against Apollinaris.

Billuart, Charles Rene (1685-1757) — Belgian Dominican theologian and controversialist.

Bonaventure, Saint (1221-1274)—"Seraphic Doctor," Franciscan theologian and eminent representative of Scholasticism. His writings combine ardent piety and most profound learning, to move the reader as well as to teach.

Busenbaum, Hermann (1600-1668) —Jesuit whose moral theology, "Medulla," is a classic.

Cajetan, Tommaso De Vio Gaetano (1469-1534)—Dominican cardinal, philosopher, theologian and exegete. One of the greatest defenders of the Thomistic School.

Cano, Melchior (1509-1560) — Dominican bishop and theologian. Considered the Father of Fundamental Theology due to his celebrated work in twelve books, "De Locis Theologicis."

Descartes, Rene (1596-1650) — Called the Father of Intellectualism. Though a staunch Catholic, his philosophy featuring universal methodic doubt, through errors of judgment, led to views which make faith and morality unreasonable.

Eck, Johann (1486-1543)—Became Luther's most able opponent, possessing a clear understanding of Lutheranism and its errors.

Erasmus, Desiderius (1466-1536) —Priest and great German humanist leader.

Francis of Vittoria (1480-1546)— Dominican theological writer and teacher at Salamanca. His treatise on international relations merited him title of Father of International Law.

Frassen, Claudius (1620-1711) — Franciscan. Author of "Scotus Academicus" in 20 volumes, important presentation of the theology of Duns Scotus.

Gregory of Nazianzus, Saint (325-389) — One of the four great Greek Doctors of the Church, orator and literary genius.

Gregory of Valencia (1550-1603) — Jesuit, theologian and controversialist, called "Doctor Doctorum," played an important part in forming the Church's attitude in the dispute concerning interests.

Gregory the Great, Saint (540-604) — Pope, and one of the four great Latin Doctors of the Church. Father of the medieval papacy; introduced Gregorian chant; summed up in his writings the teachings of the earlier Fathers and presented them as a related whole.

Hugh of St. Victor (1096-1141) — Writer on philosophy, theology and mysticism, a founder of Scholasticism. Became head of the famous School of St. Victor, Paris.

Jerome, Saint (340-420) — Confessor, one of the four great Latin Doctors of the Church. Author of the Vulgate edition of the Bible.

John Chrysostom, Saint (347-407) — Confessor of the Church and one of the four great Greek Doctors. Famous and eloquent orator, whence his name "the Goldenmouthed."

John Damascene, Saint (c. 676-749) — Last great theologian of the East. His work, "The Source of Knowledge," can be compared with the medieval theological classics of the West.

John of the Cross, Saint (1542-1591) — Doctor of mystic theology. Mystic writings: "The Ascent of Mt. Carmel," "The Dark Night of the Soul," "Spiritual Canticle" and "The Living Flame of Love."

Lainez, James (1512-1565) — Second General of the Society of Jesus. As papal theologian to the Council of Trent, he defended the papal origin of episcopal jurisdiction.

Leo I, the Great, Saint (died 461) — Pope and Doctor of the Church. In his letters he exposed all the dogmatic errors of his day and gave exact expression to the dogma of the Incarnation.

Lombard, Peter (died 1160) — Called the "Magister Sententiarum" or simply the "Magister," because of his "Four Books of Sentences." This work synthesized almost the whole of Catholic theological doctrine, and was used and commented upon by all the great medieval theologians.

Lugo, John de (1583-1660)—Spanish Jesuit and cardinal. Equally famous for his moral and dogmatic theology. Exhibited critical acumen and sound judgment.

Mercier, Desire Joseph (1851-1926) — Cardinal, Archbishop of Malines. Appointed professor at Louvain by Leo XIII, he revived Scholastic philosophy, and wrote many philosophical works.

Mohler, Johann Adam (1796-1838) Introduced among Catholics the science of "Symbolism" or "Comparative Symbolism," i. e., the comparison of dogmas or beliefs held by different denominations.

Molina, Luis de (1535-1600) — Jesuit theologian and author of "Concordia" expounding a system for the reconciliation of grace and free will, called Molinism.

Nicholas of Lyra (1270-1340) — Franciscan exegete. Author of "Postillae," placing emphasis on literal sense of Bible, the first scriptural commentary printed.

Origen (185-254) — Probably the most prolific Christian writer on things theological. His "De Principiis" systematized the whole of Christian doctrine and is considered the first "Summa Theologica."

Petau (Petavius), Denis (1583-1652)—Jesuit theologian, called the Father of the History of Dogma. Did important work in patrology and the history of dogma.

Peter Canisius, Saint (1521-1597) — Jesuit preacher and theologian. Most prominent figure of the "counter-Reformation" in Germany. His triple "Catechism" is a masterpiece.

Quinones, Francis (1482-1540) — Cardinal. Franciscan liturgist, best known for reform of the Breviary.

Reiffenstuhl, Anaclete (1641-1703) — Franciscan canonist, whose works are standard even to the present day.

Robert Bellarmine, Saint (1542-1621) — Theologian, cardinal and Doctor of the Church. Dealt a severe blow to Protestantism with his work, "Disputationes de controversiis fidei." An authority on the subject of Church and State. Helped revise the Vulgate text.

Ruysbroeck, John, Blessed (1293-1381)—Confessor, greatest Flemish mystic. Was called the "Admirable Doctor" and the "Divine Doctor."

Scotus, John Duns (1266-1308) — Franciscan. Leader of Scotist School of Philosophy. Born in Scotland; buried in Cologne. Called "Doctor subtilis" and "Doctor Marianus." Championed the Immaculate Conception of Mary and gave first correct exposition of this dogma. Built his theology around the Christocentric idea, sealed with her approval by the Church when she instituted the feast of Christ the King. Forced to flee Paris when he defended spiritual supremacy of Boniface VIII against Philip IV.

Skarga, Peter (1536-1612)—Jesuit theologian and missionary. Court preacher and adviser to the King of Poland. Founded the Mons Pietatis in Cracow.

Suarez, Francisco (1548-1617) — Jesuit Scholastic theologian and one of the founders of international law. Called "Doctor Eximius."

Thomas Aquinas, Saint (1225-1274)—Confessor, the "Angelic Doctor" of the Church. Author of the masterpiece of Scholasticism, the "Summa." Patron of universities.

Vasquez, Gabriel (1551-1604) — Jesuit theologian noted for profundity and singularity of thought.

LITERARY MEN

Allard, Paul (1841-1916)—French historian of the persecutions.

Ambrose, Saint (340-397)—Bishop of Milan, Father and Doctor of the Church. One of the Founders of Christian hymnology. The Ambrosian chant, Hymnograph and Milanese Rite are named after him.

Baegert, Johann Jakob (1717-1777)—Jesuit missionary and ethnographer. Wrote on Lower California.

Banim, Michael (1796-1874) and **John** (1798-1842) — Leading Irish national novelists.

Baraga, Frederick (1797-1868) — Bishop of Marquette. Ranks among foremost writers in American Indian literature.

Barbour, John (1320-1395)—Archdeacon of Aberdeen and author of "The Bruce," historical poem consisting of 6,000 octosyllabic couplets, in Scottish dialect. Useful to Scots for its historic interest.

Bazin, Rene (1853-1932) — Novelist and travel writer, member of French Academy. Known especially for his literary studies of French provincial family life and "The Italians of Today."

Bede, The Venerable (672-735) — Benedictine, Doctor of the Church, historian. His works comprise all branches of knowledge.

Benson, Robert Hugh (1875-1914) — An Anglican clergyman who became a Catholic in 1903 and was ordained. Author of a number of works, including "By What Authority?" "Come Rack, Come Rope," "The Upper Room," and "Paradoxes of Catholicism."

Beschi, Pierre de (1575-1629) — Jesuit Italian missionary. Famous for linguistic and literary work in Tamil language.

Besse, Jean Martial Leon (1851-1920) — Benedictine monk and monastic historian.

Bickerstaffe-Drew, Francis (1858-1928) — Catholic convert and priest who under the pseudonym of John Ayscough published several novels including "San Celestino," "Abbotscourt" and "Prodigals and Sons."

Bielski, Marcin (1495-1575)—Prolific writer, called the Father of Polish prose.

Boileau-Despreaux, Nicolas (1636-1711) — Poet, satirist and critic.

Bolland, John van (1596-1665) — Belgian Jesuit of the seventeenth century, compiler of "Acta Sanctorum" or "Acts of the Saints."

Bona, Giovanni (1609-1674) — Cardinal. Wrote "De Rebus Liturgicis," a liturgical encyclopedia.

Bossuet, Jacques Beninge (1627-1704)—Noted French pulpit orator, celebrated for sermons and funeral orations.

Bourdaloue, Louis (1632-1704)—Noted French pulpit orator, called "The Preacher of Kings, and The King of Preachers."

Bracton, Henry de (died 1268)—Wrote greatest medieval treatise on English law, "On the Laws and Customs of England."

Brownson, Orestes Augustus (1793-1876) — Became a Catholic convert in 1844; wrote "New Views of Christianity, Society and the Church," "The Convert or Leaves from My Experience," "The American Republic: Its Constitution, Tendency and Destiny."

Brunetiere, Ferdinand (1849-1906) — Great French critic, who was converted to Catholicism, and defended the Church against Freethinkers.

Burke, Thomas Nicholas (1830-1882)—Irish Dominican orator, who preached to great throngs in Europe and in the United States.

Burnand, Sir Francis Crowley (1836-1917) — English convert, Humorist and editor of "Punch" (1880-1906). Edited "English Catholic Who's Who."

Butler, Alban (1710-1762) — Historian. Wrote "The Lives of the Fathers, Martyrs and other Principal Saints."

Caedmon (died 670)—A lay brother in the monastery of Whitby. Put the history of the Old and New Testaments into alliterative verse.

Calderon de La Barca, Pedro (1600-1681)—Spanish priest, dramatist and author of "Autos Sacramentales," sacred allegorical dramas on the Eucharist.

Camoens, Louis Vaz De (1524-1580)—Portuguese poet and dramatist. Master of poetic style and diction. Wrote "The Lusiads."

Cervantes Saavedra, Miguel de (1547-1616) — Spanish author; his masterpiece is "Don Quixote."

Chaucer, Geoffrey (1340-1400)—Father of English poetry. Best known work, the "Canterbury Tales."

Chateaubriand, Francois Rene de (1768-1848) — His romances like "Atala" and his "Genius of Christianity" had great influence on 19th-century literature.

Chesterton, Gilbert K. (1874-1936) — Essayist, poet, novelist, biographer, apologete, author of numerous books and editor of "G. K.'s Weekly." An outstanding lecturer and controversialist. Convert. Called "Prince of Paradox."

Cobo, Bernabe (1582-1657) — Spanish Jesuit and naturalist. His "History of the New World" is historically and scientifically invaluable.

Coppee, Francois, Edouard Joachim (1842-1908) — Poet, novelist and dramatist. Called "poet of the lowly." Elected to the French Academy, 1884.

Corneille, Pierre (1606-1684) — French dramatist, author of "Le Cid." He was a devout Catholic and made a translation of the "Imitation of Christ."

Crashaw, Richard (1613-1649) — Became a Catholic in 1646; wrote religious poetry, notably "Steps to the Temple."

Dante Alighieri (1265-1321) — Florentine poet. One of the world's greatest writers; author of the

"Divina Commedia," "Vita Nuova" and "De Monarchia."

Dryden, John (1631-1700) — Converted to Catholicism in 1686. Wrote "The Hind and the Panther."

Faber, Frederick William (1814-1862) — Convert Anglican clergyman, was ordained priest and became an Oratorian. Wrote hymns and devotional works which show him to be a master of mystical theology.

Fenelon, Francois de Salignac de La Mothe (1651-1715)—Archbishop of Cambrai. He wrote his "Fables," "Dialogues of the Dead" and "Telemachus" to teach his royal pupil, the grandson of Louis XIV.

Fortunatus, Venantius Honorius Clementianus (530-600) — Latin poet. Two of his poems are in the liturgy.

Frechette, Louis Honore (1839-1908) — Called the "Lamartine of Canada." Author of prose and poetry.

Froissart, Jean (1337-1410)—His "Chronicles" descriptive of the feudal world entering upon its decadence are vivid and picturesque.

Gasquet, Francis Aidan (1846-1929) — English Benedictine and Cardinal. Headed the Commission of Revision of the Vulgate. Chief Catholic historian of the English Reformation, of English monastic life and English ecclesiastical history of the middle ages.

Geoffrey of Monmouth (1100-1154) — Bishop and chronicler whose history of British kings has influenced English literature, especially national romance, from Layamon to Tennyson.

Gregory of Nazianzus, Saint (325-389)—Doctor of the Church, orator and literary genius. His poems, epistles and orations are among the finest of his age.

Gorres, Johann Joseph (1776-1848) — author and champion of Catholic interests in Germany. He produced a great work on Christian mysticism.

Gower, John (1330-1408)—English poet whose merits have been dimmed by constant comparison with Chaucer. Among his works are "Mirour de l'Omme," "Vox Clamantis," and "Confessio Amantis."

Harris, Joel Chandler (1848-1908) — Author of the "Uncle Remus Stories" translated into 27 languages. He became a Catholic before his death.

Herdtrich, Christian Wolfgang (1625-1684) — Wrote the first Chinese-Latin Dictionary; made Confucius known to Europeans.

Heywood, John (1497-1565)—English poet and dramatist. Some of his works are: "The Spider and the Fly," "Wit and Folly," the "Four Ps" and the "Play of the Wether."

Huysmans, Joris (1848-1907) — A novelist of the realistic school. One of the founders of the Concourt Academy. A convert in 1895, he became a Benedictine Oblate.

Jacopone da Todi (1228-1306) — Franciscan poet, author of the "Stabat Mater."

Jerome, Saint (340-420) — Confessor, one of the four great Latin Doctors of the Church. Author of the Vulgate edition of the Bible.

John Chrysostom, Saint (347-407) — Greek Doctor of the Church. Archbishop of Constantinople. Famous and eloquent orator, called "Golden-mouthed."

Julius Africanus, Sextus (160-240) — Chronographer. His chronicles in five books covered the time from the Creation to A. D. 221.

Justinian I (483-565)—Great Eastern Roman Emperor. His codification of the laws formed a system of civil law.

Kilmer, Joyce (1886-1918) — Soldier-poet. Entered the Catholic Church in 1913. Belonged to the "Fighting 69th" and was killed in action in the World War. Among his works are "Summer of Love,"

"Trees," "Main Street" and "An Anthology."

La Bruyere, Jean de (1645-1696) —French critic and moralist, author of "Caracteres."

Lacordaire, Henri Dominique (1802-1861) — French pulpit orator. Member of the French Academy, his most famous work is the "Conferences."

La Fontaine, Jean de (1621-1695) —Poet and author of the famous "Fables of La Fontaine."

Lemaitre, Jules (1853-1914) — Literary critic and playwright. A master of fluid, witty French.

Lingard, John (1771-1851)—Priest and historian. Wrote an eight volume non-partisan history of England.

Littre, Paul Maximillien Emile (1801-1881) — Lexicographer and philosopher. Wrote an immense French dictionary.

Lope de Vega Carpio, Felix (1562-1635)—Priest, poet and the dominant dramatist of Spain's Golden Age.

Mabillon, Jean (1632-1707)—Benedictine Father of the science of paleography. Author of "Lives of the Benedictine Saints."

Malherbe, Francois de (1555-1628) — Set up new standards of poetic technique, purified the French language, and was influential as a critic.

Malory, Sir Thomas (died 1470)—Compiler of the "Morte d'Arthur," the earliest piece of English literary prose, finished in 1429.

Manning, Henry Edward (1808-1892)—Archbishop of Westminster, noted orator and convert.

Manutius, Aldus (1450-1515) — Scholar and printer. Established the famous Aldine printing press at Venice, and the new Aldine Academy of Hellenists in 1500, which compiled the first Latin and Greek lexicon.

Manzoni, Alessandro (1785-1873) —Italian poet and novelist whose novel, "I Promessi Sposi," was considered by Scott the greatest romance of modern times.

Massillon, Jean Baptiste (1663-1742)—Celebrated French preacher. His works have been frequently reprinted.

Mercier, Desire Joseph (1851-1926) — Cardinal Archbishop of Malines. Wrote "Oeuvres Pastorales," "Patriotism and Endeavor," and many other works.

Moliere, Jean Baptiste Poquelin (1622-1673) — Dramatist, the true father of French comedy. In "Le Bourgeois Gentilhomme," "Tartuffe," "Le Misanthrope," "L'Avare," "Le Malade Imaginaire," "Les Femmes Savantes," he depicts immortal types.

Moore, Thomas (1779-1852) — Called the "Poet of the People of Ireland." Wrote "Irish Melodies," "Lalla Rookh" and other works.

Newman, John Henry (1801-1890) — Famous convert, Cardinal and Oratorian. He wrote "Apologia pro vita sua" and is one of the great masters of prose style. His poetry, as in the "Dream of Gerontius," expresses Dante's Catholic penetration of eternity.

O'Reilly, John Boyle (1844-1890) — Poet and novelist; wrote "The Poetry and Songs of Ireland."

Origen (185-253) — Priest and celebrated ecclesiastical writer, father of the homily. His masterpiece was the "Hexapla," an edition of the Old Testament with the Hebrew and Greek texts in parallel columns, and its translation into Syriac, estimated to have filled about 6,000 pages.

Ozanam, Frederic (1813-1853) — Litterateur and philanthropist. His masterpiece, "Christian Civilization among the Franks."

Paris, Gaston Bruno Paulin (1839-1903)—For thirty years the highest authority on the philology of Romance languages.

Pascal, Blaise (1623-1662) — Scientist and religious philosopher. Though his "Provincial Letters," a prose masterpiece remarkable for wit and elegance, is a defence of

Jansenism, he died in the Church. His chief work was an apology for the Christian religion, "Pensees sur la Religion."

Patmore, Coventry (1823-1896)—English poet. Author of "Unknown Eros," considered a classic.

Persons (alias Parsons), Robert (1546-1610)—Famous on the English mission, 1580. At that time he wrote the "Christian Directory."

Pope, Alexander (1688-1744) — Representative English poet of the first half of the 18th century. Some of his writings are "Essay on Man," "Pastorals," "Rape of the Lock" and the "Dunciad."

Racine, Jean (1639-1699) — Great French dramatist. His work displays keen psychological penetration and exquisite literary sense. His masterpiece is "Athalie."

Randall, James Ryder (1839-1908) — Born, Maryland. Journalist and poet. Wrote "Maryland, My Maryland." Called "Poet Laureate of the Lost Cause."

Ryan, Abram J. (1839-1886) — Poet-priest of the South. Born, Norfolk. Chaplain of the Confederate Army, preacher and lecturer. He wrote "Poems Patriotic, Religious and Miscellaneous."

Sarbiewski, Mathias Casimir (1595-1649)—Called the "Horace of Poland."

Schlegel, Friedrich von (1772-1829) — Writer and critic. With his brother August Wilhelm founded the Romantic School.

Schmidt, Christopher von (1786-1854)—Educator and pioneer writer of children's books, which have been translated into 24 languages.

Seidl, Johann Gabriel (1804-1875) — Poet, author of the Austrian national anthem.

Shea, John Dawson Gilmary (1824-1892)—Historian. Wrote "History of the Catholic Church in the United States."

Southwell, Robert (1561-1595) — Jesuit martyr. His prose and poems, among them "The Burning Babe," were highly esteemed by his contemporaries, and imitated by Shakespeare.

Tabb, John Banister (1845-1909) — American priest and poet master of the epigrammatic quatrain. He served in the Confederate navy.

Tasso, Torquato (1544-1595) — Italian poet, author of "Jerusalem Delivered," "Rinaldo" and "Aminta."

Tertullian (born Carthage, 160) —Ecclesiastical writer of note, after his conversion from paganism.

Thomas a Kempis (1380-1471) — Dutch priest and religious of the Canons Regular. Wrote spiritual treatises, of which the most famous is the "Imitation of Christ."

Thomas of Celano (about 1200-1225)—Disciple of St. Francis of Assisi, whose life he wrote. Author of "Dies Irae."

Thomas More, Saint (1477-1535) — Martyr. Lord Chancellor of England under Henry VIII who beheaded him after long imprisonment for his refusal to take the oath of supremacy. The outstanding intellectual genius and scholar of his time, he wrote many works of which "Utopia" is the best known.

Thompson, Francis (1859-1907)—English poet, best known for his "Hound of Heaven."

Tocqueville, Charles de (1805-1859) — French writer and statesman.

Vincent of Beauvais (1190-1264) — Dominican priest and author of colossal encyclopedia.

Windle, Sir Bertram (1858-1929) — Apologist and scientist. As professor in Toronto University he wrote to reconcile in the public mind scientific progress with the Church's teaching.

Ximenez de Cisneros, Francisco (1436-1517)—Franciscan statesman, Archbishop of Toledo and Regent of Spain. Famous as a patron of learning, he founded the University of Alcala in 1504 and undertook the publication of the first Polyglot Bible with the assistance of Alfonso de Zamora, a converted Spanish rabbi.

ARCHITECTS

Alan of Walsingham (died 1364) — English monk. His work in Ely Cathedral is unique and beautiful.

Bently, John Francis (1839-1902) — Promoted the Gothic revival in England, designed the Cathedral of Westminster, which he built in the Byzantine style to distinguish it from Westminster Abbey.

Bernini, Giovanni Lorenzo (1598-1860)—Famous for his baldachinum and colonnade of St. Peter's.

Bramante, Donato (1444-1514) — Made the plan for St. Peter's but did not live to execute it. Michelangelo adopted his ideas, and finished the work.

Brunelleschi, Filippo (1377-1446) — First applied perspective to art according to definite rules, designed the dome of the Cathedral Church of Florence.

Campello, Filippo di (13th century) — Franciscan architect of Church of St. Clare, Assisi.

Giacondo de Verona (1430-1515) — Franciscan architect, engineer and antiquarian. Erected two bridges over the Seine and succeeded Bramante as architect of St. Peter's, Rome.

Giotto di Bondone (1266-1337)— Designed the famous Campanile.

Gobban, Saer (560-640)—Celebrated Irish ecclesiastical architect.

Michelangelo Buonarroti (1475-1564)—Was made the chief architect, painter and sculptor of the Vatican, in 1534, and took charge of reconstruction of St. Peter's in 1547.

Palladio, Andrea (1518-1580)—Designer of classical buildings in Italy, and the controlling influence of seventeenth century English architecture (Palladian).

Mansard, Nicolas Francois (1598-1666)—An exponent of the French Renaissance at its best. Designed Maison Lafitte. The curved roof with large dormer windows was named mansard.

Pisano, Andrea (1273-1348) — On Giotto's death had charge of the building of the Campanile of the Duomo in Florence. Designed the facade of the Cathedral of Orvieto.

Pugin, Augustus Welby Northmore (1815-1852) — Revived the architectural forms of medieval England. Designed many Catholic churches, and collaborated with Charles Barry in work on the new Houses of Parliament.

Sangallo, Guiliano Giamberti da (1445-1516) — Work in Rome and Florence. Architect of St. Peter's, 1503-11. His brother, **Antonio da Sangallo, the Elder** (1455-1534) erected fortifications, palaces, and the Church of Madonna di San Biago at Montepulciano, one of the handsomest in Italy. Their nephew, **Antonio da Sangallo, the Younger** (1485-1546) also exhibited extraordinary ability as a builder of churches, palaces and as a military engineer.

Vignola, Giacomo Barozzi da (1507-1573) — Wrote two standard architectural works. Designed palaces and churches, among them the Gesu in Rome. In 1564 he constructed the two subordinate domes of St. Peter's.

SCULPTORS

Bernini, Giovanni Lorenzo (1598-1680)—Example of his work is the tomb of the Countess Matilda.

Brunelleschi, Filippo (1377-1446) — Made the model for the reliefs of the second bronze door of the baptistry at Florence.

Canova, Antonio (1757-1822) — The "Theseus" of the Vatican, "Perseus" of the Belvedere, "Cupid and Psyche" of the Louvre, and the colossal tomb of Clement XIII in St. Peter's are well-known works.

Cellini, Benvenuto (1500-1571) — Goldsmith and worker in bronze. His masterpiece is the bronze statue of "Perseus" of the Loggia dei Lanzi in Florence.

Cousin, Jean (1500-1590) — Founder of the French school. Noted for biblical and historical scenes in woodcut.

Donatello or Donato di Niccolo di Betto Bardi (1386-1466) — Founder of modern sculpture: "St. George" and the bronze "David" in the Bargello are by him.

Ghiberti, Lorenzo di Cione (1381-1455)—Designed the north doors of the Baptistry of San Giovanni in Florence, and the main doors facing the Duomo. The latter are considered his masterpiece. Michelangelo declared them worthy to be the doors of Paradise.

Hebert, Louis Philippe (1850-1917) — Elected to the Royal Canadian Academy in 1883. Executed monuments in Ottawa, Quebec, Montreal and Calgary.

Michelangelo Buonarroti (1475-1564) — Notable sculptures are the beautiful "Pieta" in St. Peter's, "David" in the Academy of Florence and the colossal figure of "Moses" in St. Pietro in Vincolo, Rome.

Pichler Family (17th-19th centuries)—Gem-cutters to the Popes.

Pisano, Andrea (1273-1348) — Designed the bronze doors on the south side of the Baptistry at Florence.

Pisano, Niccola (1207-1278)—Earliest of great Italian sculptors. Famous for the hexagonal pulpit of the baptistry of Pisa, and the beautiful fountain in Perugia, in which he was assisted by his son Giovanni.

Robbia, Luca della (1400-1482)—Famous as the inventor of a brilliant glaze for terra-cotta ware. In this ware he made beautiful plaques and reliefs, as the "Madonna and Child" in the Museo Nazionale, the "Madonna of the Apple" in the Berlin Museum, and the "Crucifixion" of San Miniato. Also did some work in marble and bronze in the Duomo.

Stoss, Veit (1438-1533) — The altar-screen in the Church of Our Lady in Cracow is a masterpiece of Gothic wood-carving. The "Annunciation" is a beautiful work in the Church of St. Lawrence, Nuremburg.

Verrochio, Andrea Del (1435-1488) — His masterpiece, the bronze equestrian statue of Bartolommeo Colleoni, in Venice, is considered the finest in the world. His "Boy with a Fish" is in the Palazzo Vecchio.

PAINTERS

Angelico, Fra (1387-1485) — Dominican friar, now beatified, who gained the name of "Angelico" because he dedicated his art to religious subjects. Spirituality, bright, decorative detail and fine coloring mark his work. He painted "The Crucifixion," "Madonna of the Star" and the "Coronation of the Virgin," now in Florence.

Bartolommeo, Fra (1475-1517)—After entering a Dominican convent, he resumed his painting at the order of his Superior. His masterpieces are "Pieta," "The Marriage of St. Catherine" and "The Virgin Enthroned with Saints."

Beardsley, Aubrey Vincent (1872-1898) — Nineteenth-century illustrator who became a Catholic in 1895.

Bellini, Gentile (1427-1507) and **Giovanni** (1428-1516)—Painters who founded the Venetian School.

Bordone, Paris (1500-1570) — Of the Venetian School. His finest work. "The Fisherman Presenting the Ring of St. Mark to the Doge."

Botticelli, Sandro (1447-1510) — Among his famous paintings are "Spring," the "Birth of Venus" and "The Magnificat," in Florence.

Cimabue, Giovanni (1240-1302)—The mosaic of "John the Baptist" in the apse of the Pisa Cathedral is the only authentic example of his work.

Corot, Jean Baptiste Camille (1796-1875) — Famous for his landscapes of silvery coloring and unusual light effects.

Correggio, Antonio Allegri (1494-1534) — Noted for mastery of light and shade; painted "Holy Night" in the Dresden Museum, and "The Marriage of St. Catherine" in the Louvre.

Cousin, Jean (1500-1590)—Founder of the French School and the first Frenchman to use oil paint. His "Last Judgment" is in the Louvre.

Credi, Lorenzo di (1459-1537) — Eminent painter of portraits and religious pictures.

Delacroix, Ferdinand Victor Eugene (1798-1863)—Co-founder of the French Romantic School. "Death of the Bishop of Liege," in the Louvre, is his greatest painting.

Delaroche, Paul (1797-1856) — Leaned to Romantic rather than Classic School and is chiefly known as a popular historical painter. After the death of his wife he produced religious paintings of marked sincerity of feeling.

Dolci, Carlo (1616-1686) — Noted for perfection of finish. His "Mater Dolorosa" is a favorite for reproduction. "St. Andrew Praying before His Crucifixion," in the Pitti Palace, is his masterpiece.

Doyle, Richard (1824-1883)—Contributor to "Punch" whose cover design with a little "Dicky-bird," is still used; he resigned because the periodical was anti-Catholic.

Durer, Albrecht (1471-1528)—His masterpiece. "The Four Apostles," is now in Munich. Considered to rank close to Michelangelo, especially in drawing.

Dyck, Anton Van (1599-1641) — Executed portraits of Charles I of England, Henrietta Maria and their children: his popular painting is "Baby Stewart"; among his religious paintings are "The Crucifixion" and "Madonna of the Rosary."

Eyck, Hubert Van (1365-1426) and his brother, **Jan** (1385-1441), founded the Flemish School, noted for charming landscapes, architectural background and detail. Their famous work, a polyptych, "The Adoration of the Lamb," is in Ghent.

Flandren, Jean Hippolyte (1809-1864)—Painted "Christ Blessing the Little Children," in the Lisieux Museum, and "The Frieze of Saints," in the Church of St. Vincent de Paul, Paris. His brother Jean Paul was celebrated as a painter of landscapes in the classical manner.

Ghirlandajo, Domenico (1449-1494) — His master frescoes are in the Tornobuoni Chapel in S. Maria Novella, Florence. Well-known paintings are "Adoration of the Magi" and "The Last Supper" in Florence, "The Visitation" and his realistic "Old Man and Child" in the Louvre, and his famous portrait of "Giovanni degli Albizzi." He was a teacher of Michelangelo.

Giorgione, Giorgio (1476-1510) — One of the first to make beautiful landscape an integral part of the picture. Ruskin called his "Madonna" one of the two most perfect pictures in the world.

Giotto di Bondone (1266-1337) — Founder of modern painting. His works are in Assisi, Rome and Florence, and the finest is in the Capella dell' Arena in Padua.

Goya y Lucientes, Francisco Jose di (1746-1828)—Painter, etcher and lithographer. Known in history of Spanish art as the last of the old masters and the first of the new.

Herrera, Francisco, the Elder (1576-1656)—Bold realist and founder of the Spanish school. His masterpiece is "The Last Judgment," in Seville. His son, **Francisco Herrera, the Younger,** has his masterpiece, "St. Francis," in the Seville cathedral.

Holbein, Hans, the Younger (1497-1543) — German Renaissance painter, famous for his portraits; his best is the "Duchess of Milan" of the National Gallery. The "Dance of Death" woodcuts rank him with Durer as one of the greatest draughtsmen.

Ingres, Jean (1780-1867) — Cleric and head of the Classic School. "Oedipus and the Sphinx," in the Louvre, shows his excellent draughtsmanship.

Lippi, Fra Filippo (1409-1469) — Humanized religious art. Among his works are the "Madonna" of the Ufizzi, the "Coronation of the Vir-

gin," and the "Annunciation" in the National Gallery.

Lorrain, Claude de (1600-1681)—Master of classic landscape and noted for his unusual treatment of sunlight.

Mantegna, Andrea (1431-1506) — Founder of the Paduan School. Throughout his works of art there is a noticeable trace of the scientific spirit of Florentine painting. Among his works are "St. Jerome in the Wilderness," "Judith with the Head of Holofernes" and "Madonna and Child," in the National Art Gallery, Washington, D. C.

Masaccio, Tommaso (about 1402-1429) — Precocious artist. Famed frescoes in Brancacci chapel of the Church of Sta. Maria del Carmine, Florence.

Michelangelo Buonarotti (1475-1564)—Sculptor, painter and architect. Decorated the Sistine Chapel with the history of the Creation and Fall and "The Last Judgment."

Millet, Jean Francois (1814-1875) —His representations of peasant life preach the dignity of labor. Famous are "The Angelus," "The Gleaners," "The Man with the Hoe."

Murillo, Bartolome Esteban (1617-1682)—Native of Seville. His work is almost exclusively religious. Two of his twenty paintings of the Immaculate Conception are in the Louvre and several in the Prado. Other works frequently reproduced are "The Holy Family" in the National Gallery, the "Madonna and Child" of the Pitti, and the "St. Anthony of Padua" of the Seville cathedral.

Perugino, Pietro Vanucci (1446-1524) — Founded the Umbrian School. His works are characterized by the severe and lovely faces of his saints and angels, beautiful landscapes in admirable perspective, and perfection of light and color. Among his paintings are the "Crucifixion" in the Chapter House of Santa Maria Maddalena dei Pazzi in Florence, his masterpiece, and the exquisite "Nativity" of the National Gallery.

Pinturicchio, Bernardino di Betto di Biagio (1454-1513)—Essentially a decorative artist, his work was mainly fresco done in tempera (brilliant in color and enlivened with gold relief). His greatest work is the decoration of the Borgia Apartments in the Vatican.

Poussin, Nicolas (1594-1666) — Subjects from mythology and the Old Testament and his landscapes are notable. Among his paintings are "The Finding of Moses" and "The Rape of the Sabines."

Puvis de Chavannes, Pierre (1824-1898)—His frescoes, distinctly flat and light in color, are now appreciated for their striking originality. Notable are his frescoes of St. Genevieve in the Pantheon and the staircase frescoes in the Boston Public Library.

Raphael Santi (1483-1520)—Greatest painter of the Renaissance. He decorated the Stanze or rooms of the Vatican with beautiful frescoes. Among favorite Madonnas are the "Madonna of the Chair," now in the Pitti Gallery, and the supremely beautiful "Sistine Madonna," now in the Dresden Gallery.

Reni, Guido (1575-1642) — Decorated Farnese Palace, Quirinal Palace and ceiling in Palazzo Rospigiosi.

Ribera, Josef or Jusippe de (1586-1656)—Called "the little Spaniard." The "Immaculate Conception," done for the Ursulines of Salamanca is a painting of great beauty, but he preferred to depict scenes of suffering or horror, as "The Flaying of St. Bartholomew."

Rubens, Peter Paul (1577-1640)—Flemish artist. In France he was commissioned to decorate the Luxembourg Palace, in Spain to paint a portrait of Philip IV, and in London, where he was knighted, to paint "Peace and War." Was made court painter in Antwerp. His masterpiece, "The Descent from the Cross," is in the Antwerp cathedral.

Sarto, Andrea del (1486-1531) — Great colorist and draughtsman, is called the "Faultless Painter," but is criticized for the monotony of his types. "Madonna of the Harpies," in the Uffizi Gallery, "Madonna of the Sack," in the cloister of S. Annunziata in Florence, and "St. John the Baptist," in the Pitti Gallery, are some of his works.

Tintoretto, Jacopo Robusti (1518-1594)—He was nicknamed "Il furioso" because of the rapidity and impetuosity with which he produced paintings. His masterpiece is "The Miracle of St. Mark," of the Academy of Venice. The "Paradiso" of the Doge's Palace is the largest painting in the world.

Titian or Tiziano Vecilli (1477-1576) — Greatest of the Venetian painters, he shows mastery of technique, marvelous color and vigorous treatment in his prolific works. "Sacred and Profane Love," the "Assumption," the "Presentation," "Bacchus and Ariadne," "The Rape of Europa," are some of his masterpieces, as well as many portraits, notably the "Man with the Glove," in the Louvre.

Vasari, Giorgio (1511-1574) — Painter, architect and writer famed for his "Lives of Eminent Painters, Sculptors and Architects." Decorated Sala Regia at Rome.

Velasquez, Diego Rodriguez de Silva y (1599-1660) — Famous Spanish painter, master of naturalism, excelling in portraiture. Friend of Philip IV, he left many portraits of the royal family. "The Forge of Vulcan" and "Innocent X" are in Rome. "Christ on the Cross" and "The Lances" are in the Prado.

Verrocchio, Andrea Del (1435-1488) — Master of Leonardo da Vinci and Lorenzo di Credi. Painted "The Baptism of Christ."

Veronese, Paolo (1528-1588) — Glorifies Venice in his paintings. Famous for great banqueting scenes, as "The Marriage at Cana" in the Louvre, which display his love of color, pageantry and spacious architectural background.

Vinci, Leonardo di Ser Piero da (1452-1519) — Painter, sculptor, architect, engineer and scholar. Combined exact scientific knowledge with fine idealism. Painted the "Virgin of the Rocks," "St. Anne and the Virgin" and the "Mona Lisa."

Zurburan, Francisco (1598-1662) —Some of his works are his masterpiece, in Seville, the "Apotheosis of St. Thomas Aquinas," scenes depicting the lives of St. Bonaventure, St. Jerome and St. Bruno, and "A Kneeling Monk," in the National Gallery.

MUSICIANS

Beethoven, Ludwig van (1770-1827)— Famous German composer, first of the Romanticists. Generally considered the greatest of symphonic composers, with nine immortal works in that form. Wrote Mass in D, concertos of symphonic proportions and other music of various forms. Composed even after deafness in 1802.

Bruckner, Anton (1824-1896) — Excellent composer in Romantic style, court organist in Vienna and professor at the conservatory. Composed nine symphonies, two Masses, a requiem and a "Te Deum."

Byrd, William (1543-1623) — Composer and organist excelling in liturgical compositions. Also founded the English Madrigal School.

Cherubini, Maria Luigi C. Z. S. (1760-1842) — Composer of operatic and ecclesiastical music. His Masses in F and A and two requiems are master works.

Couperin, Francois (1668-1733)— Greatest of family of French musicians. Court cymbalist, teacher of princes and organist of St. Gervais. His works for the harpsichord introduced a new style of piano music, distinctive from the organ style of his predecessors. Influenced Handel and Bach.

Donizetti, Gaetano (1797-1848)— Famous composer of Italian opera.

Acclaimed in Paris and Vienna. "Lucia di Lammermoor," "La Fille du Regiment" and "Don Pasquale" are his best-known works.

Franck, Cesar Auguste (1822-1890) — Belgium's greatest composer, a pioneer in the modern French school. In his lifetime musicians formed a cult of his admirers. Among his works are the oratorio "Ruth," a symphony in D, two operas, a Mass and excellent chamber music.

Gluck, Christoph Willibald (1714-1787) — German composer and operatic reformer. Conductor of the opera at Vienna. Gave fixed composition to the orchestra. Composed "Orfeo ed Euridice" and other operas, which are forerunners to the musical drama.

Gounod, Charles Francois (1818-1893) — Wrote the operas "Faust" and "Romeo et Juliette," several Masses, and the oratorio "Redemption."

Guido d'Arezzo (995-1050) — Reformer of musical notation. "Guidonian" system favored employment and improvement of the four-line stave.

Haydn, Franz Joseph (1732-1809) — One of the most prolific and widely significant composers in the history of music. Founder of the Viennese School of composition, and called the "inventor of the symphony." His masterpiece is the oratorio "Creation." He always inscribed his compositions "Laus Deo."

Lassus, Orlandus de (1532-1594)— Last and greatest of the Netherland School of composers. His works number 2,400.

Liszt, Franz (1811-1886) — Extraordinary pianist and clever composer, chiefly noted for his technical feats. His best known works are "Hungarian Rhapsodies" and "Symphonic Poems."

Martini, Giambattista (1706-1804) — Achieved fame as a composer of church music. He was a theorist and a teacher in the field of music. He also wrote a history of ancient music and many treatises on the subject of music.

Mozart, J. C. Wolfgang Amadeus (1756-1791) — Child genius, concert master in Salzburg, removed to Vienna. Composed numerous works classic for all time. "Don Juan" and "The Magic Flute" are among his operas. His symphonies and concertos are superior to his church music, which includes his great Requiem.

Paderewski, Ignace (1859-1941) — First Premier of Poland after the World War, in 1918. Eminent pianist and composer, he toured Europe and America, where he died. Founded the Paderewski Fund to aid American composers.

Paganini, Niccolo (1782-1840) — Prominent violin virtuoso. At an early age he composed violin sonatas and achieved brilliant success in public auditions. He composed "Symphonie Fantastique" and numerous violin sonatas.

Palestrina, Giovanni Pierluigi da (1526-1594) — Eminent composer of church music in the polyphonic style.

Rameau, Jean-Philippe (1683-1764) — Organist, wrote several theoretical works, highly developed symphonic part of opera, composed about thirty operas and many pieces for piano. He is considered the typical representative of French dramatic opera.

Rossini, Gioacchino Antonio (1792-1868) — Composer and great innovator in orchestration. The epoch of modern opera began with him. "Guillaume Tell" is his masterpiece. Some other works are a "Stabat Mater," "Messe Solennelle," "Barbiere di Siviglia" and "Otello."

Scarlatti, Alessandro (1659-1725) — Composer and creator of the 18th century classical style in music. He taught many celebrated musicians.

Schubert, Franz Peter (1797-1828) — Viennese composer of Romantic School. Wrote excellent works in a wide range of forms. Of his 500

songs perhaps the "Erl King" and "Ave Maria" are best known. His "Unfinished Symphony" is the most popular of his nine symphonies.

Stradivari, Antonio (1644-1737)—Famous violin maker.

Tallis, Thomas (1514-1585)—English composer whose contrapuntal work has been compared to Palestrina's. He shared with Byrd the monopoly of music printing for 21 years.

Taverner, John (1475-1536)—Composer during the Reformation in England. Released from prison because of the excellence of his music.

Thomas, Charles Louis Ambrose (1811-1896) — Born in Alsace Lorraine. Composer of the operas "Mignon" and "Hamlet," "Messe Solennelle" and a "Marche Religieuse." Particularly skilful in orchestral effects.

Verdi, Giuseppe (1813-1901) — Greatest master of Italian opera. "Ernani," "Rigoletto," "Aida" and "Otello" are some of his operas, each representative of one of the four phases of his musical development. Also wrote "Messa Requiem" and "Pater Noster."

Weber, Karl Maria von (1786-1826)—Founder of romantic school of music in Germany, influenced Wagner. Composed "Der Freischutz," "Oberon" and other operas, and several instrumental works, chiefly for piano. Royal director of music in Dresden.

THE CATHOLIC ACTION MEDAL

When Pope Pius XI announced his program of Catholic Action, the faculty of St. Bonaventure's College and Seminary organized the same movement among the students on the campus as well as among the alumni far and near. Since Benedict XV declared St. Francis of Assisi the patron of Catholic Action, it was felt that the institution, which is under Franciscan auspices, should do something in a public way to stimulate this movement. As a result, the faculty proposed that a Catholic Action medal be conferred annually upon the lay person outstanding in Catholic Action.

A document stating the purpose of this award and describing the design of the medal was presented to Pope Pius XI who heartily approved the plan at a private audience, Oct. 30, 1931.

He was deeply interested in the symbolism of the medal. The bar bears the coat-of-arms of the Franciscan Order and, entwined in branches of pine, the name "St. Bonaventure College." The pine is symbolic of the Cattaraugus Hills. The central inscription of the medal contains the words of Paul to Timothy, "Bonus Miles Christi Jesus" — "A good soldier of Jesus Christ" — with the emblem of the Holy Name. The inscription is set in a wreath of oak which symbolizes manly strength, courage and conviction. At the top there is the royal crown of Christ the King between the two Greek letters, Alpha and Omega, indicating Christ's universal kingdom. This corresponds to the symbol at the bottom, namely the Keys of Peter. The bands on either side bear the words of St. James, "Estote Autem Factores Verbi": "But be ye doers of the word."

The Holy Father made it very definite that the candidate must be selected upon the approval of his ecclesiastical superiors.

The medal has been awarded to the following men:

1934—Hon. Alfred E. Smith, former Governor of New York State.

1935—Dr. Michael Williams, editor of "The Commonweal", author of outstanding works on the Catholic Church.

1936—Hon. Joseph Scott, philanthropist, lawyer and lecturer; alumnus and former professor of St. Bonaventure's College.

1937—Mr. Patrick Scanlan, managing editor of the Brooklyn "Tablet", serving the Church with a fearless and vigorous pen.

1938—Mr. George J. Gillespie, national head of the St. Vincent de Paul Society.

1939—Mr. William F. Montavon, director of the Legal Department of the National Catholic Welfare Conference.

1940—Mr. John J. Craig, national director of the Catholic Evidence Conference and national secretary of the Laymen's Retreat Movement.

1941—Mr. John S. Burke, New York City merchant, leader in charitable and educational activities of Church.

THE MENDEL MEDAL

The Mendel Medal was founded by Villanova College in 1928 in honor of Gregor Mendel, Abbot of the Augustinian Monastery, Bruna, Austria, whose scientific researches have given to the world the now celebrated Mendelian Laws of Heredity.

The Mendel Medal is awarded to outstanding scientists who, by their work to advance the cause of science and by the Catholicity of their lives, have given practical demonstration of the fact that between true religion and true science there is no real conflict. It is conferred not oftener than once yearly, but it need not be conferred annually.

It has been awarded to the following men:

1929—Dr. John A. Kolmer, professor of medicine of Temple University Medical School, and director of the Research Institute of Cutaneous Medicine, Philadelphia.

1930—Dr. Albert F. Zahm, pioneer in aeronautics, director of Aeronautical Research in the Library of Congress, Washington, D. C.

1931—Dr. Karl F. Herzfeld, professor of physics at Catholic University of America.

1932—Dr. Francis P. Garvan, president of the Chemical Foundation of America, New York.

1933—Dr. Hugh Stott Taylor, F. R. S. L., chairman of the chemistry department, Princeton University.

1934—Abbe Georges Lemaitre, Ph. D., D. Sc., professor of astro-physics at the Catholic University of Louvain.

1935—Dr. Francis Owen Rice, associate professor of chemistry at Johns Hopkins University.

1936—Rev. Julius Arthur Nieuwland, C. S. C., late professor of chemistry at University of Notre Dame.

1937—Rev. Pierre Teilhard de Chardin, S. J., anthropologist with the Cenozoic Research Laboratory and the National Geological Survey of China.

1938—Dr. Thomas Parran, surgeon general of the U. S. Public Health Service.

1939—Rev. John M. Cooper, professor of anthropology at the Catholic University of America.

1940—Dr. Peter J. W. Debye, Dutch physicist, lecturer in the United States, and director of the Max Planck Institute of Berlin.

1941—Dr. Eugene M. K. Geiling, professor of pharmacology at the University of Chicago and president of the American Society for Pharmacology and Experimental Therapeutics.

LAETARE MEDAL WINNERS

On the fourth Sunday of Lent, or Laetare Sunday, the Laetare Medal is awarded by the University of Notre Dame to a Catholic layman of the United States prominent for distinguished accomplishment for country or Church and whose life is a model of Christian morality and good citizenship. Following is the list of recipients to date:

1883—John Gilmary Shea, historian.
1884—Patrick J. Keeley, architect.
1885—Eliza Allen Starr, art promoter.
1886—Gen. John Newton, army engineer.
1887—Edward Preuss, journalist.
1888—Patrick V. Hickey, founder of "Catholic Review."
1889—Mrs. A. H. Dorsey, novelist.
1890—William J. Onahan, Catholic Congress organizer.
1891—Daniel Dougherty, orator.
1892—Henry F. Brownson, author, philosopher.
1893—Patrick Donahoe, founder of the Boston "Pilot."
1894—Augustin Daly, theatrical manager.
1895—Mrs. James Sadlier, writer.
1896—Gen. William S. Rosecrans, Army of Cumberland.
1897—Dr. Thomas Addis Emmet, surgeon.
1898—Timothy E. Howard, jurist.
1899—Mary Gwendolin Caldwell, donor to Catholic University.
1900—John Creighton, founder of Creighton University.
1901—William Bourke Cochran, orator.
1902—Dr. John B. Murphy, surgeon.
1903—Charles J. Bonaparte, Attorney General.
1904—Richard C. Kerens, philanthropist.
1905—Thomas B. Fitzpatrick, business man.
1906—Dr. Francis Quinlan, medical specialist.
1907—Katherine E. Conway, author.
1908—James C. Monaghan, lecturer.
1909—Frances Tiernan (Christian Reid), litterateur.
1910—Maurice F. Egan, writer.
1911—Agnes Repplier, essayist.
1912—Thomas M. Mulry, charity worker.
1913—Charles G. Herbermann, Catholic Encyclopedia editor,
1914—Edward Douglas White, Chief Justice of United States.
1915—Mary V. Merrick, founder of the Christ Child Society.
1916—Dr. James J. Walsh, physician, author.
1917—William S. Benson, admiral.
1918—Joseph Scott, lawyer.
1919—George Duval, philanthropist.
1920—Dr. Lawrence F. Flick, physician.
1921—Elizabeth Nourse, artist.
1922—Charles P. Neil, economist.
1923—Walter G. Smith, lawyer.
1924—Charles D. Maginnis, architect.
1925—Dr. Albert F. Zahm, scientist.
1926—Edward N. Hurley, business man.
1927—Margaret Anglin, actress.
1928—Jack J. Spalding, lawyer.
1929—Alfred E. Smith, statesman.
1930—Frederick P. Kenkel, K. S. G., sociologist.
1931—James J. Phelan, banker and philanthropist.
1932—Dr. Stephen J. Maher, expert on tuberculosis.
1933—John McCormack, singer.
1934—Mrs. Nicholas F. Brady, philanthropist.
1935—Frank Spearman, novelist.
1936—Richard Reid, editor.
1937—Jeremiah D. M. Ford, professor.
1938—Dr. Irvin Abell, physician.
1939—Josephine Brownson, founder of Catholic Instruction League.
1940—Hugh A. Drum, Lt. Gen. U. S. Army.
1941—William Thomas Walsh, educator and author.

NOBEL PRIZEWINNERS

(*Taken from Index Generalis; Masson et Cie. Editeurs, Paris, France.*)

Explanation of Abbreviations: Ch, Chemistry; P, Peace; L, Literature; M, Medicine; Ph, Physics.

Addams (P) 1931
Adrian (M) 1932
Anderson (Ph) 1936
Angell (P) 1933
Arnoldson (P) 1908
Arrhenius (Ch) 1903
Asser (P) 1911
Aston (Ch) 1922
von Baeyer (Ch) 1905
Bajer (P) 1908
Bantin (M) 1923
Barany (M) 1914
Barkla (Ph) 1917
Becquerel (Ph) 1903
Beernaert (P) 1909
von Behring (M) 1901
Benavente (L) 1922
Bergius (Ch) 1931
Bergson (L) 1927
Bjornson (L) 1903
Bohr (Ph) 1922
Bordet (M) 1919
Bosch (Ch) 1931
Bourgeois (P) 1920
Bragg, W. H. (Ph) 1915
Bragg, W. L. (Ph) 1915
Branting (P) 1921
Braun (Ph) 1909
Briand (P) 1926
de Broglie (Ph) 1929
Buchner (Ch) 1907
Buck (L) 1938
Buisson (P) 1927
Bunin (L) 1929
International Bureau of Peace 1910
Butler (P) 1931
Carducci (L) 1906
Carrel (M) 1912
Cecil, Viscount of Chelwood (P) 1937
Chadwick (P) 1935
Chamberlain (P) 1925
International Committee of the Red Cross (P) 1917
Compton (Ph) 1927
Cremer (P) 1903
Curie, M. (Ph) 1903
Curie, M. (Ch) 1911
Curie, P. (Ph) 1903
Dale (M) 1936
Dalen (Ph) 1912
Davisson (Ph) 1937
Dawes (P) 1925
Debye (Ch) 1936
Deledda, Grazia (L) 1926
Dirac (Ph) 1933
Ducommun (P) 1902
Dunant (P) 1901
Echegaray (L) 1904
Ehrlich (M) 1908
Eijkman (M) 1929
Einstein (Ph) 1921
Einthoven (M) 1924
d'Estournelles (P) 1909
Eucken (L) 1908
von Euler-Chelpin (Ch) 1929
Fermi (Ph) 1938
Fibiger (M) 1926
Finsen (M) 1903
Fischer, E. (Ch) 1902
Fischer, H. (Ch) 1930
France, Anatole (L) 1921
Franck (Ph) 1925
Fried (P) 1911
Galsworthy (L) 1932
Gard (L) 1937
Gjellerup (L) 1917
Gobat (P) 1902
Golgi (M) 1906
Grignard (Ch) 1912
Guillaume (Ph) 1920
Gullstrand (M) 1911
Haber (Ch) 1918
Hamsun (L) 1920
Harden (Ch) 1929
Hauptmann (L) 1912
Haworth (Ch) 1937
von Heidenstam (L) 1916
Heisenberg (Ph) 1932
Henderson (P) 1934
Hertz (Ph) 1925
Hess (Ph) 1936
Heymans (M) 1938
Heyse (L) 1910
Hill (M) 1922
Hopkins (M) 1929
Institute of International Law (P) 1904
Joliot (Ch) 1935
Joliot-Curie (Ch) 1936
Karlfeldt (L) 1931
Karrer (Ch) 1937
Kellogg (P) 1929

Kipling (L) 1907
Koch (M) 1905
Kocher (M) 1909
Kossel (M) 1910
Krogh (M) 1920
La Fontaine (P) 1913
Lagerlof (L) 1909
Lamas (P) 1936
Landsteiner (M) 1930
Lange (P) 1921
Langmuir (Ch) 1932
von Laue (Ph) 1914
Laveran (M) 1907
Lawrence (Ph) 1939
Lenard (Ph) 1905
Lewis (L) 1930
Lippman (Ph) 1908
Loewi (M) 1936
Lorentz (Ph) 1902
Macleod (M) 1923
Maeterlin K. (L) 1911
Mann (L) 1929
Marconi (Ph) 1909
Metchnikoff (M) 1908
Meyerhof (M) 1922
Michelson (Ph) 1907
Millikan (Ph) 1923
Minot (M) 1934
Mistral (L) 1904
Moissan (Ch) 1906
Mommsen (L) 1902
Moneta (P) 1907
Morgan (M) 1933
Murphy (M) 1934
Nansen (P) 1922
Nansen International Office for Refugees at Geneva (P) 1938
Nernst (Ch) 1920
Nicolle (M) 1928
O'Neill (L) 1936
Onnes (Ph) 1913
von Ossietzky (P) 1935
Ostwald (Ch) 1909
Passy (P) 1901
Pavlov (M) 1904
Perrin (Ph) 1926
Pirandello (L) 1934
Planck (Ph) 1918
Pontoppidan (L) 1917
Pregl (Ch) 1923
Quidde (P) 1927
Raman (Ph) 1930
Ramon y Cajal (M) 1906
Ramsay (Ch) 1904
Rayleigh (Ph) 1904
Renault (P) 1907
Reymont (L) 1924
Richards (Ch) 1914
Richardson (Ph) 1928
Richet (M) 1913
Roentgen (Ph) 1901
Rolland (L) 1915
Roosevelt (P) 1908
Root (P) 1912
Ross (M) 1902
Rutherford (Ch) 1908
Ruzicka (Ch) 1939
Sabatier (Ch) 1912
Schrodinger (Ph) 1933
Shaw (L) 1925
Sherington (M) 1932
Siegbahn (Ph) 1924
Sienkiewicz (L) 1905
Sillanpaa (L) 1939
Soddy (Ch) 1921
Soderblom (P) 1930
Spemann (M) 1935
Spitteler (L) 1919
Stark (Ph) 1919
Stresemann (P) 1926
Sully Prudhomme (L) 1901
Suttner (P) 1905
Svedberg (Ch) 1926
von Szent-Gyongyi (M) 1937
Tagore (L) 1913
Thomson, G. P. (Ph) 1937
Thomson, J. J. (Ph) 1906
Undset (L) 1928
Urey (Ch) 1934
Van't Hoff (Ch) 1901
van der Waals (Ph) 1910
Wagner-Jauregg (M) 1927
Wallach (Ch) 1910
Warburg (M) 1931
Werner (Ch) 1913
Whipple (M) 1934
Wieland (Ch) 1927
Wien (Ph) 1911
Willstatter (Ch) 1915
Wilson Ch. (Ph) 1927
Wilson, W. (P) 1919
Windaus (Ch) 1928
Yeats (L) 1923
Zeeman (Ph) 1902
Zsigmondy (Ch) 1925

The Holy See confers various titles of nobility, orders of Christian knighthood and other honors upon men and women, who have in an outstanding manner furthered the well-being of society, the Church and the Holy See. The titles are bestowed by the Pope as temporal sovereign and range from prince to baron. That most usually given is the title of count prefixed to the family name; it may be personal or transferable by right of primogeniture in the male line. The various orders of knighthood are as follows: Supreme Order of Christ; Order of the Golden Spur; Order of Pius IX; Order of St. Gregory the Great; Order of St. Sylvester; Order of the Holy Sepulchre; and Knights of Malta. Other pontifical decorations include the medals "Pro Ecclesia et Pontifice," "Benemerenti" and of the Holy Land.

Supreme Order of Christ or Militia of Our Lord Jesus Christ

This order was instituted by Pope John XXII on March 14, 1319, in Portugal, as a survival of the Portuguese Templars declared innocent in the trial which led to the suppression of the Knights Templars everywhere. Expeditions to Africa to conquer Islam kept alive the military spirit but religious discipline declined, the grand mastership became the prerogative of the king, and in the nineteenth century properties of the order were confiscated. The Pope had reserved to himself and his successors in the bull of approval the right to create knights of the order, and today the order survives only as a papal decoration, with one class of knights.

Order of the Golden Spur or The Golden Militia

It is doubtful who was the original founder of this order, but it is the oldest and for a long time was the most prized of papal decorations. Lavish bestowal of it by the Sforza family and bishops assistant at the throne, who had been granted that privilege, resulted in diminished prestige and in 1841 Gregory XVI placed the order under the patronage of St. Sylvester. As a souvenir of the golden jubilee of the dogmatic definition of the Immaculate Conception, Pius X restored this Golden Militia and on Feb. 7, 1905, re-established it under the patronage of the Immaculate Conception. It has one class of 100 knights. Only those are admitted who, by feat of arms, or writings, or outstanding deeds, have spread the Faith, and have safeguarded and championed the Church.

Order of Pius IX

Pope Pius IX founded this order on June 17, 1847. Its purpose is to reward outstanding deeds in favor of the Church and society. The order is divided into three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

Order of St. Gregory the Great

This order was established by Pope Gregory XVI, Sept. 1, 1831, to reward the civic and military virtues of the subjects of the Papal States. The order has two main divisions, civil and military, each being divided into three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

Order of St. Sylvester

This order had two periods. It was instituted by Pope Gregory XVI, Oct. 31, 1841, to absorb the Order of the Golden Spur, fallen into abuse, and by Motu Proprio of Pope Pius X, Feb. 7, 1905, it was divided into two orders of knighthood, one retaining the name of St. Sylvester, and the other taking the old name of the Golden Militia. Since the regulations of Pius X the Order of St. Sylvester has three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

Order of the Holy Sepulchre

There are many reputed founders of this order, among them St. James, first Bishop of Jerusalem, the Empress St. Helena, Charlemagne, Godfrey of Bouillon and Baldwin I. Critical historians claim

that the order is a branch of the Knights of St. John of Jerusalem, approved by Pope Pascal II in 1113. It is, however, generally accepted that it was founded by Godfrey of Bouillon during the First Crusade, in July, 1099. The Latin Kings of Jerusalem instituted a guard of honor of this order around the Sepulchre of Christ. When the Latin Kingdom of Jerusalem fell, the Knights of the Holy Sepulchre were driven out of the Holy Land, and in time the order lost some of its prestige. In 1489 it was united to the Knights Hospitallers by Pope Innocent VIII and in 1496 was restored by Alexander VI who empowered the Franciscan Custodian of the Holy Land to confer the Knighthood of the Holy Sepulchre upon worthy persons. Upon the restoration of the Latin Patriarchate of Jerusalem in 1847 Pope Pius IX withdrew the Alexandrine faculty and gave it to the new patriarch and his successors, who have since retained it. In 1932 new regulations were written. The Pope is Grand Master of the Order and the Patriarch of Jerusalem is its rector and administrator.

The order enjoys the highest standing in Europe where it has been bestowed upon royalty, nobility, heads of republics, and others distinguished in their service to the Church, or in the arts, sciences and literature. Members are first designated by the bishop of the diocese in which they reside and then by the Patriarch of Jerusalem and are finally approved by the Holy See. There are three classes: (1) Knights of the Grand Cross; (2) Commanders; (3) Knights. There are also Ladies of the Holy Sepulchre, divided into three classes. In various countries lieutenants of the order are appointed. There are about 50 members in the United States and they have been formed into a chapter, of which Michael Francis Doyle was appointed lieutenant in 1938. Cardinal Dougherty is Cardinal Protector of the order in the United States.

Knights of Malta

This is the oldest order of laymen and prelates in the Church. Founded in the middle of the eleventh century, their history can be traced to the Hospitallers of St. John of Jerusalem, and then through the Knights of Rhodes. The order has gone by the name of Knights of Malta since 1530. The schisms in the order which came as a result of the Reformation, and from the assumed leadership of self-appointed persons, were brought to an end in 1797 when the Pope refused to recognize the election of Czar Paul of Russia as grand master. Since that time, the grand master has been named by the Pope. The conditions for admission to the order are nobility of sixteen quarterings, the Catholic faith, attainment of full legal age, integrity of character, and corresponding social position. There are in existence four great priories. The membership comprises commanders and several classes of knights.

Medal "Pro Ecclesia et Pontifice"

This decoration had its origin as a memorial or souvenir of the golden sacerdotal jubilee of Pope Leo XIII, who bestowed it upon those men and women who had aided in making his jubilee and the Vatican Exposition successful. It has been conserved by his successors, with his effigy, and is given in recognition of outstanding service to the Pope and the Church.

Medal "Benemerenti"

Pope Gregory XVI in 1832 instituted two merit medals, civil and military, to reward daring and courage. The decoration has been conserved by his successors and bears their effigy.

Medal of the Holy Land

Pope Leo XIII designed this medal, to be bestowed upon pilgrims to the Holy Land who have a genuinely religious intention in making the pilgrimage and who can present a certificate of moral Christian life from their parish priest. The decoration is bestowed by the Custodian of the Holy Land.

THE FRANCISCAN ORDER

St. Francis was the originator and founder of three orders in the Church of God: the Friars of the First Order, the nuns of the Second Order, and the members of the Third Order, both secular and regular, including both men and women.

The First Order

The First Order dates back to the year 1207. Francis, the Poor Man of Assisi, attracted to himself a number of companions desirous of leading a more perfect life. He called his band the "Friars Minor," or the "Lesser Brethren." He drew up for them a Rule of life consisting for the most part of texts from Holy Writ. On April 16, 1209, Pope Innocent III gave a verbal approval to this rule in the presence of Francis and his companions.

After the Saint's death a tendency to division manifested itself among the friars. Some of them favored certain dispensations in regard to corporate poverty. The two parties did not become autonomous, however, until the year 1517, when Pope Leo X formally separated the First Order of St. Francis into two branches: the Friars Minor of the Observants, and the Friars Minor Conventual. In 1525, Friar Matteo da Bassi of the Observants obtained permission from Pope Clement VII to introduce a third branch of the order, the members of which soon became known as the Capuchins.

Today we still find the First Order divided into three great and independent bodies; the Friars Minor, simply so called, and popularly known as the Franciscans; the Friars Minor Conventual, popularly the Conventuals or the Black Franciscans; and the Friars Minor Capuchin, popularly the Capuchins. Altogether therefore there are over 42,000 Franciscan friars in the world today. These many brethren are engaged in every field of religious and priestly labor, and work side by side in every land, in all things "catholic and apostolic," like their holy Father, Francis.

The Second Order

In the year 1212, Lady Clare of Assisi placed herself under the spiritual direction of St. Francis. Realizing what a spiritual treasure he had found in St. Clare, Francis clothed her with a habit of penance not unlike his own. This was the beginning of the Second Order, that of the Poor Ladies, or, as they are now called, the Poor Clares.

St. Clare was soon joined by her sister Agnes. The Poverello wrote for them a simple Rule, and turned over to them the Church of San Damiano, to be their motherhouse, and convent of perpetual inclosure. In but a few years Clare, who styled herself "the handmaid and little plant of our holy Father, Francis," found herself the spiritual mother of many nuns.

Although the Rule of the Poor Clares is most austere, the Second Order has prospered wonderfully in every century. Today the order numbers some 13,000 nuns and is divided into two observances: the Poor Clares Urbanists, who keep the Rule with a few mitigations; and the Poor Clares Collettines, who keep the Rule in its primitive severity.

The Third Order

Third Orders are of two kinds, secular and religious or regular. The former are associations of persons living in the world, the latter are groups of religious living a community life under vows.

The Third Order Secular of St. Francis is a religious order in the strict sense of the word. It was founded by St. Francis of Assisi in 1221, for men and women, married and single, who, though living in the world and occupied in trades and professions, want to lead a more perfect Catholic life.

Why the Third Order? — "It has been our earnest wish that all should do their best to follow the example of St. Francis of Assisi. Wherefore, in the past We have always devoted special attention to the Third Order of St. Francis; and now that by the great favor of God We have been called to the Supreme Pontificate and a favorable opportunity has presented itself, We do urge all Christians not to be behindhand in joining the ranks of this soldiery of Christ." In these words of his encyclical, "Auspicato," Sept. 17, 1882, did Pope Leo XIII appeal to his children to enroll in the Third Order of St. Francis, of which he was the most renowned tertiary at that time. Also Third Order members were Pius X, Benedict XV and Pius XI. Like their venerable predecessor they commended and recommended the Third Order to the faithful. While our present Holy Father has not yet spoken on the merits of the Third Order, yet the fact that he is both a Dominican and a Franciscan tertiary is a recommendation more convincing than words. If our Supreme Pontiffs have thought so highly of the Third Order, and if Leo XIII even proposed the Third Order as his reform for the world, surely it behooves our Catholic people to look into the Third Order and to enroll, if possible, under the banner of Francis to fight "the good fight" for God, for Church, and for country.

Its Origin — We trace the origin of the Third Order to about the year 1221 when St. Francis clothed Blessed Luchesio of Poggibonzi with the habit of the Third Order. For several years the First and Second Orders had existed, were flourishing, were leading men back to Christ, and were putting Christ once again into the hearts of men. The people saw how much good St. Francis had accomplished by his founding of the First and Second Orders; so they besought him to draw up also a rule of life for them. After much prayer and meditation St. Francis, assisted by his great friend and protector, Cardinal Ugolino, drew up the Rule of the Third Order. "The year 1221 is now generally regarded as the date of this Rule," writes Fr. Gregory Cleary, O. F. M. This Rule consisted of twelve chapters, a thirteenth being added in 1227. Immediately the Third Order spread far and wide, producing far-reaching results.

Its First Fruits — At this period, which marked a turning point in history, the Christian world was badly in need of reform. Subtle heresies were being propagated by false reformers. Party strife and petty wars with their terrible results were laying waste the Imperial and Papal states and the cities of Italy. The rich lived in luxury and pleasure: the poor eked out a miserable existence. By making thoroughly loyal Catholicity a requisite for membership in the Third Order, St. Francis laid the axe to the root of the heresies. By forbidding the tertiaries to take formal oaths unnecessarily and to bear arms except in defense of the Roman Church, the Christian faith, their country or themselves, St. Francis brought peace to Europe. By his rules of moderation and decency, by exhorting the practice of the virtues of poverty, chastity and obedience according to each one's state in life, by stressing the dignity and freedom of all men redeemed by Christ, St. Francis brought justice and charity back into the lives of men. As Pius XI writes: "Francis by his indomitable apostolate and that of his order, as well as by means of the Third Order, laid anew the foundations of society, reforming it thoroughly according to the ideals of the Gospel."

Its Rule and Nature — The first Rule of the Third Order was promulgated by St. Francis himself in 1221. By his Bull, "On the Mountain," issued August 18, 1289, Pope Nicholas IV expanded and confirmed this Rule. Leo XIII in his

Apostolic Constitution, "The Merciful Son of God," issued May 30, 1883, adapted this Rule to meet modern needs without, however, changing the nature of the Third Order. Hence today the Third Order is still a true secular order; the Superiors of the First Order have direct jurisdiction over it; and its life and apostolate remain the same as before.

The present Rule consists of three short simple chapters. The first chapter limits membership to loyal Catholics who have completed their fourteenth year; provides for the reception of married women; prescribes wearing of the scapular and cord; and decrees for the reception, novitiate and profession of tertiaries. The second chapter prescribes moderation in living; decency in one's mode of life; the virtues of temperance and thanksgiving; fasts on the Vigils of the Immaculate Conception and of St. Francis; monthly confession and Communion; daily recitation of twelve Our Fathers, Hail Marys and Glorys, or of the Little Office of the Blessed Virgin, for those who do not say the Divine Office; timely making of one's will; good example and zeal in the Christian apostolate; the virtue of charity and the spirit of peace; no unnecessary oaths, indecent language or vulgar jokes; attendance at daily Mass if possible, and at the monthly meetings; maintenace of a common fund for the benefit of the members and of good causes; visiting of the sick tertiaries; and praying for those departed. The third chapter provides for the conferring of offices, visitation, admonishing of disobedient tertiaries, and dispensations from the Rule. It points out that violations of the Rule are not sinful unless they are also violations of the Commandments of God or of the Church.

Hence we see that there is nothing very difficult about the Rule. It was written, not for great saints, but for ordinary good Catholics who want to cultivate spiritual perfection according to their state in life. Like all Franciscan Rules it restricts itself to essentials, giving great latitude to the spiritual bent of the individual. The Third Order is wide enough to include all Catholics, from the Holy Father to the young student in high school, from the president of a great industrial organization to the porter who sweeps the floor of a warehouse. If only all Catholics would embrace the Third Order in the spirit of penance springing from a sincere love of God, what a spiritual renovation would take place in our day! For as the Most Rev. Leonard M. Bello, Minister General of the Order of Friars Minor, writes in his encyclical on the Third Order: "The Franciscan Third Order is an association of the elect of the faithful, who although they live in the world, nay because they live in the world, desire nevertheless to pursue Christian perfection according to the very spirit of the Franciscan religious and nuns, but in a manner suitable to their state in life: so that while having professed neither the cloistral law nor the three vows of the same, they set up in their homes a cloister, as it were, shut off from the allurements of the world; and they endeavor to practise with a cheerful spirit all the virtues corresponding to the three vows of religious."

"My Plan for Social Reform" — "My plan for social reform is the Third Order," Leo XIII was accustomed to say. For the Third Order goes to the root of all our present social evils; it would reform the source of all our man-made evils — the heart of man. Yet the Third Order has not for its primary end any social or economic reforms. Like the Church it is a purely spiritual society, having for its end the salvation and sanctification of men. This religious spirit of the Third Order is the source whence the brothers and sisters of the Third Order draw their inspiration for countless works of charity. In his encyclical, "Quadragesimo Anno," Pius XI pointed out that there can be no true social or economic re-

forms without a moral reform. Vice versa it follows that social and economic reforms must of necessity follow a moral reform. Why? Because religion was not and was never intended to be the affair of one hour on Sunday; true religion must and does enter into every act of our lives. Hence, let a man for his sanctification become a tertiary, and what happens? That man sanctifies himself by prayer, the sacraments, and attendance at Holy Mass. He practises the virtues of poverty, chastity and obedience according to his state in life. By the virtue of poverty he lives moderately, within his means; he does not seek to amass wealth but rather to share it. By the virtue of chastity he practises modesty and decency in thought, word, and deed; he does not seek pleasure immoderately. By the virtue of obedience he is loyal to his God, his Church, and his country. Thus he conquers the old enemies of man which are so active today — the world, the flesh and the devil.

But the reforming power of the Third Order does not stop here. The Third Order is a world-wide fraternal society. Get a world-wide society of men and women practising the virtues of poverty, chastity and obedience according to their states in life, and you have a most powerful moral force that will shame the grabbers of material wealth and promote the economic good of each individual; that will discourage the filthiness of indecency and impurity, and foster the beauty and holiness of modesty and chastity; that will remain impervious to the present widespread attacks against Church and State, and promote loyalty to both according to Catholic principles. The Third Order renovated the face of the earth in the thirteenth century; it can do the same today. (For a complete, authoritative, inspiring, solid treatment of this aspect of the Third Order we cannot recommend too highly "Social Ideals of St. Francis," by Fr. James Meyer, O. F. M., popular edition 60 cents.)

So too the Third Order holds the key to the solution of many of our other problems. The real Christianity of real Franciscanism has no place for snobbery, exploitation or race prejudices. For the love of Christ, Francis ministered to the lepers, his brothers in Christ. If Francis lived with us today, how could he act unjustly or uncharitably toward his brothers and sisters for love of whom Christ was born and crucified, and into whose hearts Christ enters in Holy Communion?

Franciscan Youth — If the Third Order is a powerful spiritual help for Catholic men and women, how much more helpful is it for Catholic youth! St. Francis teaches them that religion should be a positive, joyful service in the House of their Heavenly Father. He offers them a Rule of Life that is the guarantee of true success and happiness in this life and in the next. Father General writes that young tertiaries should have special consideration up to 25 years of age; that, when possible, they should have their own board of officers, director, and literature, and other advantages suitable to their nature and inclinations. For further information see "The Seraphic Youth Movement" in "Survey of a Decade," by Poppy and Martin, page 78, and Father General's encyclical, numbers 24-26.

Organization — A fraternity must be erected by a Franciscan Provincial or Superior of the First Order or of the Third Order Regular within whose territory the fraternity is to be located. Fraternities are organized: (1) locally, under the jurisdiction of the local Franciscan Superior; (2) regionally, under the jurisdiction of the respective Ministers Provincial; (3) internationally, under the jurisdiction of the respective Ministers General. Usually each Province appoints a Third

Order Commissary. Recently the Fathers General of the various Franciscan Orders have appointed Commissary Generals for all the Third Order fraternities under their jurisdiction. In the United States a National Organization of the Third Order of St. Francis was founded in 1921 to further the full observance of the Rule of the Third Order, and to foster national union and co-operation. (The Fathers General urge such federation and directive union of the tertiary provinces and fraternities.) The Franciscan Provincial Superiors constitute the National Directive Board of which the secretary is the Very Rev. Theodosius Foley, O. M. Cap. Secretary of the National Executive Board is Fr. Maximus Poppy, O. F. M., who has been active in Third Order work for 10 years. His office is at 3200 Meramec St., St. Louis, Mo.

Privileges — Tertiaries can gain many plenary and partial indulgences, and can receive General Absolution on many great feast days. Pius X granted tertiaries communication of indulgences with the First and Second Orders and participation in the spiritual fruits of their good works. Priest tertiaries enjoy the personal favor of the "privileged altar" three times a week; and may, apart from choral office, use the Divine Office and the Missal of that family of the First Order to which they are affiliated. Hence on Saturdays in Franciscan churches and private oratories they may say the Mass of the Immaculate Conception.

Third Order and Catholic Action — A misunderstanding of the nature of Catholic Action has produced a tendency to identify long-established religious societies with Catholic Action. The attempt to identify the Third Order in its normal functioning with Catholic Action would injure both. Yet, a consideration of the relation between the Third Order and Catholic Action will show the universality and the effectiveness of the Third Order in furthering the mission of the Church, namely, the salvation of souls, in any given age.

The Third Order in its ordinary functioning is not Catholic Action, but it can become Catholic Action if the bishop of a diocese organizes the Third Order in his diocese on a Catholic Action basis. Catholic Action is an apostolate of the laity, organized under their bishops and priests, to obtain the salvation of souls. The Third Order is a true religious order for the laity and diocesan priests, under the jurisdiction of the superiors of the Franciscan Order, having for its primary purpose the salvation and sanctification of the tertiaries. To make the Third Order in his diocese Catholic Action a bishop would have to designate it as such, and would also have to entrust to the tertiaries under the direction of his priests some apostolic activity having for its purpose the salvation of souls. In this way the Third Order in a diocese could become a perfect model of Catholic Action.

Yet, even though the Third Order is not designated as Catholic Action by a bishop, it should be the backbone of Catholic Action in a diocese. Pope Pius XI "called upon the tertiaries to fight the battles of the Lord against godless Communism and the other errors of our age as knights in the valiant army of Catholic Action." Tertiaries should be the leaders in Catholic Action, the papal crusade of our day to win the world for Christ. The religious spirit of the Third Order is a most fruitful source of Catholic Action. As of old the tertiaries brought the spirit of Christ back into a disordered world; so today Father General exhorts them to spread the spirit of the Gospel as members of some vivifying Catholic Action society.

For Readers — We recommend the monthly, "Franciscan Herald and Forum," organ of the Third Order of St. Francis in the United States. Address: 5045 Laflin St., Chicago (SY), Ill. $1.00 per year.

THIRD ORDER INFORMATION

If there is no Franciscan Friary in your vicinity, write to the nearest Third Order Superior:

1. Franciscan Friary, Pulaski, Wis. (Polish).
2. 151 Thompson St., New York, N. Y. (Italian).
3. 135 W. 31st St., New York, N. Y.
4. 1615 Vine St., Cincinnati, Ohio.
5. 1434 W. 51st St., Chicago, Ill.
6. 1500 34th Ave., Oakland, Calif.
7. Franciscan Monastery, Washington, D. C.
8. Box 443, Lemont, Ill. (Slovenian).
9. 220 37th St., Pittsburgh, Pa.
10. 1740 Mt. Elliott Ave., Detroit, Mich.
11. 754 Gun Hill Road, Williamsbridge, New York, N. Y. (Italian).
12. 1541 Golden Gate Ave., Los Angeles, Calif.
13. 234 Norwood Ave., Providence, R. I.
14. St. Anthony's Convent, Clark & Kent Sts., Buffalo, N. Y. (Polish).
15. 812 N. Salina St., Syracuse, N. Y.
16. 2222 W. Market St., Louisville, Ky.
17. St. Francis College, Loretto, Pa.
18. Friars of the Atonement, Graymoor, Garrison, N. Y.
19. 414 E. 82nd St., New York, N. Y. (Hungarian).
20. 232 S. Home Ave., Avalon Sta., Pittsburgh, Pa. (Slovak).
21. 2823 Princeton Ave., Chicago, Ill. (Croatian).
22. The Third Order of St. Francis in the U. S., 3200 Meramec St., St. Louis, Mo.

For literature on the Third Order, address your order to: Franciscan Herald Press, 1434 West 51st St., Chicago, Illinois.

STANDARD REFERENCES ON THE LIFE OF ST. FRANCIS

Name	Author
Pilgrim's Guide to Franciscan Italy	Anson, Peter F.
Life of St. Francis	Bonaventure, Saint
Life and Legends of St. Francis	Chalippe, Candide, O. F. M.
St. Francis of Assisi	Chesterton, Gilbert Keith
Life of St. Francis of Assisi	Cuthbert, Father, O. S. F. C.
The Romanticism of St. Francis and Other Studies in the Genius of the Franciscans	Cuthbert, Father, O. S. F. C.
St. Francis, A Historical Drama	Cuthbert, Father, O. S. F. C.
Franciscan Essays	Devas, Fr. Dominic, O. F. M.
Everybody's St. Francis	Egan, Maurice Francis
The Land of Francis; Assisi and Perugia	Faure, Gabriel
The Ideals of St. Francis	Felder, Hilarin, O. M. Cap.
The Franciscan Message to the World	Gemelli, Agostino, O. F. M.
My Lady Poverty—A Saint's Courtship	Gliebe, Francis, O. F. M.
Franciscan Italy	Goad, Howard Elsdale
The Story of St. Francis	Heins, M. Alice
Little Plays of St. Francis	Housman, Lawrence
Followers of St. Francis	Housman, Lawrence
The Lord's Minstrel	Jones, C. M. Duncan
St. Francis of Assisi, A Biography	Jorgensen, Johannes
St. Francis of Assisi, The Poverello	Kenny, L. Stacpoole
The Poor Little Man	Lee, Harry
Franciscan Legends	Malloy, Mary J.
The Month of St. Francis	Mariotti, Candido, O. F. M.
Social Ideals of St. Francis	James Meyer, O. F. M.
Fioretti, or Little Flowers of St. Francis	Okey, Thomas
The Writings of St. Francis of Assisi	Robinson, Paschal, O. F. M.
The Saints of Assisi	Salusbury, E.
The Life of St. Francis of Assisi	Salvatorelli, Luigi
St. Francis of Assisi	Santorelli, Alfonso Maria, O. F. M
St. Francis of Assisi	Subercaseaux, Dom Errazuiz
The Galilee of Francis	Walsh, Marie Donegan
Little Brother Francis of Assisi	Williams, Michael
St. Francis of Assisi	Wilmot-Buxton, E. M.
A Little Book of St. Francis and His Brethren	Wilmot-Buxton, E. M.

THE FRANCISCAN CALENDAR

(This calendar presents those feasts which are proper to the Franciscan Order. On the days not listed here the feasts of the Universal Church are kept.)

January

2 BB. Bentivoglio and Gerard Cagnoli, Confessors, I Order
4 Bl. Angela of Foligno, Widow, III Order
14 BB. Odoric, Roger and Giles, Confessors, I Order
16 SS. Berard and Four Companions, Protomartyrs, I Order
19 BB. Thomas, Charles and Bernard, Confessors, I Order
23 Espousals of the Blessed Virgin with St. Joseph
30 St. Hyacintha Mariscotti, Virgin, III Order
31 BB. Louise and Paula, Widows, III Order

February

1 BB. Eustochium and Veridiana, Virgins, II and III Orders
3 Bl. Matthew of Girgenti, Confessor, I Order
4 St. Joseph of Leonissa, Confessor, I Order
5 SS. Peter Baptist and Twenty-two Companions, Martyrs, I and III Orders
7 BB. Rizzerio, Giles-Mary, and Anthony of Stroncone, Confessors, I Order
13 Bl. John of Triora, Martyr, I Order
14 Bl. Jane of Valois, Widow, III Order
15 Bl. Andrew of Segni, Confessor, I Order
16 Bl. Philippa Mareri, Virgin, II Order
17 Bl. Luke Belludi, Confessor, I Order
19 St. Conrad of Piacenza, Confessor, III Order
20 Bl. Peter of Treja, Confessor, I Order
22 St. Margaret of Cortona, Penitent, III Order
25 Bl. Sebastian of Apparicio, Confessor, I Order
26 Bl. Isabella, Virgin, II Order
28 Bl. Antonia of Florence, Widow, II Order

March

First Friday Mysteries of the Way of the Cross
2 Bl. Agnes of Prague, Virgin, II Order
5 St. John Joseph of the Cross, Confessor, I Order
6 St. Collette, Virgin, II Order
9 St. Catherine of Bologna, Virgin, II Order
11 BB. John Baptist of Fabriano and Christopher of Milan, Confessors, I Order
13 Bl. Agnello of Pisa, Confessor, I Order
14 Transference of the Body of St. Bonaventure
18 St. Salvator of Horta, Confessor, I Order
20 BB. John of Parma, Mark of Montegallo, and Hippolyte Galantini, Confessors, I and III Orders
22 St. Benvenutus, Bishop and Confessor, I Order
26 Bl. Didacus Joseph, Confessor, I Order
28 St. John Capistran, Confessor, I Order
29 Bl. Jane Mary of Maille, Widow, III Order
30 St. Peter Regalatus, Confessor, I Order

April

2 Bl. Leopold, Confessor, I Order
3 BB. Gandulf of Binasco and John of Pinna, Confessors, I Order
4 St. Benedict the Moor, Confessor, I Order
6 Bl. Mary Crescentia Hoess, Virgin, III Order
7 Bl. William of Scicli, Hermit, Confessor, III Order
8 Bl. Julian of St. Augustine, Confessor, I Order
9 Bl. Thomas of Tolentino, Martyr, I Order
10 Bl. Mark Fantuzzi of Bologna, Confessor, I Order
12 Bl. Angelo of Chivasso, Confessor, I Order
16 Anniversary of St. Francis' Profession
18 Bl. Andrew of Hibernon, Confessor, I Order
19 Bl. Conrad of Ascoli, Confessor, I Order.
21 St. Conrad of Parzham, Confessor, I Order
22 Bl. Francis of Fabriano, Confessor, I Order
23 Bl. Giles of Assisi, Confessor, I Order
24 St. Fidelis of Sigmaringen, Martyr, I Order
28 Bl. Luchesius, Confessor, III Order
30 St. Joseph Benedict Cottolengo, Confessor, III Order

May

11 BB. Benedict, Julian and James, Confessors, I Order
14 Bl. Petronilla, Virgin, II Order
17 St. Paschal Baylon, Confessor, I Order
18 St. Felix of Cantalice, Confessor, I Order
19 SS. Theophilus and Ivo, Confessors, I and III Orders
20 St. Bernardine of Siena, Confessor, I Order
21 BB. Ladislaus, Crispin and Waldo, Confessors, I and III Orders
22 BB. John Forest, Godfrey Maurice Jones, and Joachim of St. Anna Wall, Martyrs, I Order
23 Bl. Bartholomew, Benvenute and Gerard, Confessors, I and III Orders
24 BB. John of Prado, John of Cetina, and Peter, Martyrs, I and III Orders
25 Dedication of the Basilica of Assisi
26 Bl. Mary Anne of Jesus, Virgin, III Order
29 BB. Stephen and Raymond, Martyrs, I Order
30 St. Ferdinand, King, Confessor, III Order
31 The Blessed Virgin Mary, Mediatrix of all Graces

June

1 St. Angela Merici, Virgin, III Order
2 BB. Herculian, Felix and John, Confessors, I and III Orders
3 Bl. Andrew of Hyspello, Confessor, I Order
7 Bl. Humiliana, Widow, III Order
8 Bl. Baptista Varani, Virgin, II Order
9 BB. Pacificus and Lawrence, Confessors, I Order
13 St. Anthony of Padua, Confessor, I Order
15 Bl. Jolenta, Widow, II Order
16 Bl. Guy of Cortona, Confessor, I Order
20 Bl. Micheline, Widow, III Order
23 Bl. Joseph Cafasso, Confessor, III Order
27 Bl. Benvenute, Confessor, I Order

July

4 Bl. Raymond Lull, Martyr, III Order
8 St. Elizabeth of Portugal, Widow, III Order
9 SS. Nicolas and Ten Companions, Martyrs, I Order
10 BB. Emanuel Ruiz and Seven Companions, Martyrs, I Order
11 St. Veronica Juliani, Virgin, II Order
13 St. Francis Solanus, Confessor, I Order
14 St. Bonaventure, Confessor, Doctor, I Order
15 Feast of the Holy Sepulchre
16 Commemoration of the Canonization of St. Francis
21 Bl. Angeline of Marsciano, Widow, III Order
23 St. Lawrence of Brindisi, Confessor, I Order
24 Bl. Cunegunda, Virgin, II Order
27 Bl. Mary Magdalen Martinengo, Virgin, II Order
30 BB. Simon, Peter and Archangelus, Confessors, I Order

August

2 Our Lady of the Angels (Portiuncula Indulgence)
7 BB. Agathangelus and Cassian, Martyrs, I Order
9 St. John Mary Vianney, Cure of Ars, Confessor, III Order
11 Bl. Louise of Savoy, Widow, II Order
12 St. Clare, Foundress, Virgin, II Order
13 BB. John of Alverna, Vincent of Aquilla, and Novellonus of Faenza, Confessors, I and III Orders
14 BB. Sanctis and Francis, Confessors, I and III Orders
17 St. Roch, Confessor, III Order
18 BB. Beatrice and Paula, Virgins, II Order
19 St. Louis, Bishop, Confessor, I Order
22 Seven Joys of the Blessed Virgin Mary
25 St. Louis, King, Confessor, III Order (Patron of the Third Order)
26 BB. Timothy and Bernard, Confessors, I Order

September

1 BB. John and Peter, Martyrs, I Order
2 BB. John, Appolinaris and Severin, Martyrs, I and III Orders
4 St. Rose of Viterbo, Virgin, III Order
5 Bl. Gentle of Matilica, Martyr, I Order
6 BB. Liberatus and Peregrinus, Confessors, I Order
9 BB. Seraphina of Sfortia, Widow, II Order
10 BB. Apollinaris and Forty-four Companions, Martyrs, I and III Orders
11 Bl. Bonaventure, Confessor, I Order
13 Bl. Francis Calderola, Confessor, I Order
17 Stigmata of St. Francis of Assisi
18 St. Joseph of Cupertino, Confessor, I Order
23 Finding of the Relics of St. Clare
24 St. Pacificus, Confessor, I Order
25 Bl. Francis Camporubeo, Confessor, I Order
26 Bl. Lucy of Calaterjone, Virgin, III Order
27 St. Elzear, Confessor, III Order
28 Bl. Bernadine of Feltre, Confessor, I Order

October

1 BB. John and Nicholas, Confessors, I and III Orders
3 Vigil of St. Francis (Fast for Tertiaries)
4 Our Holy Father St. Francis, Confessor, Founder of the Franciscan Order
5 Bl. Felix Meda, Virgin, II Order
6 St. Mary Frances of the Five Wounds, Virgin, III Order
8 St. Bridget, Widow, III Order
10 SS. Daniel and Six Companions, Martyrs, I Order
12 St. Seraphin, Confessor, I Order
19 St. Peter of Alcantara, Confessor, I Order
21 Bl. James of Strepa, Bishop, Confessor, I Order
22 Anniversary of Dedication of Each Church
23 Bl. Josephine Leroux, Virgin, Martyr, II Order
25 Bl. Balthassar of Clavario, Confessor, I Order
26 Bl. Bonaventure Potentia, Confessor, I Order
30 Bl. Angelus of Acrio, Confessor, I Order
31 BB. Christopher and Thomas, Confessors, I Order

November

3 Bl. Rayner, Confessor, I Order
5 Relics in the Churches of the Seraphic Order
6 Bl. Margaret of Lorraine, Widow, II Order
7 Bl. Helena Enselmina, Virgin, II Order
12 BB. Gabriel and John, Confessors, I and III Orders
13 St. Didacus, Confessor, I Order
16 St. Agnes of Assisi, Virgin, II Order
17 BB. Salome and Jane, Virgins, II and III Orders
19 St. Elizabeth of Hungary, Queen, Widow, III Order (Patroness of the Third Order)
26 St. Leonard of Port Maurice, Confessor, I Order
27 BB. Bernadine and Humilis, Confessors, I Order
28 St. James of the Marches, Confessor, I Order
29 All Saints of the Three Orders

December

1 Bl. Anthony Bonfadini, Confessor, I Order
Likewise the commemoration of Holy Souls of the Three Orders
5 Bl. Nicolas, Martyr, I Order
8 Immaculate Conception of the Blessed Virgin Mary, Special Patroness of the Seraphic Order
9 BB. Elizabeth and Delphine, Virgins, III Order
10 Bl. Peter of Siena, Confessor, III Order
11 Bl. Hugoline, Hermit, Confessor, III Order
12 Finding of St. Francis' Body
14 BB. Conrad and Bartholus, Confessors, I and III Orders
23 Bl. Nicholas Factor, Confessor, I Order
30 BB. Margaret and Matthia, Virgins, II Order

AMERICAN FRANCISCAN PROVINCES AND COMMISSARIATS

Order of Friars Minor (O. F. M.)

Province	Founded	Provincial	Location
St. John the Baptist	1844	Adalbert Rolfes	Cincinnati, O.
Sacred Heart	1858	Wenceslaus Krzycki	St. Louis, Mo.
Most Holy Name of Jesus	1901	Jerome Dawson	New York, N. Y.
Immaculate Conception	1911	Anicetus Silvioni	New York, N. Y.
Santa Barbara	1916	Martin Knauff	Oakland, Calif.
Assumption of the B. V. M.	1939	Isidore Cwiklinski	Pulaski, Wis.

Commissariat	Founded	Commissary	Location
Holy Cross	1912	Benedict Hoge	Lemont, Ill.
Holy Land		Leonard Walsh	Washington, D. C.
Holy Family	1927	David Zrno	Chicago, Ill.
Holy Saviour		Martinian Krajcir	Pittsburgh, Pa.
St. John Capistran	1928	Medard Medveczky	Arrochar, N. Y.

Order of Friars Minor Conventual (O. M. C.)

Province	Founded	Provincial	Location
Immaculate Conception	1852	Vincent Mayer	Syracuse, N. Y.
St. Anthony	1903	Lawrence Cyman	Buffalo, N. Y.
St. Bonaventure	1939	Felix Baran	Milwaukee, Wis.
Our Lady of Consolation	1926	Anthony Hodapp	Louisville, Ky.

Order of Friars Minor Capuchin (O. F. M. Cap)

Province	Founded	Provincial	Location
St. Joseph	1857	Theodosius Foley	Detroit, Mich.
St. Augustine	1873	Claude Vogel	Pittsburgh, Pa.

Commissariat	Founded	Commissary	Location
Italian-American	1918	Accursio Rosi	Orange, N. J.
Irish-American		Stephen Murtagh	Los Angeles, Calif.
House of English Province of O. S. F. C.	1926	Giles McMullen (Guardian)	Providence, R. I.

Third Order Regular (T. O. R.)

Province	Founded	Provincial	Location
Sacred Heart	1910	Eugene T. George	Loretto, Pa.
Immaculate Conception		Benignus Gallagher	Hollidaysburg, Pa.
U. S. Foundation (Spanish)		Michael Vedal (Superior)	Waco, Tex.

Franciscan Friars of the Atonement (S. A.)
(Third Order of St. Francis)

Founded	Superior	Location
1909	Raphael Grande	Garrison, N. Y.

CHRISTIAN MARRIAGE

Thoughts from the Encyclical "Casti Connubili" of Pope Pius XI

Sacrament—Christ the Redeemer raised marriage to the rank of a Sacrament.

Sanctity of Marriage — A great number of men ignore or shamelessly deny the sanctity of Christian wedlock. These most pernicious errors have begun to spread even among the faithful.

Institution — Matrimony was not instituted by man but by God and hence it cannot be subject to any human decrees. God is the author of the perpetual stability of the marriage bond, its unity and its firmness.

Human Will in Matrimony — While matrimony is a divine institution, the human will enters into it and performs a most noble part in as much as each conjugal union of a particular man and woman arises only from the free consent of each of the spouses.

Nature of Contract — Man's free will, however, does not in any way enter into the nature of the contract by which the souls of the contracting parties are joined and knit together more directly and intimately than their bodies in a sacred, inviolable bond.

Animal Unions — The nature of the marriage contract is entirely different from the union of animals entered into by the blind instinct of nature alone in which neither reason nor free will plays a part.

Haphazard Unions — The nature of the marriage contract is entirely different from the haphazard unions of men and women which enjoy none of the rights of family life.

Rights of the Church — A legitimately constituted authority has the right and the duty to restrict, prevent and punish base unions opposed both to reason and to nature.

Right of Marriage, Natural—Pope Leo XIII declared in his encyclical Arcanum: "To take away from man the natural and primeval right of marriage, to circumscribe in any way the principal ends of marriage laid down in the beginning by God Himself in the words 'Increase and multiply,' is beyond the power of any human law."

God and Man — The sacred partnership of true marriage is constituted both by the will of God and the will of man.

God's Part in Marriage — From God comes the very institution of marriage, the ends for which it was instituted, the laws that govern it and the blessings that flow from it.

Man's Part in Marriage—Through the generous surrender of his own person, one to another for the whole span of life, man, with the help and co-operation of God becomes the author of each particular marriage, assuming the duties and blessings annexed thereto.

Blessings of Matrimony — Offspring, conjugal faith and the sacrament.

Mutual Loyalty—In the words of St. Augustine: "By mutual loyalty it is provided that there should be no carnal intercourse outside the marriage bond with another man or woman."

Offspring—Children should be begotten of love, tenderly cared for and educated in a religious atmosphere.

Sacramental Character — The marriage bond should not be broken. A husband or wife, if separated, should not be joined to

another even for the sake of offspring. This is the law of marriage by which the fruitfulness of nature is adorned and the evil of incontinence restrained.

Children — Among the blessings of marriage the child holds the first place. God said to our first parents, "Increase and multiply and fill the earth."

St. Paul on Matrimony—St. Paul is a witness that marriage is for the sake of generation when he says: "I will that the younger should marry, bear children, be mistresses of families."

God's Purpose in Matrimony — God wishes men to be born, not only to fill the earth but that they may be worshipers of God; that they may know Him and love Him and finally enjoy Him forever in heaven.

Chief Purpose of Parents—Christian parents must understand that they are destined not only to propagate and preserve the human race on earth; not only to educate any kind of worshipers of the true God but rather children who are to become members of the Church of Christ and fellow citizens of the saints.

Baptism — Although Christian spouses, even if sanctified themselves, cannot transmit sanctification to their progeny while they do naturally transmit original sin, they should offer their offspring to the Church to be regenerated through the laver of Baptism.

Regard for Children — Both husband and wife should regard children as a talent committed to their charge by God, not only to be employed for their own advantage or for that of an earthly commonwealth, but to be restored to God with interest on the day of reckoning.

Education of Children — God has given to those who have the power and right to beget children the power and also the right to educate them.

Unity of Marriage—God ordained in the beginning that matrimony be not otherwise than between one man and woman.

Polygamy — Polyandry — Christ, our Lord, condemned any form of polygamy or polyandry whether successive or simultaneous.

Unchaste Thoughts — In order that the sacred bond of marriage may be guarded absolutely inviolate, Christ forbade even wilful thoughts and desires of an unchaste nature.

Christian Love — Matrimonial faith demands that husband and wife be joined in an especially holy and pure love, not as adulterers love each other, but as Christ loved the Church. Such love is not based on the passing lust of the moment nor does it consist in pleasing words only but in the deep attachment of the heart which is expressed in action, since love is proved by deed. It demands not only mutual help in the home but also the perfection of the interior life so that through their partnership they may advance ever more and more in virtue.

Order of Love — The "Order of Love," as St. Augustine calls it, includes both the primacy of the husband with regard to the wife and children and the ready subjection and willing obedience of the wife.

Liberty of Woman — This subjection does not take away woman's liberty as a human person nor does it bid her obey her husband's every request, nor does it imply that she be considered on the level with minors without mature judgment. Her subjection to her husband however does forbid that exaggerated license which cares not for the good of the family. If the man is the head of the family, the woman is the heart. As he occupies the chief place in ruling, she may and ought to claim for herself the chief place in love.

Structure of the Family — The structure of the family must be maintained intact. If the husband neglect his duty, it falls to the wife to take his place in directing the family.

Nature of Woman's Subjection — With great wisdom, Pope Leo declared: "Let the woman be subject and obedient to the man not as a servant but as a companion, so that nothing be lacking of honor or of dignity in the obedience which she pays."

Conjugal Faith — Conjugal faith consists of unity, chastity, honorable and noble obedience.

Indissolubility of Marriage — The crowning benefit of marriage is its indissolubility. "What God has joined together let no man put asunder," includes all true marriages without exception.

Non-Catholic Marriages — Even among unbelievers there exists a perpetual bond in matrimony not subject to any civil power since such marriages are also true marriages.

Exceptions to the Permanency of the Bond — Rare exceptions are made as in the case of certain natural marriages between unbelievers by virtue of the Pauline Privilege and in the case of valid marriages not consummated. In no case, however, can a valid and consummated Christian marriage be dissolved, because there is no power on earth — not even that of the Pope — which can break such a bond.

Sterility — It is wrong to leave a spouse that is sterile in order to take another by whom children may be had. Anyone doing this is guilty of adultery.

Security — The indissolubility of marriage gives the contracting parties a calm sense of security.

Sacramental Benefits — Since Christian marriage is a sacrament it bestows internal grace to perfect natural love, and to confirm an indissoluble union and sanctify both man and wife.

Co-operation with Grace—Unless the parties cooperate with the grace given in the Sacrament it will be useless for their good.

Derision of Divine Institution — By word, writings, theatrical productions, romantic fiction, amorous and frivolous novels, moving pictures, radio speeches, in short by all the inventions of modern science, the sanctity of marriage is often trampled upon and derided.

Divorce Extolled — Divorce, adultery, all the basest vices, are either extolled or depicted in such colors as to appear to be free of all reproach and infamy.

Youth Ensnared — Corrupt ideas on marriage are instilled into men of every class: rich and poor, workers and masters, lettered and unlettered, married and single, the godly and the godless, old and young, but for these last, as easier prey, the worst snares are laid.

Material View on Matrimony — Some confidently assert that they have found no evidence for the existence of matrimony in nature but regard it merely as a means of producing life and gratifying a vehement impulse. Some recognize Christian wedlock as necessary for the propagating and rearing of offspring but contend that its usefulness stops there. Such teachings take their origin solely from the will of man, are subject entirely to him, hence such wedlock can and must be founded, changed and abrogated according to human caprices and the shifting circumstances of human affairs. Advocates of such teachings hold that the generative power which is grounded in nature itself has a wider range than matrimony, that it may be exercised outside as well as inside the confines of wedlock, as though to suggest that the license of a base, fornicating woman should enjoy the same rights as chaste motherhood.

Companionate Marriage — Temporal, experimental, and companionate marriages concocted by man offer all the indulgences and rights of matrimony without, however, the indissoluble bond and without offspring. These abominations reduce truly cultured nations to the barbarous standards of savage peoples.

Contraception — Many have the boldness to call offspring the disagreeable burden of matrimony to be carefully avoided, not by virtuous continence but by frustrating

the marriage act. No reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Those who frustrate nature sin against nature and commit a deed which is shameful and intrinsically vicious.

Onanism—Intercourse, even with one's legitimate wife, is unlawful and wicked where the conception of offspring is prevented. Onan, the son of Judah, did this and the Lord killed him for it.

Chastity — There is no possible circumstance in which husband and wife cannot, strengthened by the grace of God, fiulfill faithfully their duties and preserve in wedlock their chastity unspotted.

Abortion — However much we may pity the mother whose health and even life is imperiled there is no excuse for the direct murder of the innocent. The life of mother and child is equally sacred. Upright and skillful doctors strive most praiseworthily to guard and preserve the lives of both mother and child.

If both man and woman are party to the practice of smothering or evacuating the offspring before it has life or if it already lives in the womb to kill it before it is born, they are not spouses at all; they have not come together for honest wedlock, but for impure gratification. If both are not party to these deeds, one makes herself the mistress of her husband or the other simply the paramour of his wife.

Eugenic Indication—It is the duty of public authority to defend the lives of the innocent, particularly the unborn. If by laws and ordinances these are betrayed to death by doctors or others, let them remember that God is the judge and avenger of innocent blood.

Eugenists have no right to prevent from marrying all those naturally fit for marriage whom they consider would through hereditary transmission bring forth defective offspring.

Sterilization—The civil authority has no right to arrogate to itself a power which it never had and can never legitimately possess over a human faculty.

Sacredness of Family — Extreme Eugenists lose sight of the fact that the family is more sacred than the State; that men are not begotten for the earth and for time but for heaven and eternity.

Emancipation of Woman—There is no emancipation of woman from the duties of her state of life. False liberty and unnatural equality with the husband is to the detriment of the woman herself. If woman descends from her truly regal throne within the walls of the home, she will soon be reduced to her old state of slavery and become again the mere instrument of man.

Divorce — Many and varied are the grounds put forth for divorce, some arising from the wickedness and the guilt of the persons concerned, others arising from the circumstances of the case. The former is called subjective. The latter objective. So much injustice and perjuring accompany divorce cases that the court and all lawful authority are brought into contempt.

Civil Contract — Some hold that matrimony belongs entirely to the profane and purely civil sphere, that it is to be free from any indissoluble bond, that separation and divorce are to be sanctioned by law, that, robbed of all its holiness, matrimony should be enumerated among the secular and civil institutions.

Mixed Marriages — Canon Law sums up the stand of the Church: "Everywhere and with the greatest strictness the Church forbids marriages between baptized persons, one of whom is a Catholic and the other a member of a schismatical or heretical sect, and if there is added to this the danger of the falling away of the Catholic party and the perversion of the children, such a marriage is forbidden also by the divine law." Dispensations are occasionally granted with suitable safeguards.

Religious Indifference—Not infrequently the children of mixed mar-

riages lapse into religious indifference, which is closely allied to impiety.

Separation — Divorce is never permissible, but in certain circumstances, imperfect separation of the parties is allowed without severing the marriage bond. All alleged inconveniences and dangers held up as grounds for divorce are taken care of by separation.

Benefits of Indissolubility—Security, good-will, co-operation of husband and wife, the preservation of purity and loyalty, the birth of children, the promotion of their education, the healing of discords, the suppression of rivalry and jealousy, the dignity and position of woman in civil and domestic society.

Evils of Divorce—Insecurity, anxiety, surprise, lack of co-operation, inducements to unfaithfulness, obstacles to the birth, rearing and education of children, quarrels, jealousies, the shameful lowering of the dignity of woman, the corruption of morals, the difficulty of keeping divorce in check.

Lust — The chief obstacle to the divine plan in matrimony is unbridled lust. Man cannot hold in check his passions unless he first subject himself to God.

Science of Heredity — They are greatly deceived who think they can induce men, by the use of the natural sciences such as biology and the science of heredity, to curb their carnal desires.

The Church as the Guide — All true followers of Christ, lettered or unlettered suffer themselves to be guided and led in all things that touch upon faith or morals by the Church of God through its Supreme Pastor, the Roman Pontiff, who is himself guided by Jesus Christ, our Lord.

Instruction on Matrimony — It is of the utmost importance that the faithful be well instructed concerning matrimony. Let them realize and diligently reflect on the great wisdom, kindness and beauty God has shown towards the human race not only by the institution of marriage but also by upholding it with sacred laws and by raising it to the dignity of a Sacrament.

Birth Control Propagandists — If the subverters of marriage are entirely devoted to misleading the minds of men and corrupting their hearts by extolling the filthiest vices by means of books and pamphlets, Christian bishops, priests and the laity, united by Catholic action, should oppose error by truth, vice by the excellent dignity of chastity, covetousness by the liberty of the sons of God, ease in obtaining divorce by an enduring love in the bond of marriage and by the inviolate pledge of fidelity given even to death.

Physiological Education—Wholesome, instructive and religious training in regard to Christian marriage will be quite different from that exaggerated physiological education by which, under pretense of helping those joined in wedlock, the art of sinning in a subtle way rather than the virtue of living chastely is taught.

Training for Marriage — True Christian married life depends in large measure on the due preparation of the parties for marriage. The basis for a happy wedlock or the ruin of an unhappy one is prepared in the souls of boys and girls during the period of childhood and adolescence.

Those about to enter married life should approach matrimony well disposed and well prepared so as to be able to help each other in sustaining the vicissitudes of life, in attending to their eternal salvation unto the fullness of the image of Christ.

Parenthood — Let the father be truly a father and the mother truly a mother.

Home — Let the home, though it be in want and in the midst of the valley of tears, become for the children a reproduction in a way of that paradise of delight in which the Creator placed the first men of the human race.

Childhood Inclinations — The inclinations of the will, if they are bad, must be repressed from childhood, but such as are good must be fostered, and the mind particularly of children should be imbued with doctrines which begin with God, while the heart should be strengthened with the aids of divine grace, in the absence of which no one can curb his evil desires nor can his discipline and formation be brought to complete perfection by the Church.

Choice of a Partner—Those about to enter into wedlock should carefully choose the person with whom henceforth they must live continually. They should pray for divine help and not be led by the blind and unrestrained impulse of lust, nor by any desire of riches or other base influence but by a true and noble love and by a sincere affection towards the future partner.

Let them not omit to ask the prudent advice of their parents with regard to the partner.

Support of Family — Such economic and social methods should be set up in the State as will enable every head of a family to earn as much as, according to his station in life, is necessary for himself, his wife and for the rearing of his children.

Charity — If private resources are insufficient for the upkeep of the family it is the duty of the public authority to provide.

Law and Marriage — Just laws must be made for the protection of chastity, for reciprocal conjugal aid; they must be faithfully enforced.

Religious Authority — For the preservation of the moral order neither authority nor sanctions of the temporal power are sufficient, nor the beauty of virtue and the exposition of its necessity; a religious authority must enter in to illumine with truth, to direct the will and to strengthen human frailty by the assistance of divine grace. Such an authority is alone the Church instituted by Christ the Lord.

MARRIAGE LEGISLATION OF THE CATHOLIC CHURCH

The marriage contract is a lawful agreement between a man and a woman by which is given and accepted the exclusive and perpetual right to those bodily functions intended for the generation of children. It was this contract which our Lord raised to the dignity of a sacrament when He instituted the Sacrament of Matrimony. This sacrament sanctifies the union and gives to the couple the graces which they need for the proper fulfilment of the duties of their state in life. Those who are not baptized can enter into a natural contract of marriage, but only those who are baptized can receive the sacrament.

The primary purpose of marriage is the generation and the education of children; the secondary purposes are the cultivating of mutual love and the quieting of concupiscence. The two essential qualities of this union are unity and permanence. True and lawful marriage is, therefore, a union between one man and one woman which can be broken by nothing but the death of either party. These qualities serve to secure the ends for which marriage is intended; its unity insures the proper care and the loving cooperation in the rearing of the children; its permanence guarantees mutual love and support all through the natural lives of both parties.

All persons who are not forbidden by law may contract marriage. Certain prohibitions are laid down by the natural and the divine law. These are binding upon all men no matter what their religious beliefs may be. Thus for example, all men are bound by the natural law which forbids marriage before a certain age. But, since Christ left to His Church complete jurisdiction over all baptized Christians, she has the

supreme power to regulate concerning their marriages. Her laws are binding upon all who are validly baptized, hence they oblige heretics, schismatics and apostates unless these classes are positively exempted by the Church. In two cases this exemption is stated: heretics and schismatics are not bound by the impediment of disparity of worship nor are they held to the canonical form of celebration before a priest. Unbaptized persons are bound to the observance of these laws when these laws authentically explain the provisions of the divine law.

The Church has laid down a list of impediments which affect the status of a marriage. Some of these impediments render the marriage null and void so that in the eyes of the Church such a marriage is worthless. These are known as diriment or nullifying impediments. Other impediments, while they do not render the marriage invalid and worthless, nevertheless make it gravely sinful. These are called impeding or prohibitory impediments.

The Impeding or Prohibitory Impediments

1. The Impediment of Simple Vows. (a) One who is bound by a simple vow of virginity cannot enter marriage without grave sin. Virginity is the state of perfect purity which has never been defiled by any sinful thought, word or action contrary to this virtue. In taking a vow of virginity a person promises to persevere in this state by avoiding the first deliberate act which would violate the purity of the soul. A marriage contracted without a dispensation from this vow, although valid, would be sinful because one of the duties of the married state is the generation of children which involves the violation of this vow.

(b) One who has made a vow of perfect chastity has promised to abstain from sexual intercourse and from voluntary acts against purity. One entering marriage without a dispensation from this vow sins gravely but the marriage is valid.

(c) The vow of celibacy is a promise never to marry. Unless a person is dispensed from this vow he cannot enter marriage without grave sin.

(d) The vow to enter a religious order hinders a person from contracting marriage without grave sin.

(e) The vow to receive sacred orders is a promise to receive the orders of subdiaconate, diaconate and priesthood. One who has made such a vow cannot contract marriage without grave sin in as much as the observance of his vow after marriage is practically impossible.

2. The Impediment of Legal Relationship. Legal relationship is the bond which exists between the person adopting and the person adopted. If Civil Law states that this relationship is a prohibitory impediment, it is also regarded as such by the Church; if the Law states that it is a nullifying impediment, the Church likewise looks upon it as such. In this matter the Church determines the nature of the impediment according to the provisions of the Civil Law. Nowhere in the United States does an impediment arise from Legal Relationship.

3. The Impediment of Different Religions. The Church strongly forbids the marriage of a Catholic to any baptized member of an heretical or schismatical sect. Moreover if there is grave reason to believe that such a marriage would result in the loss of the Faith of the Catholic party, the marriage is forbidden by the Divine

Law itself. "Mixed" marriages are gravely sinful if contracted without the proper dispensation, although they are nevertheless valid. To obtain such a dispensation it is necessary that there be just and grave reasons for the marriage; that the non-Catholic party promise to allow the Catholic party complete freedom in the practise of religion; that both parties promise that all the children born to them will be baptized and brought up as Catholics; that there be strong grounds for believing that these promises will be observed sincerely.

The Diriment or Nullifying Impediments

1. Impediment of Age. No male before his sixteenth year of age completed and no female before her fourteenth year completed is capable of contracting a true and valid marriage. Marriage at any time after that age would be valid, but the Church urges young people to observe the age limits which certain states have specified, otherwise serious legal consequences would follow. This is especially true in the case of minors. The pastor should not assist at their marriage if the parents are unaware of it or if they are reasonably unwilling that it take place.

2. The Impediment of Impotency. Impotency consists in the incapacity to perform the normal, physical act of copulation. Such impotence, provided that it preceded marriage and is a permanent physical defect, whether on the part of the man or the woman, renders the marriage null and void. In cases of doubt the Church does not hinder the parties from marrying. Sterility is not to be considered an impediment to marriage.

3. The Impediment of an Existing Bond. Unity is one of the qualities of marriage. Hence a person who is already validly married cannot contract another valid marriage as long as he is bound by the bonds of the previous union. A second marriage may be entered into if the first was null or has been legitimately dissolved.

4. The Impediment of Disparity of Worship. The Church forbids the marriage of any non-baptized person with one baptized in the Catholic Church or converted to the Church from heresy or schism. Such a marriage attempted without the necessary dispensation would be invalid. Dispensations are granted on the conditions mentioned above in the treatment of the Impediment of Mixed Religions.

5. The Impediment of Sacred Orders. One who has been ordained a subdeacon, deacon or priest cannot contract a valid marriage. It is possible with a dispensation for a married man to receive Sacred Orders provided that his wife consents and takes a vow of chastity.

6. The Impediment of Religious Profession. The members of certain religious orders take solemn vows of poverty, chastity and obedience. One who is bound by such a vow of chastity cannot contract a valid marriage. This impediment affects both male and female religious. It is to be noted that whereas solemn vows render a marriage null and void, simple vows render the marriage sinful but do not impair its validity. In only one case do simple vows render a marriage invalid, and this is due to a privilege granted to the Jesuits by Pope Gregory XIII by which their simple vows invalidate marriage.

7. The Impediment of Abduction. There can be no valid marriage between an abductor and a woman abducted with a view to marriage,

so long as she remains in the power of the abductor. This impediment ceases as soon as the woman gains her freedom and freely marries the man. One who forcibly detains a woman against her will incurs this same impediment even though the woman came of her own free will to the place in which she is detained.

8. The Impediment of Crime. This impediment may arise in one of three ways:

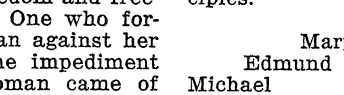
(a) Through an act of adultery with an accompanying promise of marriage or an attempt to contract marriage. The parties concerned would be incapable of contracting a valid marriage without a dispensation, even after the death of their consorts.

(b) Through an act of adultery joined with the murder of the consort of either party. This murder may be planned and executed by either of the guilty parties; it is not necessary that there be a mutual conspiracy. A dispensation would have to be obtained before the parties concerned could contract a valid marriage.

(c) Through the crime of conjucide. This impediment is incurred when there is a mutual conspiracy resulting in the death of a legitimately wedded consort. The intention of marrying the accomplice must likewise enter in.

9. The Impediment of Relationship. Relationship may come about in four ways:

(a) Through consanguinity or relation by carnal descent. In determining the relationship existing between persons we must note the common ancestor, the line and the degree. Those in the direct line are descended one from the other such as children from parents, grandchildren from grandparents. Those in the collateral line have a common ancestor but are not descended from one another such as brothers or sisters. The degree of relationship is the distance from the common ancestor. The following table illustrates these principles.



John and Michael are related in the third degree of consanguinity in the direct line. Jane and Bertha are related in the second degree of the direct line. Michael and Bertha are related in the third degree of consanguinity in the collateral line. Edmund and Bertha are related in the third degree of the collateral line because the number of degrees is determined by the number in the longer of the two lines.

There can be no valid marriage between blood relatives in the direct line no matter what degree of relationship exists. Likewise all marriages are invalid which are contracted without dispensation between persons who are related within the third degree of the collateral line of consanguinity. The Church never dispenses in the direct line nor in the first degree of the collateral line.

(b) Through affinity or relation resulting from a valid marriage. The husband contracts this relationship with the blood relatives of the wife and vice versa. There is, however, no relationship of affinity between the blood relatives of the husband and the blood relatives of the wife. The degree of affinity is computed in such a way that those who are blood relatives of the man are related by affinity to the woman in the same line and degree in which they are related to the man. Thus the blood brother of the husband is related to the wife in the first degree of the collateral line. The mother of the bride is related to the groom in the first degree of the direct line.

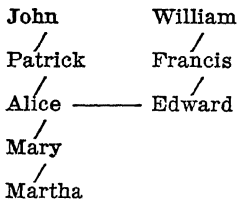
The Church declares invalid any marriage between persons who are related by affinity in any degree of

the direct line as well as between those who are related by affinity within the second degree of the collateral line.

(c) Through spiritual relationship arising from baptism. Whoever administers baptism, whether solemnly or privately, contracts a certain relationship with the person baptized. This same relationship exists between the godparents and the one baptized. Hence, without a dispensation, there can be no valid marriage between a godchild and its godparents nor between the one baptized and the one who baptizes.

(d) Through adoption or legal relationship. As noted under the Impeding Impediments, legal relationship may become a diriment impediment rendering invalid any marriage between the adopter and the person adopted. In this matter the Church merely follows the norm established by the Civil Law and considers legal relationship in the light of these laws as prohibiting or annulling impediments.

10. The Impediment of Public Honesty. This impediment arises from an invalid marriage or from public or notorious concubinage. It renders the man incapable of contracting a valid marriage with the relatives of the woman in the first and second degrees of the direct line and vice versa. The accompanying plan will illustrate this.



Alice is living with Edward as his concubine. This fact gives rise to an impediment which prevents Edward from marrying Mary or Martha who are related to Alice in the first and second degrees respectively of the direct line. The same impediment hinders Alice from marrying William or Francis.

Publishing the Banns

To insure the absence of all impediments the Church orders the pastor to announce publicly the names of people who are about to contract marriage. The publishing of the "banns" is usually done in Church at the parochial Mass on three continuous Sundays or holydays of obligation. If the parties are of different parishes, the banns are announced in both places. Persons who know of reasons why the marriage should not take place are obliged to make known these reasons to the pastor before the date set for the wedding. Besides the publication of the banns other inquiries are to be made by the pastor.

The Prescribed Form of Marriage

Not only must the parties be free from all impediments, they must also observe the form of marriage which is demanded by the law of the Church. This law states that those marriages only are valid which are contracted in the presence of the pastor of the place in which the ceremony is performed, or in the presence of the local Ordinary, or in the presence of a priest delegated by either. There must also be present two witnesses.

This prescription of the law is binding upon the following: (a) Catholics by baptism or conversion when marrying among themselves; (b) Catholics who marry non-Catholics even after they have received a dispensation from the impediment of different religions or of disparity of worship; (c) An Oriental Catholic who marries a Catholic of the Latin rite.

In view of this law it is evident that a Catholic who goes through a marriage ceremony before a minister or a Justice of the Peace contracts no marriage. Moreover, a Catholic who goes through this ceremony before a Protestant minister incurs excommunication reserved to the bishop (Canon 1063). However, because the Code of Canon Law expressly exempts non-

Catholics from this law, the marriages of non-Catholics before ministers and Justices are valid, if not rendered null by the presence of other nullifying impediments.

Fear as a Cause of Nullity

A fear which would so disturb the mind as to suppress the use of reason would also destroy the consent which is necessary for validly contracting marriage. The Church has stated that in certain cases fear, even though it left a degree of consent that would be sufficient for another natural contract, may be the cause of nullity in a marriage. This fear must be really grave; it must be provoked by an outside free agent; it must be unjustly provoked.

The Separation of Married People

1. A valid marriage between baptized persons, after it has been consummated, cannot be dissolved by any human power or by any cause other than the death of either of the parties. Consummation of a marriage is effected by the conjugal act by which the spouses become one flesh.

2. A valid marriage between baptized persons or between a baptized and a non-baptized person, provided that it has not been consummated may be dissolved in two cases:

(a) The solemn religious profession of one of the parties. A married person, therefore, who wished to enter an order and to take solemn vows would have to prove that the marriage had not been consummated. If this were proven, the matrimonial bond would be broken and the party who remains in the world would be free to contract a new marriage.

(b) Dispensation from the Holy See. There must be a grave cause for seeking such a dispensation. It is enough if one of the parties makes the request; and the request is often granted in spite of the opposition of the other party. When the dispensation is granted both parties are free to enter new marriages.

These exceptions do not undermine the indissolubility of marriage. In both cases the marriage had not been rendered perfect by a consummation. Moreover it is the Pope and not a civil authority who pronounces the sentence. As the Vicar of Christ, and in virtue of his pontifical authority, he dispenses in these particular cases because of grave necessity and in the interests of the spiritual welfare of the persons concerned.

3. A legitimate marriage, even consummated, between non-baptized persons can be dissolved in favor of the party who is converted. This is the "Pauline Privilege" or the "Privilege of the Faith." It is so called because Saint Paul first promulgated it as a means of protecting the Faith of his converts. (I Corinthians, vii, 12-15.) The conditions necessary for using the Pauline Privilege are:

(a) The marriage must have been contracted before the baptism of either party;

(b) One, only, of the parties must be converted and have received valid Christian baptism.

(c) The infidel party must refuse to be converted or at least to live peacefully without insulting God and without interfering with the freedom of the Christian party in the practice of religion. The marriage will not be dissolved if the infidel party assents to both demands, or at least to the second. But because the Pope has the power to dissolve such a marriage, since it is not a consummated Christian marriage, he may do so in exceptional cases for extremely grave reasons even if the infidel party assents to both demands.

4. There are also certain cases in which the partners in a valid marriage may separate without the right of marrying again. The chief cause of perpetual separation arises from adultery of one of the parties. There are other causes which permit the injured party to

seek a separation: the affiliation of the other party with a non-Catholic sect; criminal and shameful conduct; the education of the children in schism or heresy; grave peril of soul or body. In this, as in all other matters pertaining to the Sacrament of Matrimony, the advice of the pastor should be sought and followed.

BIRTH CONTROL

By the technical term "birth control" is meant the unlawful limitation of offspring. All such birth control is by its very nature evil. Because it is intrinsically evil, no reason, however great, can justify it. The prohibition against birth control is not a Church law, but is a dictate of the natural law which is God's law implanted in His creatures. The chief forms of birth control are: contraceptives, abortion and sterilization.

The only legitimate method for limiting offspring is abstinence and self-control.

Contraceptives — The use of contraceptives, whether they be instruments or medicines, is to the married and unmarried alike mortally sinful. The malice of this type of birth control arises from the fact that while the faculty of generation is used, its primary purpose (the generation of offspring) is frustrated. When that primary purpose is frustrated, nature (God's law) is perverted. Such a perversion is nothing less than the sin of onanism, spoken of in Genesis, xxxviii, 9-10.

Abortion is the ejection of a living immature foetus from the womb of the mother at a time when the foetus cannot live outside the womb. Intentional or direct abortion is really murder. Hence it has the evil and sinfulness of murder. Moreover, all those who take part in an abortion, not excepting the mother, incur an excommunication reserved to the bishop, if the abortion really follows from the attempt to perform it (Canon2350).

Closely allied to abortion is craniotomy which is that operation in which forceps are used to crush and kill the child in the womb. This also is murder.

Sterilization is an operation in which the tubes, destined to carry the seed, are cut or tied so that during the sexual act no seed will be ejected and no conception can take place. Sterilization frustrates and perverts nature in the same way as does the use of contraceptives. Hence sterilization, except when necessary to preserve the health of the whole body of the one sterilized, is gravely sinful.

Nevertheless, sterilization is widely practised. A speaker over Vatican City Radio in March, 1940, said that the most comprehensive law thus far promulgated came into operation in Nazi Germany on Jan. 1, 1934, and has been extensively used. It decrees that any person whose posterity will suffer from serious physical or mental hereditary disease may be sterilized by a physical operation.

In the United States 27 states have compulsory sterilization laws on their statute books. These laws apply chiefly to the insane or mental defectives, but in many states epileptics, habitual criminals and moral degenerates are also included. To date, some 20,000 operations have been performed in all states. The states using the law extensively are California, Kansas, Michigan, Virginia and Oregon.

REPORT OF THE SACRED ROMAN ROTA
ON CASES CONCERNING THE VALIDITY OF MARRIAGE

Year	Total Cases	Cases Heard on Appeal from Previous Decision	Decisions in New Cases	
			Marriages Annulled	Marriages Upheld
1930	52	11	9	32
1931	55	10	17	28
1932	51	9	16	26
1933	72	11	24	37
1934	93	13	37	43
1935	80	17	25	38
1936	75	16	23	36
1937	74	15	20	39
1938	72	14	27	45
1939	65	10	16	39
1940	76	..	21	55

Periodic Summation of Findings of the Roman Rota

The charge that annulments of their marriages could always be bought by those who had enough money, has often been brought against the Church; but the two following summaries serve to disprove this charge, for they clearly indicate that the higher percentage of annulments was obtained by those parties who were unable to pay the expenses of the court.

Six years ending in 1921

Number of cases concerning the validity of marriage 117
Cases in which applicants paid expenses 69
and of this number there were successful ..... 46 or 66%
Cases in which applicants were unable to pay expenses..... 48
and of this number there were successful ..... 40 or 83%

Four years ending in 1930

Number of cases concerning the validity of marriage 207
Cases in which applicants paid expenses 111
and of this number there were successful ..... 39 or 35%
Cases in which applicants were unable to pay expenses 96
and of this number there were successful ..... 40 or 41%

It is also of interest to note that the law of the Church requires two conformable sentences of nullity, based on the same cause, before the parties concerned are free to marry. The principle causes on which the validity of marriage is attacked are: force and fear; exclusion of children; condition, past or present; impotence; simulated consent; and exclusion of indissolubility. In 1929, the Sacred Roman Rota rendered twenty decisions in favor of nullity, but in only twelve of these instances were the parties concerned free to marry because they had obtained the necessary two conformable sentences.

The racist doctrine may be summarized as follows:

(a) There are essential differences between the various races of men that inhabit the globe.

(b) These essential differences derive from the blood of each race which is the "soul" of the race.

(c) Aryan blood has given rise to all the real and enduring culture of the world. The Nordic race is the present-day counterpart of the ancient Aryan race.

(d) The higher or more noble races, among which the Nordic race is supreme, are predestined by nature to dominate the inferior races, among which the Jewish race is the lowest.

Upon the unstable foundation of this racist error several countries have more or less completely patterned their national policy. They have conveniently adopted a pantheistic concept of the universe and adapted it to their racist theory. They reject the Christian and Jewish concept of a personal God, the Supreme Being Who is Creator of the universe and hence distinct from it, and in place of the personal God the racists conjure up a god whom they identify with nature — that nature which has decreed the supremacy of the Nordic race. This pantheistic god is best served by an obedience to his racial laws.

With the law of racial superiority accepted as fundamental and the blood of the race considered the ultimate source of all value, the leaders in the movement have logically evolved an entirely new moral code. Whatever tends to preserve and perpetuate the "purity" of race is good; whereas whatever tends to pollute the race or hinder its development is evil. For example, procreation of pure Aryans be it within or without the bond of matrimony is good, whereas procreation of children within the bond of marriage contracted by an Aryan and a Jew is an evil. Today marriages of the latter type are declared illegal in Germany. The Christian virtues such as love of neighbor, mercy and humility are decried as weakness and corruption, whereas the Nordic virtues of honor, loyalty and pride, whereby the god of nature is served and the laws of race superiority furthered, alone are considered decent and worthy of human beings.

A new creed is thus established — a creed without foundation in science, without foundation in reason, and without a vestige of truth in theology.

The doctrine is unscientific. The "Aryan race" is an arbitrary classification based upon similarity of language among various peoples. And, in the light of our present scientific knowledge, it would be imprudent to attempt to prove a definite and universal connection between blood and lingual relationships. Objective scientists working with facts, and not attempting to fit facts to a preconceived theory, conclude, as does Professor Franz Boaz of Columbia University: "People confuse individual heredity with race heredity. Individual heredity is a scientific reality, but to speak of 'race heredity' is nonsense. What we know as 'race' is largely a matter of environment. There is no such thing as 'pure' race. All European races are mixtures of many stocks, particularly so wherever you have a large group."

The doctrine is without any logical justification. The proposition that "pure" Aryan or Nordic blood will necessarily produce real culture is unreasonable. Blood and culture are not correlative terms. Culture is based upon thought: culture is real if ideas are true; and ideas are true if in agreement with objective reality — not because they are Nordic ideas or ideals. Culture is not real because it is Nordic culture and degraded because it is Jewish or Christian, any more than fools' gold is true gold because found in Germany, or true gold is fools' gold because found in South Africa.

Finally, viewed in its conflict

with theology, racism is, as Pope Pius XI has said, "a true form of apostasy. It is not merely one idea or another which is false. It is the whole spirit of the doctrine which is contrary to the faith of Christ." In his encyclical, "Mit brennender Sorge," the same Pope Pius wrote: "Whoever exalts race, or the people, or the State, or a particular form of state, or the depositories of power, or any other fundamental value of the human community . . . whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds."

No more telling indictment of the racist heresy is to be found than that given by Pope Pius XII, in his first encyclical, "Summi Pontificatus: "... Widespread today is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of sinful mankind."

After recalling the facts that God created man to His own image and likeness and hence is the true Father of man, the Holy Father insists on the essential unity of the human race which is denied in the racist doctrine. He recalls what St. Paul proclaimed to the proud Greeks, the Aryans of that day: that God "hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God" (Acts, xvii, 26, 27).

St. Paul, the herald of this truth, opens to us what the Holy Father terms "a marvelous vision," a vision "which makes us see the human race in the unity of one common origin in God, 'one God and Father of all, Who is above all, and through all and in us all' (Ephesians, iv, 6); in the unity of nature which in every man is equally composed of material body and spiritual, immortal soul; in the unity of immediate end and mission in the world; in the unity of dwelling place, the earth...; in the unity of the supernatural end, God Himself, to Whom all should tend; in the unity of means to secure that end."

The Holy Father carefully avoids the other extreme, exemplified by Communism, which preaches a levelling process that would submerge the individual characteristics of peoples in the international reign of a homogeneous proletariat. He points out that "the nations despite a difference of development due to diverse conditions of life and culture are not destined to break the unity of the human race, but rather to enrich and embellish it by the sharing of their own peculiar gifts, and by that reciprocal interchange of goods which can be possible and efficacious only when a mutual love and a lively sense of charity unite all the sons of the same Father and all those redeemed by the same Divine Blood." He further proclaims that "the Church hails with joy and follows with her maternal blessing every method of guidance which aims at a wise and orderly evolution of particular forces and tendencies having their origin in the individual character of each race, provided they are not opposed to the duties incumbent on men from their unity of origin and common destiny."

Having shown the unity of mankind within which all races harmoniously develop, the Holy Father insists on their essential equality. "The spirit, the teaching and the work of the Church can never be other than that which the Apostle of the Gentiles preached: 'putting on the new [man], him who is renewed unto knowledge according to the image of Him that created him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is all and in all' (Colossians, iii, 10-11)."

CATHOLICS AND PSYCHOLOGY

Today, there is a widespread interest in psychology. "Intelligence tests," "inferiority complexes," "neuroses," "inhibitions," "obsessions," "the subconscious" and many other words, are no longer the peculiar property of the philosophers, but form a part of everyday language. Newspapers search out the hidden psychological motives for every crime and misdeed; books are published which treat of the "development of a winning personality"; and sensational sex-theories are popularized by magazines, novels and movies.

But the terminology is not the only thing that has ceased to be the exclusive property of the philosophers. A part of psychology has veered further and further away from philosophy until, in modern times, it has ceased to be a branch of philosophy and has become an independent science. Though we still have traditional psychology, which is rational or philosophical, we also have a new psychology, which is experimental or empiric and which approximates a natural science. Psychology means the science of the soul, and everything in philosophical psychology hinges on the nature, the origin, the destiny of the human soul as the principle of life. This branch of philosophy answers such questions as: "Does the soul exist?" "What is its essence?" "Where did it come from?" "What is it capable of doing?" "What is its influence?" It answers these questions by studying man's actions and proceeding back to the reasons for them, the cause of them: the soul. If man has thoughts, then there must be some power in man whose function it is to think. This power is not in man's body, for thought is spiritual and the body is material. Therefore, concludes philosophical psychology, there is in man something spiritual that has the power or faculty of thinking. That spiritual thing is the soul, and the faculty of the soul that thinks is the mind.

Experimental psychology, on the other hand, is more or less biological in character. It is more interested in the immediate causes of man's actions than in the fundamental cause; it is more interested in studying the physical manifestations of man's mind than in speculatively studying the mind. It wants to measure mental phenomena with material means. If man has thoughts, experimental psychology wants to know how fast he acquired those thoughts. How much can he understand? How fast can he put into practice what he has learned? How long does it take for his thoughts to influence his nervous system, his muscular system? A person takes an intelligence test and has his mind catalogued as being of a certain "mental age"; this mental age is divided by the age of the person to get his I Q or Intelligence Quotient.

That, briefly and simply stated, serves to indicate by way of example how far experimental psychology has departed from philosophy. It is today an independent, autonomous science: a natural science to be ranked with chemistry, biology, etc. The Catholic Church's attitude towards this science is the same as her attitude towards all science: she welcomes what is true (provided it be true and not merely theoretical) and rejects what is false. There are Catholics who have become outstanding in this branch of knowledge, engaged as they are either in teaching it in Catholic colleges and universities or in conducting independent research in their laboratories.

What has been found objectionable in so much of this "scientific psychology" is that many of its modern exponents have not been content with its separation from philosophy: they have proceeded to deny many of the principles of philosophy. Many have been so occupied with observing and measuring and cataloguing the mental states and functionings of the mind that they have first forgotten about the soul, and then denied its very

existence. They have been so preoccupied with the material aspects that they have disregarded the spiritual. This materialism is responsible for a whole series of errors. After saying that man is only matter, without a *spiritual* soul, it was only a step to say that the mind is the sum total of its conscious states, thus denying the *substantiality* of the soul, and from there proceed to say that thought is matter in motion and that man reacts to his environment as one chemical reacts to another.

It is needless to state that this materialism is opposed to Catholic philosophy. Catholic philosophers in their psychology can and do use to advantage many of the findings of scientific psychology, but they reject what is false and vehemently oppose it. They do this secure in the knowledge that their philosophy is true and that it cannot be disproved by any startling "discovery" of science. They are neither overawed nor frightened by any number of precision machines or measuring devices. For the truth of the matter is that philosophy does not depend on science. The philosophers base their psychology on solid grounds. They, too, observe facts, and from these facts draw their conclusions by reason. But they do not need a minute description of the facts, nor do they need to measure them to prove, for example, that man has a spiritual soul or that he has freedom of the will. The findings of scientists often throw light on some philosophical problem. But the point is that philosophy does not need them. They are not necessary; they are useful. Consequently, while Catholic philosophy welcomes certain systematic and scientific observations of scientific psychology, it resents and resists any effort on the part of modern exponents of that psychology to deny the tried and true principles of philosophy.

Catholics have subjected many of the teachings of scientific psychology to severe criticism, and justly so, for these false teachings when applied to human conduct are treacherous and morally fatal. They are the more dangerous, because these false teachings have long since ceased to be of mere academic interest; they have been brought to the people in the street by the papers they read and the magazines they buy. And, unfortunately, they have played no small part in influencing the lives and conduct of many people.

They have found a welcome reception by those who are beset by the worries and doubts and insecurities of life. In this restless, nervous age, the stress and strain, the complexity of modern life is proving too much for an alarmingly increasing number of people, and when this so-called psychology offers its help, they turn to it (as people once turned to religion) for peace and security. But the untrue principles of modern psychology cannot help them, for it is based on materialism from which the whole world suffers. Success in life is measured in terms of money and social position. Men engage in breakneck competition to earn more than other men or to become better known socially. Emphasis is everywhere placed on the satisfaction of man's material needs to the neglect of his soul. This prevailing materialism has destroyed belief in a spiritual world for a great many people; it has even considerably weakened the faith of many others who have a religion. They have been led, all unwittingly perhaps, to regard this life as all-important. They have directed all their energies to that end. And they have failed. In many cases not through their own fault but because of conditions over which they had no control.

Recently, universal depression brought the material world of many crashing to the ground. Everywhere men were brought face to face with unemployment and economic chaos. They saw things that were once taken for granted and considered of lasting value passing away. They saw, and they are still witnessing, menacing changes in the very framework of society itself. And

they are panic-stricken to learn that what they had based their hopes on is no more. They are thrown back upon themselves, and forced to ask the questions: "What about me?" "What good is life?" "Why am I living?" "What of the future?" In search of help and security, they turn to psychology. But they are already suffering from an overdose of materialism, and so will find neither help nor solace in the answer materialistic psychology gives. For materialism looks only to this world and believes that man means nothing, comes from nowhere and has no destination. This type of materialistic psychology is unable to assist people burdened with the cares of life: it can only aggravate their condition by wrong advice, by counseling behavior that is immoral and unnatural.

And it is safe to say that any system of knowledge that fails to take into account the true nature of man is wrong and dangerous. Catholic psychology can assist men to avoid or to get rid of mental trouble for it recognizes the complete human nature, body and soul. The Catholic Church has for centuries been interested in human behavior and because she knows human nature so well (for besides her long experience she is aided by Revelation and the divine power vested in her to teach and lead men to their true end) she possesses the true knowledge of leading men to peace of soul with God and men. The main reason why there are so many mental and nervous disorders among men today is that religion has ceased to be a vital factor in their lives. The Catholic religion teaches that man was created for heaven; but whether men believe it or not, the majority act as though they were created for this world. The Catholic moral code would keep men on the straight road to heaven and bring peace and order to earth, were it universally observed. But the sins of nations and of society and of individuals have laid waste the earth, not to speak of the spiritual effects on human souls. Hence it is many have become disgusted with life and are left drifting in a world of bare and comfortless reality.

A psychology to be true, then, must not reject philosophy; for a psychology to be Catholic, it must be based on the doctrines and morality of the Catholic faith. With this foundation it can incorporate into itself and use the knowledge which true science has given us of the bodily constitution of man and the mechanism of his functions.

The Nature of Man — Man is a finite creature composed of body and soul, created by God to do His will in this life by observing His Law, and to be happy with Him forever in heaven. Man's body is material; his soul is spiritual. Both body and soul make up man, so that he is not a pure spirit as are the angels, nor is he pure matter as are the animals. The soul is the reason for the life of the body; it is the reason why man can live, and feel and think. This principle of life is so intimately united with the body that it pervades every part of it and when it leaves the body, the body dies. But if the body is so dependent on the soul that it cannot live without it, the soul too is dependent on the body. Since the soul is a spiritual substance, it could not contact the material world without the assistance of a material instrument, and the body is this instrument; it is the means of communication which the soul has with outside reality. The soul is the more important element in man, but the body should not be minimized. For without the body, the soul could not be called "man." Both body and soul united is man. They are intimately united, and though the body will be separated from the soul at death, yet it is destined to be reunited with the soul on the last day and to live with it throughout eternity.

The Fallen Nature of Man — Man, then, was created by God to act as a complete integral unit. But when the human race became

stained by original sin, through the Fall of our first parents, this unity of action was disturbed. The soul lost its perfect control over the body. Man became, in a sense, divided against himself, for due to his original sin, his lower nature strives for supremacy over his higher nature. Furthermore, the partners of this union were injured. The soul was wounded: the intellect was darkened and the will weakened. The body was wounded: it became subject to sickness and disease and death. The disturbance of the perfect balance between the soul and the body, and the injury done to both, are the punishments which the sin of Adam and Eve brought upon the human race.

Though not a perfectly balanced union the soul and the body of man, however, are still so closely united that separation means the death of the body. They are so intimately united that the soul still acts through and with the body, its means of communication with material things. And so certain conditions of the body still affect the soul and vice versa. With original sin, however, enters in the fact that the body is subject to sickness and disease and so we have the possibliity of the soul being affected by diseased or abnormal conditions of the body. With original sin also enters in the fact that the mind and will of man are imperfect and can be misused, and so we have the possibility of the body being injured by abnormal conditions of the soul. Consequently, the quality of thought and reason often depends on the quality of certain organs and parts of the body. In this respect the health of the brain and the highly developed nerve centers is an important factor in mental life.

Those parts of the body that are closely related to intellectuality, and which form the physical basis for thought, may not develop properly, thereby causing feeble-mindedness; or, after development, may contract disease and deteriorate, thereby causing insanity. Modern psychiatry (that branch of medicine that treats diseases of the mind) and neurology (study of the nervous system) have made great advances in investigating the nature and the development of the nerves and in showing the effect sickness and disease have on nerve and brain tissue. They have studied the diseases of the brain and have developed new and effective treatments for insanity. Not all types of insanity can be cured, for if the physical basis of mental life is lacking or has wasted away, no medical treatment can supply it. Nevertheless, modern treatment can do much to alleviate insanity, and if given in the early stages of the disease can often prevent it.

The different types of insanity are technically called "psychoses." They may be caused by poisons taken into the body, by infection, by injuries to the head; or they may be induced by conditions within the person: prolonged and excessive worry, alcoholism, and so forth. Insanity may affect the emotions, causing its victims (manic-depressives) to be excessively elated and in turn, abnormally depressed. Another type (schizophrenia — "split personality") attacks personality, and its victim thinks he is William Jennings Bryan or perhaps Napoleon. Other types affect the memory, the powers of perception. There are many varieties, and many degrees of insanity. Some are violent types, while others depart only a little from the normal. All, however, need medical attention.

Since man is a rational creature and is distinguished from the animal by his power of thought, it can be understood why some people regard insanity as disgraceful. But such an attitude is inexcusable because insanity is no more disgraceful than pneumonia or any other of the diseases or injuries that afflict the body of man. However, while maintaining and encouraging the proper attitude towards insanity, Catholics, when they hear the Church blamed for the "harsh and inhuman treatment" given the insane in ages past, will do well

to remember that it is still necessary to restrain the violently insane lest they harm themselves and others; and that if the insane in those ages lacked the "refinements" of modern scientific treatment, so did normal people lack the conveniences of present-day life.

Besides those mental disorders that are the result of disease and have a physical or organic basis, there are also disorders of the mind that are mental only and do not entail any deterioration of the physical organism. These are called "psycho-neuroses" and are due in most cases to fears, anxieties, dreads. Thus people may be oversolicitous for the health of their body(hypochondria), and fear that they have heart trouble, stomach trouble or suffer from some ailment that will necessitate an operation. They may experience a normal physiological sensation and, through ignorance and fear, exaggerate it until it becomes in their minds the symptom of a disease. These symtoms may not be purely imaginary, for it is possible for the mind to cause disturbances in the body that are like those caused by actual illness. There are any number of other phobias: fear of closed places (claustrophobia) causes people to believe they are smothering in an ordinary room; there is the fear of the dark, often found in children; the fear of high places, of germs, and so forth. These phobias throw the person into an emotional panic. To rid himself of this panic he either performs an action or is prevented from acting. If he performs an action (e. g., he feels compelled to wash his hands) he is the victim of an "obsession"; if emotional panic makes him avoid doing something, he is the victim of an "inhibition." Thus many people are afraid to shake hands or walk under ladders. A popular psycho-neurosis seems to be the "inferiority complex," a fear people have that they are inadequate and cannot measure up to certain situations in life. So they are shy, retiring, and avoid social contacts as much as possible.

A neurotic condition that is often found in pious people is scrupulosity. This is not in any way due to religion itself; it is on a par with other neuroses. The person who has an unreasoning fear that he has stained his soul by sin, and must confess his sins over and over again, is just like the person who has an abnormal fear of being infected by germs and must be always washing his hands. The person who is really scrupulous (and not merely conscientious) feels he has sinned when he really has not, or worries about his confessions when there is no reason to worry. Scrupulosity is usually, if not always, characterized by selfishness and pride. The scrupulous person fears sin, not so much because it displeases God, but because if he sins, it will tarnish his soul.

Fear is natural and necessary. Man has the instinct of self-preservation and when his existence or well-being is threatened by evil, he experiences the emotion of fear. Like all other emotions, fear is capable of good or evil. It must be controlled by right reason. Too much fear is wrong, and so is the total lack of it. Man must train himself to act according to right reason, and not be influenced unduly by his emotions.

In individual cases, the cause of the neurosis may not be clearly apparent. It is usually hidden from the person himself so that he acts without knowing the motive of his action, or attributes the act to another motive. The true motive may be hidden from consciousness or buried in the "unconscious" mind. Thus the adult who experiences a violent reaction every time he sees a man wearing a derby hat may have forgotten that the family doctor who lanced a boil when he was a child wore a derby hat at the time. Duns Scotus, a Catholic theologian of the 13th century, admitted the possibility of present action being caused by motives long since forgotten. Psycho-analysts of today work on the same principle. Emotions, they say, are "repressed,"

forced out of consciousness by a "censor" which keeps them in the realm of the unconscious. The conflict that results when the repression (which still remains active) struggles to emerge into consciousness is the cause of the neurosis. The mental difficulty of the patient can be cured by bringing this hidden force to consciousness.

This is done by psycho-analyzing the person. On the assumption that all his thoughts are related as links in a chain, he is encouraged to talk freely. One thought will link into another until by "free association" his mind reaches back into the dark recesses of the unconscious. Since these repressions remain active, they may find expression in a substitute gratification. Since Freud believes that all dreams are symbolic and "wish-fulfilments" of suppressed desires, the interpretation of dreams enters into the process. If this mechanism of repression has any value, it should teach the Catholic (what his faith already teaches) that it is sinful to entertain interiorly what it is sinful to do exteriorly. The wilful desire to commit adultery is adultery. He must be chaste in mind as well as in body. He must be sincere in conforming himself, soul and body, whole and entire, to the laws of God.

Catholics who are suffering from neuroses can find help in the confessional. The priest in the confessional, besides being a Father who gives the life of grace by taking away sins (thereby also easing the mind) is also a teacher, a judge, a physician of souls who can see the true state of the penitent's soul and is often in a position to cure his neurosis. Yet in serious cases a Catholic psychiatrist should be consulted. Psycho-analysis is fraught with danger. Even psycho-analysts themselves do not recommend it for all cases, and believe that many neuroses can be cured without recourse to this extreme method. For a Catholic, further danger arises from the naturalistic and materialistic principles of many psycho-analysts who deny the spiritual element in man, many of them regarding even religion itself as a neurosis. And their denial of original sin leads them to counsel a license of action that is inconsistent with, and opposed to, morality and religion.

The Catholic knows that there is something wrong with his nature, that in its present state it is a *fallen* nature, and that he cannot give free rein to all his passions. The Catholic knows that, due to original sin, there is a conflict within himself; but since he regards this warfare as normal in his present state, he will not be unduly worried or morbidly disgusted with himself when spiritual progress seems slow. He will face life and its problems with courage, knowing that his faith gives him a remedy for everything that man lost by the Fall. The Fall darkened the intellect, weakened the will and lessened the control the soul had over the body. The Catholic has his intellect enlightened so that he knows there is in him the concupiscence of the flesh, the concupiscence of the eyes, the pride of life. He has his will strengthened so that he is able (by the example and grace of Christ) to bring his flesh gradually into subjection by mortification, to control his selfishness by detachment from this world's goods, to be humble in the sight of God and man. St. Thomas in speaking of the sin of our first parents says that man fell by desiring to be in some way equal to God. The Catholic knows it is impossible for him to be infinite for he has a finite nature, and so he is content with the limitations of his *true* nature and resists the tendencies of his *fallen* nature. The soaring illimitability of a superman has no attraction for him, for the very limitations of his nature have been sanctified by the Second Person of the Blessed Trinity, Who took upon Himself a human nature, and Who has made us really adopted sons of God.

Science

"Science, which is the true knowledge of things, never is repugnant to the truths of the Christian Faith."
(Pope Pius XI in "In multis solaciis," October, 1936.)

RELATION OF THE CHURCH TO SCIENCE

The relation of the Church to science is admirably expressed in the following words of the Very Rev. Thomas Plassmann, O. F. M., president of St. Bonaventure College, on the occasion of the first meeting of the Catholic Round Table of Science of Western New York and Pennsylvania.

"The Church teaches all her children to love nature because of its beauty. She points out to us the usefulness of the various elements and sanctifies them with her material benediction. And in their beauty and power she sees, as the Seraphic Doctor puts it, the vestiges of the Almighty.

"No greater error has ever been propagated than that the Catholic theologian should be afraid of scientific research. The Catholic theologian has the professional duty of keeping abreast at all times with the findings of research. He has before him the two great books, the Book of the Revelation and the Book of Nature. The former is the writing of God's spirit; the latter is the work of His hands. He knows that Revelation touches only the fringe of the mysteries of God, even as science, notwithstanding all the astounding discoveries of recent decades, has no more than touched the fringe of the mysteries of nature.

"Theology is anxiously waiting for new light, but naturally she asks for facts and not mere theories. Meanwhile the theologian and the scientist shall work in accord, each one keeping within his limits; but in all probability, when the trumpet will sound from Mount Sion for the final reckoning, the theologian will still be pouring over the obscure pages of the Apocalypse and the scientist will still be busy with his microscope, telescope and spectroscope...."

CATHOLIC SCIENTIFIC SOCIETIES

Besides the outstanding Catholic scientific societies which are established at many Catholic universities and colleges we find three new organizations fostered by the Church: The Pontifical Academy of Sciences, The Catholic Round Table of Science, and The Institutum Divi Thomae.

The Pontifical Academy of Sciences

The Accademia dei Lincei which was founded by Prince Federigo Cesi, at Rome, August 17, 1603, was devoted chiefly to the study of the mathematical, physical and philosophical sciences. It counted, among its members, many of the famous scientists of the time, including Galileo.

The Accademia was reorganized by Pius IX on July 3, 1848, and was given the name, Pontificia Accademia dei Nuovi Lincei. Leo VIII encouraged the development of the Academy and in 1887 drew up a new constitution for it.

Pius XI in his Motu Proprio, "In multis solaciis," of October 28, 1936, reformed and reorganized the Accademia. "We, in the fulness of Our power, of Our own initiative, and after mature deliberation on Our part," he said, "restore this house of studies according to new norms; We constitute and declare the same 'The Pontifical Academy of Sciences'; and at the same time We promulgate the statutes hereunto appended, as proper to it, in accordance with which the assembly itself should be guided in the future."

The statutes declare that the end and scope of the Pontifical Academy of Sciences is to encourage the study, development and history of the physical, mathematical and natural sciences. Pope Pius XI in selecting the seventy scientists who hold membership for life, said: "We have chosen these men with the greatest care from among the various scientists who are held in high honor in each country. In making this selection We have been influenced both by the importance of their labors and of their writings, which each one on his part has contributed to the advancement of the sciences; and by the reputation which these scholars, by common consent, enjoy in the ranks of the learned."

Italy has twenty-nine members; Germany, eight, including two Austrians and one Czechoslovakian; the United States, six; Belgium and France, five each; Holland, four; England, two; Argentina, Brazil, China, Denmark, Ireland, Norway, Poland, Portugal, and Switzerland, one each.

The six American members of the Academy are: George D. Birkhoff, professor of mathematics at Harvard University; Alexis Carrel, professor of biology at the Rockefeller Institute for Medical Research; Robert A. Millikan, director of the Norman Bridge Laboratory of Physics in the California Institute of Technology; Thomas H. Morgan, director of the department of biological sciences in the California Institute of Technology; George S. Sperti, director of the Institutum Divi Thomae in the Athenaeum of Ohio; and Hugh S. Taylor, professor of chemistry at Princeton University.

In 1938 the Pius XI Prize was personally conferred on Professor Heymans of the University of Ghent, Belgium.

Pope Pius XI selected as the first president of the re-established Academy, the famous Franciscan scientist, Fr. Agostino Gemelli.

Born in Milan on January 18, 1878, Fr. Gemelli received the degree of Doctor of Medicine and Surgery, summa cum laude, in 1902 from the University of Pavia. He joined the Franciscan Order in 1903, and was ordained in 1908. In 1920, Fr. Gemelli founded the Giuseppe Toniolo Institute for Higher Studies. At its solemn opening on December 8, 1921, the chief inaugural speaker was Cardinal Ratti, who later became Pope Pius XI. Fr. Gemelli became the first rector of this new Catholic University of Italy. He was also commissioned by the Holy Father to found a Catholic Medical Center in Rome, construction of which was under way in 1940.

The Catholic Round Table of Science

The Catholic Round Table of Science, which was organized by Dr. John M. Cooper, of the Catholic University of America, held its first meeting in New York City on December 28, 1928. Its objective is the encouragement of productive scholarship, as distinct from absorptive scholarship, by Catholics, particularly by Catholic colleges and universities, in the field of natural sciences.

The meetings are held in conjunction with the annual meeting of the American Association for the Advancement of Science. The local conference plan was adopted at the 1934 meeting and many chapters have been established in various sections of the country. The New York Metropolitan Chapter held its first meeting on March 23, 1935, at Fordham University; Fr. Francis P. LeBuffe, S.J., was elected secretary of the Chapter. The Western New York and Pennsylvania Chapter held its first official meeting at St. Bonaventure College on October 12, 1935; Sister Grace of the Sacred Heart, of D'Youville College, was elected secretary. The New England Chapter was organized on January 25, 1936, at Boston College and Fr. John A. Tobin, S. J., of Boston College, was elected permanent secretary. On October 11,

1936, the Catholic high school teachers of science of Rochester, Auburn and Elmira formed the Rochester Chapter and elected Sister Martini Marie, S. S. J., of Nazareth Academy, secretary of the Chapter. The Scranton Chapter was organized on January 9, 1937, and Sister Mary Wilfrid, R.S.M., of Misericordia College was elected secretary. The Vermont Chapter was formed at St. Michael's College on May 15, 1937, and the Chicago Chapter was organized at Loyola University on May 1, 1937. The general secretary of the Catholic Round Table of Science is the Very Rev. Anselm M. Keefe, O. Praem., rector of St. Norbert College, West De Pere, Wis.

At these meetings plans were formulated whereby Catholic scientists could carry on co-operative research work. Previously, this work had been hindered, due to the lack of adequate equipment and of time on the part of the professors. The individual colleges now take portions of some investigation, depending upon the necessary equipment being available at their institution.

Institutum Divi Thomae

A graduate school of scientific research of the Athenaeum of Ohio was founded by the Most Reverend John T. McNicholas, Archbishop of Cincinnati, on June 1, 1935. The object of the Institutum Divi Thomae is to carry on fundamental research in the natural sciences in order to determine, as far as is possible, the basic laws governing natural phenomena. As a graduate school of research the Institutum Divi Thomae has various affiliated units coöperating in its research program. These are at: Rosary College, River Forest, Ill.; Marymount College, Salina, Kans.; Siena Heights College, Adrian, Mich.; Barry College, Miami, Fla.; Good Samaritan Hospital, Dayton; and St. Francis Hospital, Cincinnati. A marine laboratory, to aid in scientific problems being studied by the Institutum, was being developed at Bradley Hall, Palm Beach, Fla., the former Oasis Club donated to the Institutum in 1940 by Col. E. R. Bradley, Kentucky horseman. These units look to the Institutum as a scientific center from which the plans, directions and assignment of various phases of research are issued.

Dr. George S. Sperti, a member of the Pontifical Academy of Sciences, is director of the Institutum.

The school is specially engaged in studying the cellular growth in cancer, these researches being part of a comprehensive research program to find medical cancer remedies more fundamentally effective than surgery, radium and X-rays, and to attack the basic conditions responsible for the disease.

Scientific and Technical Societies at Some Catholic Colleges and Universities

Boston College, Boston, Mass.: Chemical Club; Physics Research Academy, membership restricted to graduates with M. S. or Doctorate degrees in Physics; Physics Club; Radio Club, operating Station WIPR; Pre-Medical Academy.

Canisius College, Buffalo, N. Y.: Chemistry Club; Mendel Club (Biology); Strohaver Science Club.

Catholic University of America, Washington, D. C.; A. S. C. E.*; A. I. E. E.*; A. S. M. E.* Scientific publication, "Catholic Anthropological Conference."

Creighton University, Omaha, Neb.: Caducean Society (Medical); Chemistry Club; Creighton Pharmaceutical Association; Mathematics Club; Odontological Society; Pasteur Club (Biology).

Fordham University, New York City, N. Y.: Chemists' Club; monthly publication, "The Retort"; Mendel Club, monthly publication of biological research, "Cabmuth"; Physics Club; Seismological Observatory.

Georgetown University, Washington, D. C.: Astronomical Observatory; Chemo-Medical Research Institute; Chemists' Club; Seismo-

logical Observatory, monthly publications, "Instrumental Bulletin" and "Seismological Despatches."

Holy Cross College, Worcester, Mass.: Affiliated with American Mathematical Association, American Physical Society, American Chemical Society and the American Association of Jesuit Scientists. Scientific Society; Mendel Club (Biology); Chemists' Club, publication, "The Hormone."

John Carrol University, Cleveland, Ohio: Scientific Academy.

Loyola College, Baltimore, Md.: Loyola Chemists' Club.

Loyola University, Chicago, Ill.: Lambda Chi Sigma Honorary Chemical Society.

Loyola University of Los Angeles, Los Angeles, Cal.: Engineering Society; Pre-Medical Society.

Manhattan College, New York City, N. Y.: A.S.C.*, Mendelian Society of Biological Research; Newton Mathematical Society.

Marquette University, Milwaukee, Wis.: Radio Club; Chemical Club; Engineering Association; Junior Branch American Dental Association; Mathematics Club; A.S.C.E.*; A.I.E.E.*; A.S.M.E.*; A.I.C.E.* Scientific publications, "The Marquette Medical Research Bulletin" and "The Marquette Medical Review."

St. Bonaventure College, St. Bonaventure, N. Y.: Astronomical Observatory; Alpha Kappa Mu Pre-Medical Society; Roger Bacon-McLaughlin Club (Mathematics and Physics); Tau Chi Sigma Chemical Society; Science Center. Scientific publication, "Science Studies."

St. Edward's University, Austin, Texas: St. Edward's Academy of Science, affiliated with the General Texas Academy of Science.

Siena College, Loudonville, N. Y.: Roger Bacon Mathematics Club; Berthold Schwarz Chemistry Club; Radio Club.

University of Dayton, Dayton, Ohio: Sigma Delta Pi Pre-Medical Society, publication "Sigma Delta Pi News"; Chemical Seminar Club; Illuminating Engineering Society; Radio Club; Mechanical Engineering Society; A.S.C.E.*, honored in two consecutive years by the National Society as being one of the twelve outstanding Student Chapters in the United States.

University of Detroit, Detroit, Mich.: Aeronautical Society, affiliated with the Institute of Aeronautical Sciences; Architectural Society; Sigma Rho Tau, Engineering Honoring Speech Society; Tau Phi, Honorary Engineering Society; A. I. C. E.*; A.I.E.E.*; A.S.M.E.*; S.A.E.*; A.S.C.E.*; A.C.S.*

University of Notre Dame, Notre Dame, Ind.: Notre Dame Academy of Science; Chemists' Club; Engineering Society.

University of Portland, Portland, Ore.: Biologists' Club, publication, quarterly, "The Biolog."

University of San Francisco, San Francisco, Cal.: Bio-Chemical Club; Wasmann Club (Biology).

University of Santa Clara, Santa Clara, Cal.: Astronomical, Meteorological and Seismological Observatory; Engineering Society; Mendel Club; Galtes Chemistry Society; A.I.E.E.*; A.S.C.E.*; A.S.M.E.*

University of Scranton, Scranton, Pa.: Chemical Society; Physics Club.

Villanova College, Villanova, Pa.: Phi Kappa Pi Engineering Fraternity; Lambda Kappa Delta Science Fraternity; Villanova Chemical Society; A.I.E.E.*; A.S.C.E.*; A.S.M.E.* Publications, "The Villanova Engineer" (monthly) and "Mendel Bulletin" (science quarterly).

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*A.C.S.—Student Branch of the American Chemical Society.

*A.I.C.E.—Student Branch of the American Institute of Chemical Engineers.

*A.I.E.E.—Student Branch of the American Institute of Electrical Engineers.

*A.S.C.E.—Student Branch of the American Society of Civil Engineers.

*A.S M.E.—Student Branch of the American Society of Mechanical Engineers.

*S.A.E.—Student Branch of the Society of Automotive Engineers.

Product	Year	Originator	Country
Adding Machine	1888	Burroughs	U. S.
Aeronautical Instruments			
Airplane Compass	1917	Mendenhall & Williamson	U. S.
Directional Gyro	1929	Sperry Gyroscope Co.	U. S.
Gyro Horizon	1929	Sperry Gyroscope Co.	U. S.
Gyropilot	1933	Sperry Gyroscope Co.	U. S.
Terrain Clearance Indicator	1938	United Air Lines	U. S.
Agricultural Implements			
Automatic cotton picker	1936	Rust Brothers	U. S.
Cast iron plow, modern type	1819	Jethro Wood	U. S.
Combined harvester and thresher	1888	S. C. Matteson	U. S.
Cotton gin	1793	Eli Whitney	U. S.
McCormick reaper	1831	Cyrus H. McCormick	U. S.
Rotary disk cultivator	1878	Mallon	U. S.
Self binding reaper	1875	J. F. Appleby	U. S.
Threshing machine	1786	Andrew Meikle	Scotland
Air brake	1869	George Westinghouse, Jr.	U. S.
Airplane	1903	Orville & Wilbur Wright.	U. S.
Airplane, first to fly across U.S.	1911	G. P. Rodgers	U. S.
Airship	1852	Henri Gifford	France
Alabamine, a new element	1931	Fred Allison	U. S.
Alcohol, Ethyl-synthesized	1826	Henry Hennel	Germany
Aluminum, Hall process	1886	Charles M. Hall	U. S.
Anaesthesia			
Chloroform	1847	Simpson	England
Ether — first demonstration	1846	Morton & Jackson	U. S.
Nitrous oxide gas	1844	Horace Wells	U. S.
Analytic Geometry	1637	Rene Descartes	France
Aniline dye	1856	W. Perkin	England
Antiseptic, first use of Carbolic Acid	1865	Lister	England
Atomic Hydrogen Welding	1927	Irving Langmuir	U. S.
Atomic Theory of Matter	1811	Pietro Avagadro	Italy
Atomic Weights, Law of	1808	Dalton	England
Automobile, First commercial	1891	Levassor	France
Automobile starting system	1912	Thomas A. Edison	U. S.
Bakelite	1907	L. H. Baekeland	U. S.
Balloon	1783	J. E. & J. M. Montgolfier	France
Barometer	1643	Torricelli	Italy
Benzine	1825	Michael Faraday	England
Bicycle, modern type	1884	James Starley	England
Blood — Nature of the heart and circulation of blood	1628	D. Harvey	England
Bromide from Marsh Salt	1826	Antoin J. Balard	France
Bronchoscope	1917	Chevalier Jackson	U. S.
Cable, First transatlantic	1866	Cyrus W. Field	U. S.
Camphor, Synthetic	1932	E. I. Du Pont Co.	U. S.
Carborundum	1891	E. G. Acheson	U. S.
Cash register	1879	J. Ritty	U. S.
Caustic soda, Castner process	1890	Hamilton Y. Castner	U. S.
Cellophane	1900	J. E. Brandenberger	France
Cellophane perfected	1928	Hale Charch	U. S.
Celluloid	1869	J. W. & Isaac Hyatt	U. S.

Product	Year	Originator	Country
Cement, Portland	1824	Joseph Aspdin	England
Centrifugal cream separator	1879	C. G. P. de Laval	Sweden
Coherer, for detecting wireless waves	1892	E. Branly	France
Cosmic Ray	1925	R. A. Millikan	U. S.
Cotton, mercerized	1844	John Mercer	England
Cyanide process for gold and silver ore	1890	Forrest & MacArthur	Scotland
Dental plate of rubber	1855	Charles Goodyear, Jr.	U. S.
Diesel engine	1892	Rudolph Diesel	Germany
Diver's suit	1819	A. Siebe	Germany
Doll, sleeping	1889	Thomas A. Edison	U. S.
Edison Effect, basis of radio tubes	1884	Thomas A. Edison	U. S.
Electric			
Arc furnace	1853	Johnson	England
Arc lighting	1878	C. F. Brush	U. S.
Battery	1800	Allessandro Volta	Italy
Battery, nickel-iron type	1903	Thomas A. Edison	U. S.
Battery, lead cell	1859	Gaston Plante	France
Dynamo	1880	Thomas A. Edison	U. S.
First dynamo electric machine	1831	Michael Faraday	England
First electrically driven warship	1915	U. S. S. New Mexico	U. S.
First electric light employed in a lighthouse	1858	So. Foreland	England
Flash light	1914	Thomas A. Edison	U. S.
Galvanometer	1820	Sweigger	Germany
Induction coil	1851	Rukmkorff	Germany
Lamp, carbon filament	1879	Thomas A. Edison	U. S.
Lamp, ductile tungsten filament	1910	W. D. Coolidge, G. E. Co.	U. S.
Lamp, gas filled	1912	Irving Langmuir, G. E. Co.	U. S.
Lamp, mercury vapor	1900	Peter Cooper Hewitt	U. S.
Meter	1881	Thomas A. Edison	U. S.
Motor for A. C.	1892	Nicola Tesla	U. S.
Motor, drum wound	1854	Werner Siemens	Germany
Motor, split phase induction	1887	Nicola Tesla	U. S.
Motor	1881	Thomas A. Edison	U. S.
Resistance Furnace	1880	W. Borchers	Germany
Rotary converter	1887	Bradley	U. S.
Transformer	1885	William Stanley	U. S.
Transformer for 220,000 volts	1922	So. Calif. Edison Co.	U. S.
Wattmeter, recording type.	1889	Thomson	U. S.
Welding	1877	Elihu Thompson	U. S.
Electromagnet	1819	Oersted	Denmark
Electromagnetic induction	1831	Michael Faraday	England
Electromagnetic theory of light	1845	Michael Faraday	England
Electroplating	1805	Luigi Brugnatelli	Italy
Electrotyping	1838	Moritz H. von Jacobi	Germany
Elements, Periodic Law of	1860	Mendelejeff	Russia
Elevator, power operated	1852	Elisha G. Otis	U. S.
Ether first used general anaesthetic	1842	C. W. Long	U. S.

Product	Year	Originator	Country
Explosives			
Depth bomb	1816	Shaw	U. S.
Dynamite	1867	Alfred Nobel	Sweden
Flashless and smokeless powder	1936	E. I. Du Pont Co.	U. S.
Gun cotton	1845	Schonbein	Germany
Nitramon, "safe" blasting agent	1935	E. I. Du Pont Co.	U. S.
Nitroglycerine	1847	Sobero	Scotland
Percussion cap	1816	Shaw	U. S.
Percussion compound	1807	A. J. Forsythe	Scotland
Smokeless powder	1867	J. Schultze	Germany
Eye, Ophthalmoscope, instrument for measuring interior of eye	1851	Helmholtz	Germany
Fever therapy	1930	W. R. Whitney	U. S.
Flame proofing agent for textiles and paper	1937	E. I. Du Pont Co.	U. S.
Fountain pen, first successful	1884	Waterman	U. S.
Food preservation, canning process	1810	Appert	France
Galvanizing process for iron.	1837	Henry Craufurd	England
Gas			
Automobile engine	1875	S. Markus	Germany
Compound gas engine	1921	C. Eickemeyer	U. S.
Electric ignition for gas engine	1857	Barsonti & Matteucci	Italy
Four cycle gas engine	1877	N. A. Otto	Germany
Illuminating gas	1792	W. Murdock	England
Incandescent gas mantle	1885	Welsbach	Austria
Meter, modern type	1843	W. Richards	U. S.
Water gas, modern process	1873	T. Lowe	U. S.
Germ theory of Fermentation, Putrifaction and Disease...	1859	Louis Pasteur	France
Glass, Process of making Plate	1887	Thomas A. Edison	U. S.
Graphophone	1885	Bell & Tainter	U. S.
Gun			
Breech loading gun	1836	Casimir Le Faucheux	France
Browning machine gun	1916	John M. Browning	U. S.
Lewis machine gun	1912	J. N. Lewis	U. S.
Military rifle, bolt action	1839	Dreyse	Germany
Naval telescopic sight	1891	Bradley A. Fiske	U. S.
Silencer	1909	Hiram P. Maxim	U. S.
Gyroscope	1852	Foucants	France
Gyrocompass	1906	A. Anschutz-Kampfe	Germany
Heavy Hydrogen (Deuterium)	1931	Dr. Urey	U. S.
Helium	1868	Frankland & Lockyer	England
Hydraulic Press	1795	Joseph Bramah	England
Hydrofluoric Acid	1771	Karl W. Scheele	Sweden
Hydrometer, Baume		Antoine Baume	France
Hydroplane	1911	Clen H. Curtiss	U. S.
Ice Machine, absorption system	1860	E. P. Carre	France
Ice Machine, compressor system	1834	Jacob Perkins	U. S.
Illinium, a new element	1926	Dr. Hopkins	U. S.
Insulin	1921	Banting & Best	Canada

Product	Year	Originator	Country
Interferometer	1887	A. A. Michalson	U. S.
Iodine	1811	Courtoise	France
Kaleidoscope	1816	David Brewster	England
Kodak, roll film	1888	Eastman & Walker	U. S.
Lens, bifocal	1780	Benjamin Franklin	U. S.
Lenses, molded	1937	E. I. Du Pont Co.	U. S.
Lewisite, dew of death	1918	Father Nieuwland	U. S.
Leyden jar	1745	Von Kleist	Germany
Lightning rod	1752	Benjamin Franklin	U. S.
Lignasan, prevents "blue stain" of fresh cut lumber	1930	E. I. Du Pont Co.	U. S.
Linotype	1885	Ottmar Mergenthaler	U. S.
Lithography	1798	Alois Senefelder	Bohemia
Matches, Friction	1827	John Walker	England
Matches, Safety	1855	Lundstrom	Sweden
Mechanical equivalent of heat	1843	J. P. Joule	England
Mercury condensation vacuum pump	1915	Irving Langmuir, G. E. Co.	U. S.
Metallized Carbon filament	1905	W. R. Whitney, G. E. Co.	U. S.
Micro-organisms	1859	Louis Pasteur	France
Microphone, carbon type	1877	Emile Berlimer	U. S.
Microscope, compound	1590	Zacharias Janssen	Holland
Military tank	1914	E. D. Swinton	England
Mimeograph	1875	Thomas A. Edison	U. S.
Monitor, first revolving turret for battleships	1862	John Ericsson	U. S.
Motion picture machine	1895	Serturner	Germany
Motion picture machine	1895	Thomas Armat	U. S.
Nails, machine cut	1786	Ezekiel Reed	U. S.
Narcotine from Opium	1803	Derosne	Germany
Neoprene, synthetic rubber	1931	E. I. Du Pont Co.	U. S.
Nitrogen fixation:			
Catalytic process	1911	Haber & Bosch	Germany
Cyanamid process	1908	Caro & Franke	Germany
Electric arc process	1903	C. Birkeland	Norway
Nylon, first organic textile fiber prepared wholly from minerals	1938	E. I. Du Pont Co.	U. S.
Ohm's law for electric circuits	1827	George Simon Ohm	Germany
Oleomargarine	1869	H. Mege-Mouries	France
Optophone, by which the blind can read type	1914	E. E. Fournier d'Albe	England
Ore separator	1881	Thomas A. Edison	U. S.
Oxygen	1771	Karl W. Scheele	Sweden
Paper making machine	1798	Louis Robert	France
Pen, steel	1780	Samuel Harrison	England
Phonograph	1876	Thomas A. Edison	U. S.
Phonograph records, disk type	1923	Thomas A. Edison	U. S.
Phosphoric acid	1765	Karl W. Scheele	Sweden
Photograph, first	1802	Wedgwood	England
Photography			
Autochrome process	1906	A. &. L. Lumiere	France
Bichromatic process	1839	Mungo Ponto	Scotland
Collodion process	1851	Scott Archer	England
Color	1892	F. E. Ives	U. S.
Daguerreotype process	1839	L. Daguerre	France

Product	Year	Originator	Country
Gelatin, silver bromide emulsion	1871	R. L. Maddox	England
Modern roll film	1887	Hannibal Goodwin	U. S.
Ruled screen process	1894	John Joly	Ireland
Use of Hypo	1839	John Herschel	England
Piano	1709	Bartolommeo Christofori	Italy
Pin making machine	1824	L. R. Wright	U. S.
Planet Adonis, discovered	1936	E. Delporte	Belgium
Player piano, pneumatic type	1863	M. Fourneaux	France
Pneumatic tool	1865	George Law	England
Printing with movable type	1450	J. Gutenberg	Germany
Printing press, cylinder	1811	J. Konig	Germany
Printing press, first in N. A.	1536	Juan Pablos	Mexico
Printing press, rotary	1850	Thomas Nelson	England
Propeller, screw type	1841	John Ericsson	Sweden
Pulmotor	1911	Alexander B. Dragen	Germany
Quinine	1819	Pelletier & Caventou	France
Radio			
First radio telegraph message: across Atlantic Ocean	1901	G. Marconi	Italy
across English Channel	1899	G. Marconi	Italy
First broadcast	1920	Station KDKA	U. S.
First radio range for aircraft navigation	1927	Hadley Field, N. J.	U. S.
First S. O. S.	1909	S. S. Republic	U. S.
Hertzian waves	1887	Heinrick Hertz	Germany
High vacuum power tube	1912	Irving Langmuir, G. E. Co.	U. S.
Neutrodyne circuit	1923	L. A. Hazeltine	U. S.
Photoradio	1925	R. H. Ranger	U. S.
Radiotelegraphy	1895	G. Marconi	Italy
Radiotelephone	1915	Ernst F. Alexanderson	U. S.
Radiotelephone service: between U. S. and France	1936	American Tel. & Tel. Co.	U. S.
between U. S. and London	1927	American Tel. & Tel. Co.	U. S.
Superheterodyne circuit	1924	Edwin H. Armstrong	U. S.
Vacuum tube	1904	F. A. Fleming	England
Vacuum tube for A. C.	1922	Freeman & Dimmell	U. S.
Vacuum tube, three electrodes	1906	Lee De Forest	U. S.
Radioactivity, artificial	1934	Fermi	Italy
Radium	1898	Pierre Curie & Mme. Curie	France
Railroad			
Diesel powered train	1934	Burlington Zephyr	U. S.
First electric railway	1887	Frank J. Sprague	U. S.
First successful steam locomotive	1829	George Stephenson	England
Rail, flanged T	1831	R. L. Stevens	U. S.
Steam coach	1801	Richard Trevithick	England
Steam locomotive on rails	1804	Richard Trevithick	England
Rayon	1883	Joe Swan	England
Resin, synthetic	1936	E. I. Du Pont Co.	U. S.
Revolver	1835	Samuel Colt	U. S.
Rifle, repeating type	1860	Henry	U. S.
Rifle, spiral grooves	1620	Koster	England
Rochelle salt	1672	Peter Seignette	France
Rotor ship	1924	Anton Flettner	Germany

Product	Year	Originator	Country
Rubber, synthetic	1931	Father Nieuwland	U. S.
Rubber, vulcanized	1839	Charles Goodyear	U. S.
Saw, band type	1808	William Newberry	England
Saw, circular type	1777	Samuel Miller	England
Seaplane, regular commercial service across Pacific Ocean	1936	Pan American Airways Co.	U. S.
Sewing machine	1830	Thimonier	France
Sewing machine, modern type	1846	Elias Howe	U. S.
Shoe sewing machine	1858	Lyman Blake	U. S.
Signal system for railroads	1885	Thomas A. Edison	U. S.
Silk, artificial	1888	H. De Chardonnet	France
Sink and Float Process for Mineral Separation	1938	E. I. Du Pont Co.	U. S.
Spectroscope	1859	Kirchoff & Beinsen	Germany
Sponge, synthetic	1936	E. I. Du Pont Co.	U. S.
Stereotyping	1725	William Ged	Scotland
Stethoscope	1819	Laennec	France
Stoker, mechanical	1819	William Brunton	England
Strychnine	1818	Pelletier & Caventou	France
Steam			
Atmospheric steam engine.	1705	Thomas Newcomen	England
Compound steam engine	1781	J. C. Hornblower	England
First successful steamboat.	1807	Robert Fulton	U. S.
First steam engine on roads	1769	Cugnst	France
High pressure steam engine	1799	Oliver Evans	U. S.
Pressure gauge	1849	Bourdon	France
Steam engine with separate condenser	1765	James Watt	Scotland
Steam engine, double action	1782	James Watt	Scotland
Steam hammer	1839	James Nasmyth	Scotland
Steam injector for boilers	1858	Henri Gifford	France
Turbine	1884	Charles A. Parsons	England
Steel			
Bessemer process	1856	Henry Bessemer	England
Crucible process	1740	Robert Huntsman	England
Open hearth process	1866	Siemens & Martin	England
Stock market ticker	1869	Thomas A. Edison	U. S.
Submarine	1900	John P. Holland	U. S.
Submarine detector	1917	Max Mason	U. S.
Sulfamic acid, useful in making a flame-proofing agent	1938	E. I. Du Pont Co.	U. S.
Talking moving pictures	1913	Thomas A. Edison	U. S.
Telegraph	1837	S. F. B. Morse	U. S.
Automatic transmitter	1857	Thomas A. Edison	U. S.
Duplex system	1872	J. B. Stearns	U. S.
Quadruplex system	1872	Thomas A. Edison	U. S.
Repeater	1865	Thomas A. Edison	U. S.
Telephone	1876	A. G. Bell	U. S.
Telephone, automatic type	1889	A. B. Strowger	U. S.
Telephone loading coil, made possible long distance communication	1900	Michael J. Pupin	U. S.
Telephone service to Mexico and England from North America	1927	American Tel. & Tel. Co.	U. S.

Product	Year	Originator	Country
Telephone service between N. and S. America	1930	American Tel. & Tel. Co.	U. S.
Telephone service between U. S. and France (direct)	1936	American Tel. & Tel. Co.	U. S.
Telephone transmitter	1877	Thomas A. Edison	U. S.
Telephotography	1925	Bell Tel. Laboratories	U. S.
Telescope	1608	Jan Lippershey	Holland
Teletypesetter	1928	Morkrum-Kleinschmidt Corp.	U. S.
Television			
Aid for blind landing in fog bound airports	1936	John Hays Hammond	U. S.
Cathode Ray receiver	1929	V. K. Zworykin	U. S.
Coaxial cable	1936	Bell Tel. Laboratories	U. S.
Electron projection gun	1937	R. R. Law	U. S.
Textile			
Flying shuttle	1738	Kay	England
Knitting machine	1589	William	England
Knitting machine, circular	1816	M. I. Brunel	England
Knitting machine, latch needle	1858	Townsend & Moulding	England
Pattern loom	1801	M. J. Jacquard	France
Power loom	1785	Edmund Cartwright	England
Spinning jenny	1770	James Hargreaves	England
Spinning mule	1779	Samuel Crompton	England
Water power spinner	1771	Richard Arkwright	England
Theretin, a heart stimulant	1936	K. Chem & Amy Chem	U. S.
Thermometer	1593	Galileo	Italy
Tire, pneumatic	1845	R. W. Thompson	England
Torpedo, self-propelled	1868	Whitehead	England
Tractor, caterpillar	1900	B. Holt	U. S.
Trolley car	1881	Thomas A. Edison	U. S.
Trolley car, practical system	1888	F. J. Sprague	U. S.
Tuning fork	1711	John Shore	England
Tunnel shield	1818	M. I. Brunel	England
Turbine, mercury vapor	1923	General Electric Co.	U. S.
Typewriter	1868	C. L. Sholes	U. S.
Urea crystals	1935	E. I. Du Pont Co.	U. S.
Vaccination	1796	Edward Jenner	England
Vacuum bottle	1892	James Dewar	England
Virginium, a new element	1929	Fred Allison	U. S.
Vitamin A	1913	McCollum & Mendel & Osborne	U. S.
Vitamin B1	1896	C. Eijkman	Holland
Vitamin B2	1925	McCollum	U. S.
Vitamin C	1907	Holst & Frolech	Germany
Vitamin D	1919	E. Mellanby	England
Vitamin E	1922	Evans & Bishop	U. S.
Voltaic pile	1834	A. Volta	Italy
Watches, machine made	1850	Dennison & Howard	U. S.
Wood pulp, mechanical process	1844	Keller & Voelter	Germany
Wood pulp, soda process	1854	Watt & Burgess	England
Wood pulp, sulphate process	1883	Dahl	Sweden
Wood pulp, sulphite process	1867	B. C. Telghmann	U. S.
X-Ray	1895	W. K. Roentgen	Germany
X-Ray tube	1912	W. D. Coolidge, G. E. Co.	U. S.

Radio

RADIO STATIONS OWNED AND OPERATED BY CATHOLICS

Station	Owned by	Kilocycles	Watts Power
WEW.....	St. Louis University, St. Louis, Mo.....	760	1,000
WHBY.....	St. Norbert College, Green Bay, Wis	1200	100-250
WISN.....	St. Norbert College, Green Bay, Wis	1120	250-1,000
WWL.....	Loyola University, New Orleans, T.-N. of Kennerville	850	50,000

Catholic Radio Stations Sold to Commercial Broadcasters

KGY.....	St. Martin College, Olympia, Wash.....	1210	100
WHAD.....	Marquette University, Milwaukee, Wis.....	1120	250-1,000
WHBC.....	St. John's Catholic Church, Canton, Ohio..	1200	100-250

RADIOTELEGRAPHY

Radiotelegraphy has been used since the beginning of the twentieth century, principally by ships in communicating with other ships or with shore stations. It has served to make the science of navigation safer and more accurate in many ways, the exact time is always obtainable and exact bearings can be given to ships in fog by means of the direction-finding apparatus.

Radiotelephony became a reality in 1915 when through the research work of the engineers of the American Telephone and Telegraph Company wire systems were used in connection with the radiotelephone. At first headphones were used, but since 1920 rapid improvements have been made. Service was opened up between New York and London, January 7, 1927. Direct transmissions from abroad are now obtained on radio sets equipped for short wave reception. In 1934 there were in the world 42,516,904 receiving sets and of these 18,000,000 were in the United States.

TELEVISION

A picture being televisioned is dissected, in sequence, into small areas which are transformed into varying electrical currents by means of a photo-electric cell. These currents are transmitted over a carrier wave and then transformed back again into a picture in the receiving set. The human eye, due to persistency of vision, is not sensitive to rapid changes in motion. If in a series, twenty pictures a second are reproduced, the eye will perceive a moving picture without a flicker. In the earlier television sets a scanning disc was employed. Due to many technical difficulties this apparatus has been replaced by the cathode-ray tube. The Federal Communications Commission has assigned channels in the 5-10 Meter Band for television research. As the radius of operation on these wave-lengths is rather small, 45 miles, a number of transmitters would have to be employed for a state-wide broadcast, connected by the coaxial cable developed by the Bell Laboratories in 1936. The British Broadcasting Corporation installed coaxial cables from London to Manchester and Birmingham, connecting several transmitters to the same

system in order that one television program may be enjoyed over a large area. Television receiving sets must be synchronized with the broadcasting stations. If a technical change is made in the broadcasting equipment a similar change must be made in the receiver or the set will become obsolete. In 1937, R. C. A. announced a new transmitter which produces a 441 line image, an improvement resulting in a more distinct picture, but causing the 343 line receivers to become obsolete. The Radio Corporation of America and the National Broadcasting Company transmitted the first complete program of television entertainment in the U. S. on No. 6, 1936, from the tower of the Empire State Building in New York City. Plans for the installation of a televison transmitter, in the tower of the Chrysler Building in New York City, were announced by the Columbia Broadcasting System in April, 1937.

In 1938 the Radio Manufacturers Association adopted standards to be applied to television. The name "Television Receiver" is only to be applied to sets which receive the picture with the accompanying sound. The "Picture Receiver with Sound Converted" television set receives only the picture and must be used with a short wave set in order to receive the accompanying sound. The picture projected on the screen is about 7½ x 10 inches. While natural statis produces practically no interference in television reception, automobile ignition system, doctor's diathermy machines and X-ray equipment, unless properly equipped with suppressors or shielding, cause considerable trouble.

During 1938 the N. B. C. gave more than 125 satisfactory demonstrations of television broadcasts. The development of a mobile unit (Station W2XBT) made possible a number of novel pickups out-of-doors, in addition to the studio shows. The N. B. C. commenced regular programming in the New York area in April, 1939, with two hours broadcasting scheduled for each week, with four or five hours of broadcasts each day at the New York World's Fair. The estimated cost of operating the broadcasting station, exclusive of talent costs, is $2,000 an hour.

The Columbia Broadcasting System took quarters for a television studio in the Grand Central Terminal, and has a transmitter for its television station, WXAB, in the nearby Chrysler tower. Tests were satisfactorily completed, and in 1941 telecast began a regular program schedule of several hours a week.

Television in full color for practical broadcasting had its first successful laboratory demonstration in September, 1940. The system, invented by Dr. Peter C. Goldmark, C.B.S. chief television engineer, gives a more pleasing lifelike and dramatic quality to the pictures, increases the apparent definition of the objects and makes small details easier to recognize. The method is comparatively simple, using only one camera at the pick-up point, one transmitter and a receiver with only a single cathode ray tube of conventional design. The color attachment for reproduction is comparatively inexpensive and can be fitted to the standard model receiver altered to a slight extent. The same frequency band width of 4¼ megacycles is used and the scanning quality is 343, although experiments are under way to raise the line number to a point between 400 and 500. One of the most unique features of this color method is that it makes possible the reception of the picture either in full color for those receivers equipped with the color attachment or in black and white for the ones lacking it. According to Paul W. Keston, C.B.S. vice-president, the system was to be ready for commercial use by January, 1941.

HIGH LIGHTS IN THE HISTORY OF RADIO

In 1864, James Clerk Maxwell formulated the theory of electromagnetic waves radiating from oscillating charges and Hertz, in 1887, experimentally verified this theory. While working on the development of the incandescent lamp, Thomas A. Edison discovered that a feeble flow of electrons came from the heated filament. This phenomenon, which was first observed in 1883, is known as the "Edison Effect" and is the basis of operation of all vacuum tubes. Fleming made use of the "Edison Effect" and in 1904 developed the two element vacuum tube. In 1906, De Forest introduced a third element, a grid, to control the flow of electrons from the heated filament to the plate.

Marconi invented wireless telegraphy in 1895. He successfully sent a message across the English Channel in 1899, and spanned the Atlantic Ocean with wireless in 1901. In the early days of wireless telegraphy, communication was almost exclusively restricted to ships and shore stations.

The first wireless SOS was sent by the sinking transatlantic liner Republic in January, 1909.

The Congress of the United States was the first to recognize this aid to navigation, and in 1910 passed the Radio Act, which required wireless equipment and an operator on every deep sea vessel carrying more than 50 persons. In April, 1912, the Titanic sent out an SOS which was heard by the S. S. Carpathia. Though at a considerable distance from the stricken vessel the Carpathia arrived in time to save 706 lives. Another vessel, which was much nearer to the scene of the disaster and which was equipped with wireless apparatus, did not hear the call for help because the operator was off duty when the SOS call was sent out by the Titanic. Had there been another wireless operator on duty at that time, many of the 1,517 persons who perished might have been saved. As a result of this disaster Congress amended the Radio Act in 1912 and, among other requirements, it called for two wireless operators to be on constant duty while the vessel was on the high seas.

The first radio station, KDKA, was established for organized broadcasting on November 2, 1920. The first commercially sponsored program was broadcast from Station WEAF on September 7, 1922. The neutrodyne circuit was introduced by L. A. Hazeltine in March, 1923, and the superheterodyne receiver was demonstrated in March, 1924, by Edwin H. Armstrong. The first multiple station broadcast of Stations WEAF of New York City, WGY of Schenectady, KDKA of Pittsburgh, and KYW of Chicago was made in June, 1923. The first international program was sent from Coventry, England, to Houlton, Me., thence by telephone wires to Station WJZ, New York City, in March, 1924.

The A. C. Vacuum tubes were introduced in August, 1925. The National Broadcasting Company was organized on November 1, 1926. The first coast-to-coast broadcasting hook-up was used to broadcast the Rose Bowl football game, on January 1, 1927. The Federal Radio Commission was appointed on March 2, 1927. This Radio Commission provided for the assignment of wave-lengths and the regulation of broadcasting stations. The Columbia Broadcasting System was organized in September, 1927. The first transatlantic television transmission was made on February 8, 1928, by John L. Baird. The Cathode Ray television receiver was demonstarted by V. K. Zworykin in 1929.

The Vatican City Station HVJ transmitted for the first time, February 12, 1921, carrying Pope Pius XI's voice, through an international broadcast, around the world. The Metropolitan Opera House, on December 25, 1931, presented an opera, "Hansel and Gretel," for the first time by radio. The Mutual Broadcasting System was organized

September 30, 1934. The Bell Telephone announced the development of a Coaxial Cable for television in 1936. The Electron Projection Gun, which projects a television picture 8 x 10 feet, on a screen, was demonstrated by V. K. Zworykin and R. R. Law in 1937. A foghorn synchronized to operate with radio signals was developed by the U. S. Lighthouse Service to provide the means of determining a vessel's distance, as well as the direction from a lighthouse, in 1937.

During 1938 the National Broadcasting Company added 25 affiliated stations to its network, making a total of 166 stations. One of the most important developments in 1938 was the conclusion of an agreement with the Canadian Broadcasting Corporation whereby American commercial programs might be broadcast over 31 additional stations of the Canadian transcontinental network.

On March 2, 1939, a waiting world heard the announcement from Vatican City that His Eminence Eugenio Cardinal Pacelli had been elected Pope by the Conclave, and had chosen the name Pius XII. Within a few moments, after this announcement had been made, the world was thrilled in hearing Pius XII bestow his blessing from the balcony of the Basilica of St. Peter. On March 12, 1939, the Columbia, Mutual and National Broadcasting Companies broadcast the complete ceremony of the coronation of Pius XII.

The biggest radio development of the year 1939 began on September 1, when Germany invaded Poland and set off World War II. Paul White, C.B.S. Director of Public Affairs, had foreseen the possibility either of war or continued crises, and had prepared for the major part radio would play in their coverage. Just a few weeks before the outbreak of the conflict, Studio 9, a specially built news studio, equipped with the latest devices for rapid transmission, was completed.

For several weeks, all network programs were routed through the control-room of Studio 9. Thus, when an important news flash came in, the whole network could be thrown open for it with only a few seconds' notice. In White's glass-enclosed office, facing the news studio, a whole battery of telephones and dictographs was installed. By picking up a phone, White could be connected instantly with all the departments necessary to schedule a broadcast — production, program, master-control, traffic. In a short time complex European hookups could be arranged.

Outstanding in the war coverage by C.B.S. is the four-way conversation, allowing Columbia's representatives in London and Paris to talk to C.B.S. men in New York and Washington, just as if they were chatting around a dinner-table. Simultaneous pickups from various points had been arranged, but they had required a complex system of eight transatlantic radio-telephone channels. At White's suggestion Columbia technicians worked out a system whereby four-way hookups could be arranged in a short time and with a minimum of short-wave channels. The four-way conversations heard daily over Columbia took place on only two transatlantic point-to-point short-wave channels, one westbound to America, the other eastbound to Europe. The programs were carried between New York and London by short-wave. Voices came in by land line between New York and Washington and until June, 1940, between London and Paris. Thus each of the cour cities was connected by a continuous loop of telephonic short-wave and land line facilities. Microphones in London, Paris, Washington and New York were "open" for the duration of the broadcast as though each were listening in on a four-party line. Each speaker could hear the voices of the other three, but not his own.

In the field of more accurate reception for listeners, C.B.S. has been working closely with Major Edwin H. Armstrong, inventor of a new method of radio transmission known as Frequency Modulation. In 1939 Major Armstrong installed a 40-Kilo-

watt broadcasting station, W2XMN, at Alpine, N. J., to operate on this principle of Frequency Modulation, using ultra short waves, and having a range of reception of approximately 100 miles. Broadcasting stations operating on this new principle would require less power, be free from static, and have a greater number of broadcasting channels, thus reducing interference. All C.B.S. evening programs are piped into Major Armstrong's experimental station to provide static-less, distortionless reception for the listener.

Television is the newest development in radio. A brief outline of its history is given above.

CATHOLIC RADIO WORK IN THE UNITED STATES

(Courtesy of N. C. C. M.)

Regular weekly Catholic broadcasts were heard over individual stations in the United States as early as 1923, not long after the beginning of organized broadcasting. These grew in number in the seven years following, many of them being broadcast over Catholic stations. But it was not until 1929 that the first regular network program was put on the air under Catholic auspices. This was the Catholic Truth Period, begun by the Rev. M. J. Ahern, S. J., over the N.B.C. Yankee Network in New England. This has been on the air each year since under the same direction. It is now broadcast over 11 stations of the Yankee Network.

The following year the nation-wide Catholic Hour was begun over the N.B. C. Red Network by the National Council of Catholic Men, and it has been on the air continuously every Sunday with the exception of one Sunday in 1931, which was given over to an address by the President of the United States. The broadcast's starting time and network have remained the same throughout ten years on the air—six o'clock, Eastern Standard Time (E. D. S. T. in the summer months). The Catholic Hour is now broadcast by more than 100 stations in the United States and Hawaii.

The C.B.S. Church of the Air was inaugurated in 1931. This program presents speakers of different religious faiths, Protestant, Jewish and Catholic, on different Sundays throughout the year. In 1937 a second program of the same type was added, the morning program going on the air at 10:00 a. m., E. S. T., and the afternoon at 1:00 p. m., E. S. T. (E. D. S. T. in the summer). Approximately one Catholic program is included in each division each month, and is broadcast by about 65 stations.

The Ave Maria program was begun in 1935 by the Franciscan Friars of the Atonement at Graymoor, Garrison, N. Y., and is carried at present by a network of 7 stations in the East. These broadcasts are dramatizations of lives of the saints. The "live" Ave Maria program is heard over 7 stations.

In 1937, the National Council of Catholic Women began a Catholic "Call to Youth" program over a nation-wide N. B. C. network. This has been continued since that time and has covered a period of seventeen weeks in the late winter and spring months each year. This program is heard over approximately 25 stations.

Other "live" programs are the Rosary Hour, a full hour broadcast heard during 20 weeks of the year over a network of 17 stations extending from Massachusetts to Illinois; and the Cathedral Hour, a 15-minute broadcast each week over 3 Arizona stations. The Rosary Hour is broadcast in the Polish language. The Cathedral Hour is a children's program, featuring a series called "The Case of Johnny Miller," written and produced by Fr. Don Hughes of Tucson.

Electrically transcribed programs have been coming to the fore in recent years. Transcriptions are made of the "live" Ave Maria program which are distributed throughout the country and broadcast over 110 stations weekly. Boys Town, Omaha, Neb., produces a transcribed program centering about the activities

of Boys Town which is broadcast over approximately 115 stations. Rev. Richard Felix, O. S. B., of Conception, Mo., director of the Defenders of the Faith, produces and distributes the transcribed series, Highway to Heaven, which is heard presently over approximately 60 stations. The National Council of Catholic Men has produced a number of transcribed addresses by Msgr. Fulton J. Sheen and other Catholic Hour speakers which are broadcast over approximately 50 stations in the United States, Canada and the Canal Zone.

A survey made by the National Council of Catholic Men shows that there are 52 quarter-hour local Catholic "live" broadcasts initiated weekly throughout the country; 60 half-hour broadcasts; 12 full hour broadcasts; and 28 broadcasts extending for miscellaneous periods.

A special series of Holy Week dramatizations has been offered for several years by the National Council of Catholic Men, originally as a "live" program, now in the form of transcriptions. These are dramatizations of a script entitled "The Living God," played by a professional Hollywood cast and broadcast in 1941 over 239 stations.

There are a number of Catholic college workshops in operation, notably at Catholic University, Washington, D. C.; Fordham University in New York; Loyola University in Los Angeles; Immaculata College, Immaculata, Pa.; St. Bonaventure's College, St. Bonaventure, N. Y.; Loras College, Dubuque, Iowa; and St. Benedict's College in Atchison, Kans. In addition there are many Catholic colleges that have produced a series or more of programs over their local stations, and offer one or more courses in radio.

A Catholic Radio Bureau was organized in November, 1938, by the National Council of Catholic Men as a service to Catholics interested in the work. It is the aim of the Bureau to assist them in their relations with the station manager, in securing time for a program, to help in deciding on the type of program and its chief features, to help in the production of the program, to operate a Catholic script library, to serve as a means of contact for Catholic radio groups and to act as a clearing-house for information helpful to Catholic broadcasters. A "Memorandum on Producing Catholic Radio Programs," which contains helpful information along these lines, has been issued by the Bureau and may be secured from the N. C. C. M. on request.

A publication known as the "Catholic Film and Radio Review" was inaugurated within the past year. It is published at 728 South Hill St., Los Angeles, Calif.

Sheen each year and offered free of charge to the radio audience.

The Catholic Hour

The nation-wide Catholic Hour, now grown to be the world's largest regular religious radio broadcast, was inaugurated on March 2, 1930, by the National Council of Catholic Men and the National Broadcasting Company jointly. The inaugural program was carried on 22 stations associated with the National Broadcasting Company, and this number has now grown to 106, located throughout the United States and Hawaii, and including one short-wave station. The program can be received regularly by short wave in almost any part of the Western World and the National Council of Catholic Men reports that it has received letters from listeners as far away as the Falkland Islands Nigeria, Turkey, Alaska and Australia. The N. C. C. M. produces the program in its entirety, and attends to all administrative details, etc. N.B.C. and its associated stations co-operate by providing studio facilities and radio service.

The program, originally of one hour's duration, now lasts only a half hour and consists of an eighteen-minute address, ten minutes of choral music, and announcements. Each speaker delivers a series of addresses in sequence, some of the

series continuing through as many as seventeen weeks. The subjects are usually doctrinal, moral, or historical. The priest-speakers are chosen from many sections of the country by a special committee established by the National Council of Catholic Men. Among those who have had regular annual engagements are the Rt. Rev. Msgr. Fulton J. Sheen, Rev. James M. Gillis, C. S. P., and, before his death, Rev. John A. McClorey, S. J.

Music is provided by a choral group associated with the famous Paulist choristers.

The Catholic Hour elicits mail response to the extent of about 25,000 letters per month averaged throughout the year. The National Council of Catholic Men estimates that about 20 per cent of these are from non-Catholics, and that less than one-half of one percent are adversely critical. Hundreds of people have been brought into and back to the Church through its instrumentality.

An innovation for the Catholic Hour was begun in the series of programs given during January, February, and March, 1940, by the Rt. Rev. Msgr. Fulton J. Sheen. Beginning his series with a plea for a return to God and to the spirit of prayer, he offered free on request a small "Prayer Book for Our Times," which he prepared in co-operation with St. Anthony's Guild of Paterson, N. J. There were 35,000 listeners who responded to that call, and when the series was ended on Easter Sunday the number had swelled to more than 300,000. The N. C. C. M. office alone distributed 323,000 of the prayer books.

A comparable supplementary booklet has been prepared by Msgr. Sheen each year and offered free of charge to the radio audience.

BAPTISMAL CERTIFICATE

The following baptismal certificate has wide distribution in Switzerland. The document, given to the child at Baptism is kept in the home as a reminder of deep significance.

On (day of month) in the year of Our Lord ... in the Church of ... at ..., (name of child) was chosen in Baptism through the mercy of God and His inscrutable will and called to be a child of God. He (she) was born of the Lord, reborn of the water and the Holy Ghost, equipped with Divine Life, reformed to the likeness of God to be a Brother (Sister) of Christ, elevated to be a temple of the Holy Ghost, molded to be a member of the Body of Christ, planted as a branch of His holy vine, received among the holy community, among the kingly priesthood, the divine kindred of the sons and daughters of God. Now he (she) is a member of the Church of God, of the Holy Catholic Church. He (she) has the right to receive the body of Our Lord, to be forgiven his (her) sins in Holy Confession, to be filled with the Holy Ghost in the Sacrament of Confirmation and to become a warrior of Christ. Should he (she) think of getting married, he (she) will receive the grace of accomplishing his (her) task as father (mother) so to please God, in the Sacrament of Matrimony. In serious illness every priest will come to his (her) assistance to dispense the Sacrament of the Holy Oils, the blessing of the sick by Our Lord and the unction for his (her) last hours in life. He (she) has a claim to all the blessings and Sacraments of the Church, may take part in every Holy Mass ever offered upon this earth and partake of the fullness of Christ's and all His Saints' blessings untold. For his (her) communion reaches unto the Seraphim in the very presence of God. When the Lord recalls him (her) into eternity, he (she) has a right to obtain church burial for he (she) is called to the glory of Resurrection and to receive the unfathomable joy of the Living God Who lives and reigns as King in all eternity. May the Lord grant that he (she) be always mindful of his (her) high calling and lead a life worthy of it.

The Sponsors (*signatures*) *The Pastor* (*signature*)

THE CHURCH'S STAND ON CAPITAL AND LABOR

Thoughts from the Encyclical "Quadragesimo Anno" of Pope Pius XI ("Forty Years" after the "Rerum Novarum" of Pope Leo XIII)

The Industrial Revolution created both the privileged capitalist class and the oppressed laboring class.

Charity—The capitalist has not **desired a fair distribution of profits** but has consigned the wretched laborer to the good offices of charity.

Industrial Reform — The undeservedly miserable laborer has agitated, sometimes wisely, sometimes unwisely, for the reform of industry.

Unjust Distribution — Catholic priests and laymen were quickly convinced that the unjust distinction in the distribution of wealth was an evil.

Exploitation of Labor—Pope Leo XIII espoused the cause of the working man, who had long been exploited by cruel employers and greedy competition.

Modern Social and Economic Problems — Today modern economics must be arraigned; Socialism must be examined; the root of the present social disorder must be exposed; the cure must be indicated —and that is a reform of Christian morals.

Work of the Church—Pope Leo insisted on the authority of the Gospel to end or make conflicts less bitter. The Church enlightens and directs the mind and improves and betters the condition of the working man by approving working men's organizations. The Church awakened the down-trodden working man with a sense of his true dignity. Institutions were founded for the assistance and support of labor.

Importance of Catholic Teachings —Whether consciously or not, the teachings of Pope Leo came to be used by the whole world, particularly after the World War. Many underestimate the importance of Pope Leo's doctrine, but thereby they show their own ignorance or ingratitude.

Duties of the State — Pope Leo reminded the State that it has the duty of insuring public and private prosperity and demanded that the State give special protection to the needy wage-earner rather than extend privilege to the capitalist.

Rights of Labor — Pope Leo taught that the rights of the laborer spring from his dignity as a man and as a Christian and concern the soul, the health and strength of the body, the housing, workshops, wages, dangerous occupations, risks, etc.

Unions of Employers and Employees — Pope Leo held that organizations of working men and employers would bring the two classes closer together and would aid in alleviating distress.

Liberalism Denounced—Pope Leo denounced Liberalism which per-

mits capitalists to organize in corporations, etc., but denies laborers the right to unite.

Trades Unions Approved — Pope Leo encouraged the formation of trades unions, with religious background if possible, in opposition to socialist organizations whereby respect for justice and collaboration is lost.

Employers' Associations — Pope Leo proposed associations of employers for the common good but, so far, little has been done to meet his proposal.

Rights of the Church—It is the right of the Church to deal authoritatively with social and economic problems whenever they interfere with moral conduct.

Private Property—Pope Leo defended the right of private property against Socialism but this does not mean that the Church upholds the wealthier classes against the proletariat.

Defense of Private Ownership — The abolition of private ownership would not be beneficial but grievously harmful to the working classes.

Purpose of Private Ownership — The right to own private property has been given by God Himself so that individuals may provide for their own needs and the needs of their families.

Character of Ownership — The right of ownership is twofold, i.e., individual and social. Too much stress on one or the other leads to the evils of individualism and collectivism.

Distinction of Right and Use — The right of private property must be distinguished from its use. The misuse of the privilege of ownership does not destroy the principle of ownership.

Defining Private Possession—The defining of private possession has been left by God to man's own industry and to the laws of individual people. The right to possess private property is derived from the Author of nature, not from man.

Rights of the State—The State has no right to abolish the institution of private property but only the right to control its use in harmony with the public good.

Superfluous Income — Those with superfluous income have the obligation of using it for charity.

Interdependence of Capital and Labor — Capital cannot do without labor, nor labor without capital. It is flagrantly unjust for one or the other to seize all the profits of production.

Unjust Claims of Capital—Capital has unjustly claimed all the products and profits and has left only a minimum of subsistence to labor.

Unjust Claims of Labor — Labor also has unjustly claimed all products and profits except what is necessary for the repair of capital. It is to be understood that the laborer has not the right to the full product of his toil.

Proper Distribution of Wealth — Wealth produced should be distributed for the common good among individuals and classes of people. The proletariat must be uplifted from hand-to-mouth uncertainty. A just share of the profits should go to capital but an amply sufficient share should be given to labor, with which, by thrift and good management, the family burdens may be borne with greater ease.

Enterprise, capital and labor must combine to produce; all three deserve a share in the fruits of industry, not only one.

Danger of Revolution — Unless proletarian conditions are improved, human society cannot be

defended from the forces of revolution.

Property for Laborers—The propertyless laborer should be enabled to acquire some property.

Wage Contracts—Partnerships — It is an error to say that wage contracts are unjust, but it is desirable under modern conditions that some form of partnership be used so that wage earners may participate in ownership, management or profits.

Just Wage—A just wage must be sufficient to support the laborer and his family. Others in the family should contribute to its maintenance, but tender children and women, particularly mothers, should not be forced to seek work outside the home. Every effort must be made to enable fathers of families to receive a sufficient wage. If this is not possible in the present state of society, reforms should be introduced to guarantee such a wage.

Unjust Wages—It is unjust to demand wages so high that an employer cannot pay them without ruin to himself or ultimate harm to employees.

Unjust Wage Cuts—But if business makes smaller profits on account of bad management, the want of enterprise or out-of-date methods, that is not a just reason for reducing the working man's wages. It is unjust to lower or raise wages for private profit without considering the common good.

Unjust Burdens—If business does not make enough money to pay a just wage on account of unjust burdens or competition, those who force business into such straits are to blame.

Harmony between Capital and Labor — Employers and employees should join to overcome difficulties and obstacles.

Savings—It is conducive to the common good that wage earners save a portion of their wages so as to attain a certain modest fortune.

Employment — Opportunity for work should be provided for those who are willing and able to work.

Wage Scales — A scale of wages too low as well as one too high, causes unemployment.

Unemployment—Widespread and lengthy unemployment is a dreadful scourge, causing misery and temptation to the laborer, the ruin of prosperity in nations and the endangering of public order, peace and tranquillity.

Individualism and the State—The State should interfere to correct the evils of individualism. It is the duty of the State to abolish conflict between classes and to promote harmony between the various ranks of society.

Labor Not a Commodity — Since the human dignity of the working man must be recognized in labor, labor is not a chattel or a commodity for sale.

Occupational Groups—Instead of subjecting labor to the commodity law of supply and demand, laborers should organize themselves into occupational groups. The Occupational Group system is the organizing of the members of the same trade or occupation. This is similar to the Guild system of the Middle Ages.

Labor Unions—Laborers have the right to create or join unions and adopt rules for the attainment of their objects.

Laissez-faire — Economic affairs cannot be left to free competition alone. The individualistic ideal that the State should keep hands off industry is a dangerous doctrine.

Monopoly — Monopoly must be controlled by social justice. Social justice may be defined as that virtue (of justice) by which the members of a society perform all actions necessary for attaining or maintaining the common good of that society, and direct all their conduct in right relation to that same common good.

International Pacts — Since nations are dependent, one upon the other, economic cooperation should be promoted by prudent pacts and institutions.

Corporations — Syndicates—Syndical and corporative organizations under public control are advantageous in preventing strikes and lockouts and in repressing Socialism but they have the risk of becoming bureaucratic and political unless actuated by Catholic principles.

Economic Domination of a Few—Free competition has been superseded during the last forty years by the concentration of great power and economic domination in the hands of a few, such as trustees and directors of invested funds. These few are able to govern credit and determine its allotment, thus holding in their hands the soul of production.

Survival of the Strongest—Limitless free competition has resulted in the survival of the strongest, who very often are not the most just.

Results of Economic Dominations — This concentration of economic power has led to a struggle for economic dictatorship, a struggle for the control of the State so that its resources and authority might be abused, and finally to a clash between states over economic matters.

Politics and Economics — States have used their power and political influence to promote the economic advantage of their citizens; economic forces have insisted on deciding political controversies.

Economic Dictatorship — Free competition is dead; economic dictatorship has taken its place. Economic life has become hard, cruel and relentless.

Imperialism — The State, which should be supreme, has become a slave to human passion and greed. A detestable imperialism holds that where a man's fortune is, there is his country.

Public Authority—Free competition and economic domination must be subjected to public authority which should look out for public good.

Socialism Divided — Within the past forty years Socialism has been divided into two hostile groups, both of which however, oppose the Christian faith.

Communism—One group has degenerated into Communism which pursues a merciless class warfare and aims to abolish private ownership. It is cruel and relentless when in power. All care should be taken to prevent the propagation of Communist doctrines and to prevent conditions which so discourage people that they will welcome the change offered by Communism.

Moderate Socialism—Less radical is the other section of Socialism which condemns recourse to physical force and mitigates the program of class warfare and abolition of private property. Its recent programs often approach the ideal of Christian reform.

This group, however, has not rejected class warfare and the abolition of private property but has merely become more moderate in these matters. It is vain to meet Socialism half way. Socialism must accept Christian truths wholeheartedly before it can be called Christian.

Just Demands of Socialism—Socialists should be convinced that their just demands are defended by Christian faith and promoted by Christian charity.

Socialism and the Church—Many have questioned whether that form of Socialism which has retracted false doctrines can be accepted by the Church.

Christianity Opposes Socialism—Whether Socialism is considered as a doctrine, a historical fact or a movement, if it really remains Socialism, it cannot be brought in-

to harmony with the Church because it conceives human society in a way utterly alien to Christian truth.

Christian Doctrine — Christian Doctrine teaches that man is placed on earth to develop his faculties for the praise and glory of God, so that he may attain temporal and eternal happiness.

Socialist Doctrine — Socialism holds that man lives on earth simply for his own material advantage and that for the better production of wealth, man must surrender his individuality and submit to the dictates of a society dedicated to the production of wealth.

Temporal Goods—The acquisition of temporal goods is so highly esteemed by Socialists that they would sacrifice other greater goods, such as liberty therefor; they would replace human dignity with material abundance.

Socialist Authority — A Socialist society is impossible without the use of excessive compulsion. Socialist authority is based on the need for the acquisition of wealth, not on the authority of God.

"Religious Socialism" and "Christian Socialism" are contradictions in terms. No one can be at the same time a sincere Catholic and a true Socialist.

Cultural Socialism, likewise to be avoided, was born of Liberalism; its offspring will be Bolshevism.

Church Does Not Favor the Rich —Many Catholics have joined socialistic organizations, giving as their excuse that the Church favors the rich and neglects the working man. This is an unjust charge, as the encyclical of Pope Leo XIII proves. Those who have wandered astray are earnestly besought to return to the Church.

Social Reconstruction, to be effective, must be preceded by moral renovation. If society is to be healed, it will be by a return to Christian life and Christian institutions.

Christianity Opposes Greed — Christianity alone supplies the remedy for the excessive solicitude for transitory things, which is the origin of all vices.

Loss of Souls—Today, more souls are being lost than fortunes. What will it profit men that a more prudent distribution and use of riches make it possible for them to gain even the whole world, if thereby they suffer the loss of their own souls?

Economics and Greed — What will it profit to teach them sound principles of economics if they permit themselves to be swept away by selfishness and unbridled greed?

Original Sin—Because of original sin man is easily led astray by low desires and tempted to prefer the transient goods of this world to the lasting goods of heaven.

Violation of Law—The unquenchable thirst for riches and temporal possessions has caused men to break the law of God and violate the rights of their neighbors.

Evil Consciences—The uncertainty of economic conditions demands the keenest and most unceasing straining of energy with the result that some have become so hardened against the stings of conscience as to hold all means good which enable them to increase their profits and safeguard the wealth amassed by unremitting toil against the sudden changes of fortune.

Speculation — The easy returns possible from speculation have appealed to the greed for gain thereby resulting in unchecked speculation, whereby prices have been raised and lowered.

Corporations—Abominable abuses have arisen in corporations. Injustices and frauds have taken place where boards of directors violate their trusts as regards the savings they administer.

Rationalism — By vigorously enforcing the moral law, civil authority could have averted these evils, but rationalism, which disregards moral law, had permeated civil authority and gave free reign to avarice.

The Avaricious who committed the gravest injustices against others easily found imitators of their iniquity because of their manifest success, their extravagant display of wealth, their derision of the scruples of more delicate consciences and the crushing of more cautious competitors.

Workers Used as Tools — As business leaders fell into evil, workingmen followed them, particularly as many employers treated workers as mere tools, without considering the welfare of their souls.

Moral Perils in Factories — Boys and young men, girls and women are exposed in factories to frightful perils to morals.

Family Life Ruined—The present economic regime and the resulting disgraceful housing conditions have proven obstacles to family ties and family life.

Daily Bread—Instead of the true Christian spirit, man's one aim has been to obtain his daily bread as best he can.

Labor's Perversion—Bodily labor, which was decreed for the good of man's body and soul, has been changed into an instrument of strange perversion.

Degradation of Labor—Dead matter leaves the factory enobled and transformed where men are corrupted and degraded.

New Economic Order—Economic life must be rationalized but it will be faulty and imperfect unless based on the marvelous unity of the divine plan.

Divine Plan—God is the supreme end of all created activity; all created goods are merely instruments leading to God. God has placed man upon earth to work and use it for his own needs.

Fortunes—Those engaged in production are not forbidden to increase their fortunes in a lawful and just manner.

Proportionate Share of Wealth—He who serves society and develops its wealth should be given a proportionate share of the increased public riches, provided he respects the law of God and the rights of his neighbor.

Justice and Charity—Justice can remove the cause of social strife but it is left to charity to bring a union of hearts and minds. In the absence of charity, the wisest regulations come to nothing.

Charity and the Laborer—Under charity the rich and powerful will change their former negligence of their poorer brethren into solicitous and effective regard.

Charity and the Laborer—Under charity working men will lay aside all feelings of hatred or envy, will become proud of their positions and work usefully and honorably for the common good, following Christ, Who chose to become a carpenter.

Paganism — As more than once before in the history of the Church, we are confronted with a world which has almost fallen back into paganism. Working men who have denied Christ must be won back to Him.

Social Studies—An intense study of social matters, Christian training in youth, and the use of spiritual exercises are necessary to enable Christians to solve the problems of the day.

Catholic Program — As resolute disciples are selected by evil men to spread false doctrines and to oppose the Church, Catholics must also resolutely teach the true doctrine and oppose evil.

EXCERPTS FROM FIRST ENCYCLICAL OF POPE PIUS XII "SUMMI PONTIFICATUS" WHICH EXHORTS TO UNITY IN OPPOSING WORLD EVILS

Venerable Brethren:

Health and Apostolic Benediction.

In the very year which marks the fortieth anniversary of the consecration of mankind to our Redeemer's Most Sacred Heart, the inscrutable counsel of the Lord, for no merit of ours, has laid upon us the exalted dignity and grave care of the supreme pontificate; for that consecration was proclaimed by our immortal predecessor Leo XIII at the beginning of the Holy Year which closed the last century.

And we, as a newly ordained priest, then just empowered to recite, "I will go in to the altar of God" (Psalm xlii, 4), hailed the encyclical "Annum Sacrum" with genuine approval, enthusiasm and delight as a message from heaven. We associated ourselves in fervent admiration of the motives and aims which inspired and directed the truly providential action of a Pontiff so sure in his diagnosis of the open and hidden needs and sores of his day.

King of Kings

It is only natural then that we should today feel profoundly grateful to Providence for having designed that the first year of our pontificate should be associated with a memory so precious and so dear of our first year of priesthood, and that we should take the opportunity of paying homage to the "King of Kings and Lord of Lords" (I Timothy, vi, 15; cf. Apocalypse, xix, 6) as a kind of introit prayer to our pontificate, in the spirit of our renowned predecessor and in the faithful accomplishment of his designs and that, in fine, we should make of it the alpha and omega of our aims, of our hopes, of our teaching, of our activity, of our patience and of our sufferings, by consecrating them all to the spread of the Kingdom of Christ. . . .

Can there be, venerable brethren, a greater or more urgent duty than to preach the "unsearchable riches of Christ" (Ephesians, iii, 8) to the men of our time? Can there be anything nobler than to unfurl the "ensign of the King" before those who have followed and still follow a false standard, and to win back to the victorious banner of the cross those who have abandoned it? . . .

As, with a heart full of confidence and hope, we place this first encyclical of our pontificate under the seal of Christ the King, we feel entirely assured of the unanimous and enthusiastic approval of the whole flock of Christ. The difficulties, anxieties and trials of the present hour arouse, intensify and refine, to a degree rarely attained, the sense of solidarity in the Catholic family. They make all believers in God and in Christ share the consciousness of a common threat from a common danger. . . .

At the head of the road which leads to the spiritual and moral bankruptcy of the present day stand the nefarious efforts of not a few to dethrone Christ; the abandonment of the law of truth which He proclaimed and of the law of love which is the life breath of His kingdom.

In the recognition of the royal prerogatives of Christ and in the return of individuals and of society to the law of His truth and of His love lies the only way to salvation.

Tempest of War

Venerable brethren, as we write these lines the terrible news comes to us that the dread tempest of war is already raging despite all our efforts to avert it.

. . . Our paternal heart is torn by anguish as we look ahead to all that will yet come forth from the baneful seed of violence and of hatred for which the sword today plows the blood-drenched furrow.

But precisely because of this Apocalyptic foresight of disaster, imminent and remote, we feel we

have a duty to raise with still greater insistence the eyes and hearts of those in whom there yet remains good-will, to the One from Whom alone comes the salvation of the world — to One Whose almighty and merciful hand can alone calm this tempest — to the One Whose truth and Whose love can enlighten the intellects and inflame the hearts of so great a section of mankind plunged in error, selfishness, strife and struggle, so as to give it a new orientation in the spirit of the kingship of Christ.

Perhaps — God grant it — one may hope that this hour of direst need may bring a change of outlook and sentiment to those many, who till now have walked with blind faith along the path of popular modern errors, unconscious of the treacherous and insecure ground on which they trod. Perhaps the many who have not grasped the importance of the educational and pastoral mission of the Church will now understand better her warnings, scouted in the false security of the past.

No defense of Christianity could be more effective than the present straits. From the immense vortex of error and anti-Christian movements there has come forth a crop of such poignant disasters as to constitute a condemnation surpassing in its conclusiveness any merely theoretical refutation. . . .

Cause of Evils

The present age, venerable brethren, by adding new errors to the doctrinal aberrations of the past, has pushed these to extremes which lead inevitably to a drift toward chaos. Before all else, it is certain that the radical and ultimate cause of the evils which we deplore in modern society is the denial and rejection of a universal norm of morality as well for individual and social life as for international relations; we mean the disregard, so common nowadays, and the forgetfulness of the natural law itself, which has its foundation in God, Almighty Creator and Father of all, supreme and absolute Lawgiver, all-wise and just Judge of human actions.

When God is hated, every basis of morality is undermined; the voice of conscience is stilled or at any rate grows very faint, that voice which teaches even to the illiterate and to uncivilized tribes what is good and what is bad, what lawful, what forbidden, and makes men feel themselves responsible for their actions to a Supreme Judge.

The denial of the fundamentals of morality had its origin in Europe, in the abandonment of that Christian teaching of which the chair of Peter is the depository and exponent. That teaching had once given spiritual cohesion to a Europe which, educated, ennobled and civilized by the Cross, had reached a degree of civil progress as to become the teacher of other peoples, of other continents. But, cut off from the infallible teaching authority of the Church, not a few separated brethren have gone so far as to overthrow the central dogma of Christianity, the divinity of the Saviour, and have hastened thereby the progress of spiritual decay.

The Holy Gospel narrates that when Jesus was crucified "there was darkness over the whole earth" (Matthew, xxvii, 45); a terrifying symbol of what happened and what still happens spiritually wherever incredulity, blind and proud of itself, has succeeded in excluding Christ from modern life, especially from public life, and has undermined faith in God as well as faith in Christ. . . .

With the weakening of faith in God and in Jesus Christ, and the darkening in men's minds of the light of moral principles, there disappeared the indispensable foundation of the stability and quiet of that internal and external private and public order, which alone can support and safeguard the prosperity of States.

It is true that even when Europe had a cohesion of brotherhood through identical ideals gathered from Christian preaching she was not free from divisions, convulsions

and wars which laid her waste; but perhaps they never felt the intense pessimism of today as to the possibility of settling them, for they had then an effective moral sense of the just and of the unjust, of the lawful and of the unlawful which, by restraining outbreaks of passion, left the way open to an honorable settlement.

In our days, on the contrary, dissensions come not only from the surge of rebellious passion, but also from a deep spiritual crisis which has overthrown the sound principles of private and public morality.

Among the many errors which derive from the poisoned source of religious and moral agnosticism, we would draw your attention, venerable brethren, to two in particular, as being those which more than others render almost impossible or at least precarious and uncertain the peaceful intercourse of peoples.

Law of Charity

The first of these pernicious errors, widespread today, is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming sacrifice offered by Jesus Christ on the altar of the Cross to His Heavenly Father on behalf of sinful mankind.

In fact, the first page of the Scripture, with magnificent simplicity, tells us how God, as a culmination to His creative work, made man to His own image and likeness (cf. Genesis, i, 26, 27); and the same Scripture tells us that He enriched man with supernatural gifts and privileges, and destined him to an eternal and ineffable happiness.

It shows us besides how other men took their origin from the first couple, and then goes on in unsurpassed vividness of language, to recount their division into different groups and their dispersion to various parts of the world. Even when they abandoned their Creator, God did not cease to regard them as His children who, according to His merciful plan, should one day be reunited once more in His friendship (cf. Genesis, xii, 3).

The Apostle of the Gentiles later on makes himself the herald of this truth which associates men as brothers in one great family, when he proclaims to the Greek world that God "hath made of one, all mankind, to dwell upon the whole face of the eath, determining appointed times, and the limits of their habitation. That they should seek God" (Acts xvii, 26, 27). . . .

It is the same Apostle who portrays for us mankind in the unity of its relations with the Son of God, image of the invisible God, in Whom all things have been created: "In Him were all things created" (Colossians, i, 16); in the unity of its ransom, effected for all by Christ, Who through His holy and most bitter Passion restored the original friendship with God which had been broken, making Himself the mediator between God and men: "For there is one God, and one mediator of God and men, the man Christ Jesus" (I Timothy, ii, 5).

And to render such friendship between God and mankind more intimate, this same divine and universal Mediator of salvation and of peace, in the sacred silence of the supper room, before He consummated the Supreme Sacrifice, let fall from His divine lips the words which reverberate mightily down the centuries, inspiring heroic charity in a world devoid of love and torn by hate: "This is My commandment: that you love one another, as I have loved you" (John, xv, 12). . . .

In the light of this unity of all mankind which exists in law and in fact, individuals do not feel themselves isolated units, like grains of sand, but united by the very force of their nature and by their internal destiny into an organic, harmonious mutual relationship which varies with the changing of times.

And the nations, despite a difference of development due to diverse conditions of life and of culture,

are not destined to break the unity of the human race, but rather to enrich and embellish it by the sharing of their own peculiar gifts and by that reciprocal interchange of goods which can be possible and efficacious only when a mutual love and a lively sense of charity unite all the sons of the same Father and all those redeemed by the same Divine Blood.

The Church of Christ, the faithful depository of the teaching of divine Wisdom cannot, and does not, think of deprecating or disdaining the particular characteristics which each people with jealous and intelligible pride cherishes and retains as a precious heritage. Her aim is a supernatural union in all-embracing love, deeply felt and practised, and not the unity which is exclusively external and superficial and by that very fact weak.

The Church hails with joy and follows with her maternal blessing every method of guidance and care which aims at a wise and orderly evolution of particular forces and tendencies having their origin in the individual character of each race, provided that they are not opposed to the duties incumbent on men from their unity of origin and common destiny.

She has repeatedly shown in her missionary enterprises that such a principle of action is the guiding star of her universal apostolate. Pioneer research and investigation, involving sacrifice, devotedness and love on the part of her missionaries of every age, have been undertaken in order to facilitate the deeper appreciative insight into the most varied civilizations and to put their spiritual values to account for a living and vital preaching of the gospel of Christ.

All that in such usages and customs is not inseparably bound up with religious errors will always be subject to kindly consideration and when it is found possible will be sponsored and developed. . . .

But legitimate and well-ordered love of our native country should not make us close our eyes to the all-embracing nature of Christian charity, which calls for consideration of others and of their interests in the pacifying light of love. . . .

Venerable brethren, forgetfulness of the law of universal charity — of that charity which alone can consolidate peace by extinguishing hatred and softening envies and dissensions—is the source of very grave evils for peaceful relations between nations.

Totalitarianism

But there is yet another error no less pernicious to the well-being of the nations and to the prosperity of that great human society which gathers together and embraces within its confines all races. It is the error contained in those ideas which do not hesitate to divorce civil authority from every kind of dependence upon the Supreme Being—First Cause and absolute Master of man and of society — and from every restraint of a higher law derived from God as from its first source.

Thus they accord the civil authority an unrestricted field of action that is at the mercy of the changeful tide of human will, or of the dictates of casual historical claims, and of the interests of a few. . . .

Where the dependence of human right upon the Divine is denied, where appeal is made only to some insecure idea of a merely human authority and an autonomy is claimed which rests only upon a utilitarian morality, there human law itself justly forfeits in its more weighty application the moral force which is the essential condition for its acknowledgment and also for its demand of sacrifices.

It is quite true that power based on such weak and unsteady foundations can attain at times under chance circumstances material successes apt to arouse wonder in superficial observers. But the moment comes when the inevitable law triumphs, which strikes down all that has been constructed upon a hidden or open disproportion between the greatness of the mate-

rial and outward success and the weakness of the inward value and of its moral foundation. Such disproportion exists whenever public authority disregards or denies the dominion of the Supreme Lawgiver, Who as He has given rulers power, has also set and marked its bounds.

Function of the State

Indeed, as our great predecessor Leo XIII wisely taught in the encyclical, "Immortale Dei," it was the Creator's will that civil sovereignty should regulate social life after the dictates of an order changeless in its universal principles; should facilitate the attainment in the temporal order by individuals of physical, intellectual and moral perfection; and should aid them to reach their supernatural end.

Hence, it is the noble prerogative and function of the State to control, aid and direct the private and individual activities of national life that they converge harmoniously toward the common good. That good can neither be defined according to arbitrary ideas nor can it accept for its standard primarily the material prosperity of society, but rather it should be defined according to the harmonious development and the natural perfection of man. It is for this perfection that society is designed by the Creator as a means.

To consider the State as something ultimate to which everything else should be subordinated and directed cannot fail to harm the true and lasting prosperity of nations. This can happen either when unrestricted dominion comes to be conferred on the State as having a mandate from the nation, the people, or even a social class, or when the State arrogates such dominion to itself as absolute master, despotically without any mandate whatsoever.

If in fact the State lays claim to and directs private enterprises, these, ruled as they are by delicate and complicated internal principles which guarantee and assure the realization of their special aims, may be damaged to the detriment of the public good, by being wrenched from their natural surroundings, that is, from responsible private action.

Rights of the Family

Further, there would be danger lest the primary and essential cell of society, the family, with its well-being and its growth, should come to be considered from the narrow standpoint of national power, and lest it be forgotten that man and the family are by nature anterior to the State, and that the Creator has given to both of them powers and rights and has assigned them a mission and a charge that correspond to undeniable natural requirements.

The education of the new generation in that case would not aim at the balanced and harmonious development of the physical powers and of all the intellectual and moral qualities, but at a one-sided formation of those civic virtues that are considered necessary for attaining political success, while the virtues which give society the fragrance of nobility, humanity and reverence would be inculcated less, for fear they should detract from the price of the citizen.

Before us stand out with painful clarity the dangers we fear will accrue to this and coming generations from the neglect or non-recognition, the minimizing and the gradual abolition of the rights peculiar to the family. Therefore we stand up as determined defenders of those rights in the full consciousness of the duty imposed on us by our apostolic office. The stress of our times as well external as internal, material and spiritual alike, and the manifold errors with their countless repercussions are tasted by none so bitterly as by that noble little cell, the family.

True courage and a heroism worthy in its degree of admiration and respect are often necessary to support the hardships of life, the daily weight of misery, growing want and restrictions on a scale never before experienced, whose

reason and necessity are not always apparent. . . .

No one of good-will and vision will think of refusing the State, in the exceptional conditions of the world of today, correspondingly wider and exceptional rights to meet the popular needs. But even in such emergencies the moral law, established by God, demands that the lawfulness of each such measure and its real necessity be scrutinized with the greatest rigor according to the standards of the common good.

In any case, the more burdensome the material sacrifices demanded of the individual and the family by the State, the more must the rights of conscience be to it sacred and inviolable. Goods, blood it can demand; but the soul redeemed by God, never.

Formation of Youth

The charge laid by God on parents to provide for the material and spiritual good of their offspring, and to procure for them a suitable training saturated with the true spirit of religion, cannot be wrested from them without grave violation of their rights. . . .

On the contrary, the State which lifts anxiety from the bleeding and torn hearts of fathers and mothers and restores their rights, only promotes its own internal peace and lays foundations of a happy future for the country. The souls of children, given to their parents by God and consecrated in baptism with the royal character of Christ, are a sacred charge over which watches the jealous love of God. The same Christ Who pronounced the words "Suffer little children to come unto Me" has threatened, for all His mercy and goodness, with fearful evils those who give scandal to those so dear to His heart.

Now what scandal is more permanently harmful to generation after generation than a formation of youth which is misdirected toward a goal that alienates from Christ "that way and the truth and the life," and leads to open or hidden apostasy from Christ?

That Christ from Whom they want to alienate the youthful generations of the present day and of the future is the same Christ Who has received from His Eternal Father all power in heaven and on earth. He holds in His omnipotent hand the destiny of States, of peoples and of nations. His it is to shorten or prolong life: His to grant increase, prosperity and greatness. . . .

International Relations

The idea which credits the State with unlimited authority is not simply an error harmful to the internal life of nations, to their prosperity, and to the larger and well-ordered increase in their well-being, but likewise it injures the relations between peoples, for it breaks the unity of supranational society, robs the law of nations of its foundations and vigor, leads to violation of others' rights and impedes agreement and peaceful intercourse.

A disposition in fact of the divinely sanctioned natural order divides the human race into social groups, nations or States, which are mutually independent in organization and in the direction of their internal life. But for all that, the human race is bound together by reciprocal ties, moral and juridical, into a great commonwealth directed to the good of all nations and ruled by special laws which protect its unity and promote its prosperity.

Now no one can fail to see how the claim to absolute autonomy for the State stands in open opposition to this natural way that is inherent in man — nay, denies it utterly — and therefore leaves the stability of international relations at the mercy of the will of rulers, while it destroys the possibility of true union and fruitful collaboration directed to the general good.

So, venerable brethren, it is indispensable for the existence of harmonious and lasting contacts and of fruitful relations that the peoples recognize and observe these principles of international natural law which regulate their normal

development and activity. Such principles demand respect for corresponding rights to independence, to life and to the possibility of continuous development in the paths of civilization; they demand further fidelity to compacts agreed upon and sanctioned in conformity with the principles of the law of nations....

Now, it is true that with the passage of time and the substantial change of circumstances, which were not and perhaps could not have been foreseen in the making of a treaty, such a treaty or some of its clauses can in fact become, or at least seem to become, unjust, impracticable or too burdensome for one of the parties.

It is obvious that should such be the case, recourse should be had in good time to a frank discussion with a view to modifying the treaty or making another in its stead. But to consider treaties on principle as ephemeral, and tacitly to assume the authority of rescinding them unilaterally when they are no longer to one's advantage, would be to abolish all mutual trust among States. In this way, natural order would be destroyed and there would be seen dug between different peoples and nations trenches of division impossible to refill.

Today, venerable brethren, all men are looking with terror into the abyss to which they have been brought by the errors and principles which we have mentioned, and by their practical consequences. . . .

Issues of War

To hope for a decisive change exclusively from the shock of war and its final issue is idle, as experience shows. The hour of victory is an hour of external triumph for the party to whom victory falls, but it is, in equal measure, the hour of temptation. In this hour the angel of justice strives with the demons of violence; the heart of the victor all too easily is hardened; moderation and far-seeing wisdom appear to him weakness; the excited passions of the people, often inflamed by the sacrifices and sufferings they have borne, obscure the vision even of responsible persons and make them inattentive to the warning voice of humanity and equity, which is overwhelmed or drowned in the inhuman cry, "Vae victis — woe to the conquered."

There is danger lest settlements and decisions born in such conditions be nothing else than injustice under the cloak of justice.

No, venerable brethren, safety does not come to peoples from external means, from the sword, which can impose conditions of peace but does not create peace. Forces that are to renew the face of the earth should proceed from within, from the spirit. Once the bitterness and the cruel strifes of the present have ceased, the new order of the world, of national and international life, must rest no longer on the quicksands of changeable and ephemeral standards that depend only on the selfish interests of groups and individuals.

No, they must rest on the unshakeable foundation, on the solid rock of natural law and of divine revelation. There the human legislator must attain to that balance, that keen sense of moral responsibility without which it is easy to mistake the boundary between the legitimate use and the abuse of power.

Regeneration of Mankind

Thus only will his decisions have internal consistency, noble dignity and religious sanction, and be immune from selfishness and passion. For true though it is that the evils from which mankind suffers today come in part from economic instability and from the struggle of interests regarding a more equal distribution of the goods which God has given man as a means of sustenance and progress, it is not less true that their root is deeper and more intrinsic, belonging to the sphere of religious belief and moral convictions which have been perverted by the progressive alienation of the peoples from that unity of doctrine, faith, customs and morals which once was pro-

moted by the tireless and beneficent work of the Church.

If it is to have any effect, the reeducation of mankind must be, above all things, spiritual and religious. Hence, it must proceed from Christ as from its indispensable foundation; must be actuated by justice and crowned by charity.

The accomplishment of this task of regeneration, by adapting her means to the altered conditions of the times and to the new needs of the human race, is an essential and maternal office of the Church. . . .

And yet, venerable brethren, the teaching of Christ, which alone can furnish man with such solid basis of belief as will greatly enlarge his vision, and divinely dilate his heart and supply an efficacious remedy to the very grave difficulties of today — this and the activity of the Church in teaching and spreading that doctrine, and in forming and modeling men's minds by its precepts, are at times an object of suspicion, as if they shook the foundations of civil authority or usurped its rights.

Relation of Church and State

Against such suspicions we solemnly declare with apostolic sincerity that...any such aims are entirely alien to that same Church, which spreads its maternal arms toward this world not to dominate but to serve. She does not claim to take the place of other legitimate authorities in their proper spheres, but offers them help after the example and in the spirit of her Divine Founder Who "went about doing good" (Acts, x, 38).

The Church preaches and inculcates obedience and respect for earthly authority which derives from God its whole origin and holds to the teaching of her Divine Master, Who said: "Render therefore to Caesar the things that are Caesar's" (Matthew, xxii, 21); she has no desire to usurp, and sings in the liturgy: "He takes away no earthly realms who gives us the celestial" (hymn for feast of Epiphany). She does not suppress human energies but lifts them up to all that is noble and generous and forms characters which do not compromise with conscience.

Nor has she who civilizes the nations ever retarded the civil progress of mankind, at which on the contrary she is pleased and glad with a mother's pride. The end of her activity was admirably expressed by the angels over the cradle of the Word Incarnate, when they sang of glory to God and announced peace to men of good-will: "Glory to God in the highest; and on earth peace to men of good-will" (Luke, ii, 14). This peace which the world cannot give, has been left as a heritage to His disciples by the Divine Redeemer Himself: "Peace I leave with you, My peace I give unto you" (John, xiv, 27)....

History, wisely called by a great Roman "the teacher of life," has proved for close on two thousand years how true is the word of Scripture that he will not have peace who resists God (cf. Job, ix, 4). For Christ alone is the "cornerstone" (Ephesians, ii, 20) on which man and society can find stability and salvation.

On this cornerstone the Church is built, and hence against her the adversary can never prevail: "The gates of hell shall not prevail" (Matthew, xvi, 18) nor can they ever weaken her; nay, rather, internal and external struggles tend to augment the force and multiply the laurels of her glorious victories.

On the other hand, any other building which has not been founded solidly on the teaching of Christ rests on shifting sands and is destined to perish miserably (cf. Matthew, vii, 26, 27).

Venerable brethren, the hour when this our first encyclical reaches you is in many respects a real "hour of darkness" (cf. Luke, xxii, 53) in which the spirit of violence and of discord brings indescribable suffering on mankind. Do we need to give assurance that our paternal heart is close to all our children in compassionate love, and especially to the afflicted, the oppressed, the persecuted? The na-

tions swept into the tragic whirlpool of war are perhaps as yet only at the "beginnings of sorrows" (Matthew, xxiv, 8), but even now there reigns in thousands of families death and desolation, lamentation and misery. The blood of countless human beings, even noncombatants, raises a piteous dirge over a nation such as our dear Poland, which, for its fidelity to the Church, for its services in the defense of Christian civilization, written in indelible characters in the annals of history, has a right to the generous and brotherly sympathy of the whole world, while it awaits, relying on powerful intercession of Mary, Help of Christians, the hour of a resurrection in harmony with the principles of justice and true peace.

Appeal for Peace

What has already happened and is still happening, was presented, as it were, in a vision before our eyes when, while still some hope was left, we left nothing undone in the form suggested to us by our apostolic office and by the means at our disposal, to prevent recourse to arms and to keep open the way to an understanding honorable to both parties. Convinced that the use of force on one side would be answered by recourse to arms on the other, we considered it a duty inseparable from our apostolic office and of Christian charity to try every means to spare mankind and Christianity the horrors of a world conflagration, even at the risk of having our intentions and our aims misunderstood.

Our advice, if heard with respect, was not, however, followed; and while our pastoral heart looks on with sorrow and foreboding, the image of the Good Shepherd comes up before our gaze, and it seems as though we ought to repeat to the world in His name: "If thou . . . hadst known . . . the things that are to thy peace; but now they are hidden from thy eyes" (Luke, xix, 42).

In the midst of this world which today presents such a sharp contrast to "the peace of Christ in the reign of Christ," the Church and her faithful are in times and in years of trial such as have rarely been known in her history of struggle and suffering. But in such times especially, he who remains firm in his faith and strong at heart knows that Christ the King is never so near as in the hour of trial, which is the hour for fidelity. . . .

Exhortation to Prayer

Pray, then, venerable brethren, pray without ceasing; pray especially when you offer the divine sacrifice of love. Do you, too, pray, you whose courageous profession of the faith entails today hard, painful and not rarely heroic sacrifices; pray you suffering and agonizing members of the Church, when Jesus comes to console and to heal your pains, and do not forget with the aid of a true spirit of mortification and worthy practice of penance to make your prayers more acceptable in the eyes of Him Who "lifteth up all that fall: and setteth up all that are cast down" (Psalm, cxliv, 14) that He in His mercy may shorten the days of trial and that thus the words of the psalmist may be verified: "Then they cried to the Lord in their affliction: and He delivered them out of their distresses" (Psalm cvi, 13).

And you, white legions of children who are so loved and dear to Jesus, when you receive in Holy Communion the Bread of Life, raise up your simple and innocent prayers and unite them with those of the Universal Church. The Heart of Jesus, Who loves you, does not resist your suppliant innocence. Pray every one, pray uninterruptedly: "pray without ceasing" (I Thessalonians, v, 17)....

In the confidence that God, the Author and Lover of peace, will hear the supplications of the Church, we impart to you all as a pledge of the abundance of divine grace, from the fullness of our paternal heart, the Apostolic Benediction.

Given at Castel Gandolfo, near Rome, on the twentieth day of October, in the Year of Our Lord 1939, the first of our Pontificate. *PIUS PP. XII.*

"SERTUM LAETITIAE SANCTAE"

ENCYCLICAL OF POPE PIUS XII TO THE AMERICAN HIERARCHY

Venerable Brethren:

Health and Apostolic Benediction.

In our desire to enrich the crown of your holy joy we cross in spirit the vast spaces of the seas and find ourselves in your midst as you celebrate in company with all your faithful people the 150th anniversary of the establishment of the ecclesiastical hierarchy in the United States of America. And this we do with great gladness because an occasion is thus afforded us, as gratifying as it is solemn, of giving public testimony of our esteem and our affection for the youthfully vigorous and illustrious American people.

To one who turns the pages of your history and reflects upon the causes of what has been accomplished it is apparent that the triumphal progress of divine religion has contributed in no small degree to the glory and prosperity which your country now enjoys. It is indeed true that religion has its laws and institutions for eternal happiness, but it is also undeniable that it dowers life here below with so many benefits that it could do no more even if the principal reason for its existence were to make men happy during the brief span of their earthly life.

The Past 150 Years

It is a pleasure for us to recall the well-remembered story. When Pope Pius VI gave you your first Bishop in the person of the American John Carroll and set him over the See of Baltimore, small and of slight importance was the Catholic population of your land. At that time, too, the condition of the United States was so perilous that its structure and its very political unity was threatened by grave crisis; because of the long and exhausting war the public treasury was burdened with debt, industry languished and the citizenry, wearied by misfortunes, was split into contending parties.

This ruinous and critical state of affairs was put to rights by the celebrated George Washington, famed for his courage and keen intelligence. He was a close friend of the Bishop of Baltimore.

Thus the Father of his Country and the pioneer pastor of the Church in that land so dear to us, bound together by the ties of friendship and clasping, so to speak, each the other's hand, form a picture for their descendants, a lesson to all future generations, and a proof that reverence for the faith of Christ is a holy and established principle of the American people, seeing that it is the foundation of morality and decency, consequently the source of prosperity and progress.

Many are the causes to which must be ascribed the flowering of the Catholic Church in your country. One of them we wish to point out as worthy of attention. Numbers of priests, forced to flee to your shores from lands where persecution raged, brought welcome aid to Bishop Carroll and by their active collaboration in the sacred ministry sowed the precious seeds which ripened to an abundant harvest of virtues.

Some of them later became bishops and thus had a more glorious share in the progress of the Catholic cause. And thus, as history teaches us again and again, the zeal of the Apostle, provided that nourished by unfeigned faith and sincere charity, it burns within the breast of valiant men, is not quenched by the storms of persecution but is carried farther across the earth.

On the centenary of the event which now fills your hearts with legitimate rejoicing, Pope Leo XIII of happy memory, with his letter "Longingua Oceani," recalled and examined the progress that had been made by the Church in America and he accompanied his review with some admonitions and directions whose wisdom equals their paternal benevolence.

What our august predecessor then so well wrote is worthy of repeated consideration. During these past fifty years the Church has not faltered in her course but has extended her influence to wider fields and increased her members. For in your country there prevails a thriving life which the grace of the Holy Spirit has brought to flower in the inner sanctuary of your hearts, the faithful throng your churches; around the sacred table they gather to receive the Bread of Angels, the food of the strong; the spiritual exercises of St. Ignatius are followed with great devotion in your closed retreats; and many heeding the Divine Voice that calls them to the ideals of a higher life receive the priesthood or embrace the religious state.

The Church Today

At the present time there are in the United States 19 ecclesiastical provinces, 115 dioceses, almost 200 seminaries and innumerable houses of worship, elementary and high schools, colleges, hospitals, asylums for the poor and monasteries.

It is with good reason then that visitors from other lands admire the organization and system under which your schools of various grades are conducted, the generosity of the faithful upon whom they depend, the vigilant care with which they are watched over by the directors. From these schools there comes forth a host of citizens, strong in heart and mind, who by reason of their reverence for divine and human laws are justly considered to be the strength and the flower and the honor of Church and of country.

Missionary associations, also notably the Society for the Propagation of the Faith, are well established and active; they are outstanding examples in assisting by prayer, almsgiving and other means the heralds of the Gospel engaged in carrying the standard of the Cross of Salvation into the lands of the infidel.

In this connection we cannot refrain from a public expression of praise for those missionary enterprises proper to your own nation which devote themselves with zeal and energy to the wider diffusion of the Catholic Faith. They are: the Catholic Church Extension Society, an organization which has gained glorious distinction for its pious benefactions; the Catholic Near East Welfare Association, which furnishes a providential aid to the interests of Christianity in the Orient; the Indian and Negro Missions, an association approved by the Third Council of Baltimore (cf. Acts of the same Council, Chapter II), which we confirm and recommend because it is imposed by a very particular charity toward your fellow citizens. We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare.

Moreover, in order to render more fitting thanks to God for the inestimable gift of the true Faith, your countrymen, eager for arduous enterprise, are supplying to the ranks of the missionaries numerous recruits whose capacity for toil, whose indomitable patience and whose energy in noble initiative for the Kingdom of Christ have gained merits which earth admires and which Heaven will crown with due reward.

No less vigorous among you are those works of zeal which are organized for the benefit of the children of the Church within the confines of your country: the diocesan charity offices, with their wise and practical organization, by means of the parish priests and through the labors of the religious institutes bring to the poor, to the needy and to the sick the gifts of Christian mercy and relief from misery.

In carrying on this most important ministry the sweet discerning

eyes of faith see Christ present in the poor and afflicted who are the mystic suffering members of the most benign Redeemer.

Among the associations of the laity — the list is too long to allow of a complete enumeration — there are those which have won for themselves laurels of unfading glory: Catholic Action, the Marian Congregation, the Confraternity of Christian Doctrine. Their fruits are the cause of joy and they bear the promise of still more joyful harvests in the future. Likewise the Holy Name Society, an excellent leader in the promotion of Christian worship and piety.

Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry.

The more important of these institutions we were able to view briefly during the month of October, 1936, when we journeyed across the ocean and had the joy of knowing personally you and the field of your activities. The memory of what we then admired with our own eyes will always remain indelible and a source of joy in our heart.

It is proper, then, that with sentiments of adoration we offer with you thanks to God and that we raise to Him a canticle of thanksgiving: "Give glory to the God of heaven: for His mercy endureth forever" (Psalm cxxxv, 26). The Lord, Whose goodness knows no limits, having filled your land with the bounty of His gifts, has likewise granted to your churches energy and power and has brought to fruition the results of your tireless labors.

Having paid the tribute of our gratitude to God, from Whom every good thing takes its origin, we recognize, dearly beloved, that this rich harvest which we joyfully admire with you today is due also to the spirit of initiative and to the persistent activity of the pastors and of the faithful; we recognize that it is due also to your clergy, who are inclined to decisive action and who execute your orders with zeal; to the members of all religious orders and congregations of men who, distinguished in virtue, vie with each other in cultivating the vineyard of the Lord; to the innumerable religious women who often in silence and unknown to men consecrate themselves with exemplary devotion to the cause of the Gospel, veritable lilies in the garden of Christ and delight of the saints.

Salutary Praise

We desire, however, that this our praise be salutary. The consideration of the good which has been done must not lead to slackening, which might degenerate into sluggishness; it must not issue in a vainglorious pleasure which flatters the mind; it should stimulate renewed energies so that evils may be avoided and those enterprises which are useful, prudent and worthy of praise may more surely and more solidly mature.

The Christian, if he does honor to the name he bears, is always an apostle; it is not permitted to the soldier of Christ that he quit the battlefield, because only death puts an end to his military service. You well know where it is necessary that you exercise a more discerning vigilance and what program of action should be marked out for priests and faithful in order that the religion of Christ may overcome the obstacles in its path and be a luminous guide to the minds of men, govern their morals and, for the sole purpose of salvation, permeate the marrow and the arteries of human society.

The progress of exterior and material possessions, even though it is to be considered of no little account because of the manifold and appreciable utility which it gives to life, is none the less not enough for man who is born for higher and brighter destinies. Created, indeed, to the image and likeness of God, he seeks God with a yearning that will not be repressed, and always

groans and weeps if he places the object of his love where Supreme Truth and the Infinite Good cannot be found.

Not with the conquest of material space does one approach to God, separation from Whom is death, conversion to Whom is life, to be established in Whom is glory; but under the guidance of Christ with the fullness of sincere faith, with unsullied conscience and upright will, with holy works, with the achievement and the employment of that genuine liberty whose sacred rules are found proclaimed in the Gospel.

When Christ Is Ignored

If, instead, the Commandments of God are spurned, not only is it impossible to attain that happiness which has place beyond the brief span of time which is allotted to earthly existence, but the very basis upon which rests true civilization is shaken and naught is to be expected but ruins, over which belated tears must be shed. How, in fact, can the public weal and the glory of civilized life have any guarantee of stability when right is subverted and virtue despised and derided?

Is not God the source and the giver of Law? Is He not the inspiration and the reward of virtue with none like unto Him among lawgivers (cf. Job, xxxvi, 22)?

This, according to the admission of all reasonable men, is everywhere the bitter and prolific root of evils: the refusal to recognize the Divine Majesty, the neglect of the moral law whose origin is from heaven, or that regrettable inconstancy which makes its victims waver between the lawful and the forbidden, between justice and iniquity.

Thence arise immoderate and blind egoism, the thirst for pleasure, the vice of drunkenness, immodest and costly styles in dress, the prevalence of crime even among minors, the lust for power, neglect of the poor, base craving for ill-gotten wealth, the flight from the land, levity in entering into marriage, divorce, the break-up of the family, the cooling of mutual affection between parents and children, birth control, the enfeeblement of the race, the weakening of respect for authority or obsequiousness or rebellion, neglect of duty toward one's country and toward mankind.

We raise our voice in strong, albeit paternal, complaint that in so many schools of your land Christ is often despised or ignored, the explanation of the universe and mankind is forced within the narrow limits of materialism or of rationalism, and new educational systems are sought after which cannot but produce a sorrowful harvest in the intellectual and moral life of the nation.

Likewise, just as home life, when the law of Christ is observed, flowers in true felicity, so, when the Gospel is cast aside, does it perish miserably and become desolated by vice: "He that seeketh the law shall be filled with it: and he that dealeth deceitfully shall meet with a stumbling block therein" (Ecclesiasticus, xxxii, 19).

The Christian Family

What can there be on earth more serene and joyful than the Christian family? Taking its origin at the altar of the Lord, where love has been proclaimed a holy and indissoluble bond, the Christian family in the same love, nourished by supernal grace, is consolidated and receives increase. There is "marriage honorable in all and the [nuptial] bed undefiled" (cf. Hebrews, xiii, 4); tranquil walls resound with no quarreling voices nor do they witness the secret martyrdom which comes when hidden infidelity is laid bare; unquestioning trust turns aside the slings of suspicion; sorrow is assuaged and joy is heightened by mutual affection.

Within those sacred precincts children are considered not heavy burdens but sweet pledges of love; no reprehensible motive of convenience, no seeking after sterile pleasure bring about the frustration of the gift of life nor cause to

fall into disuse the sweet names of brother and sister.

With what solicitude do the parents take care that the children not only grow in physical vigor, but also that, following in the footsteps of their forebears whose memory is often recalled to them, they may shine with the light which profession of the pure Faith and moral goodness impart to them. Moved by the numerous benefits received, such children consider it their paramount duty to honor their parents, to be attentive to their desires, to be the staff of their old age, to rejoice their gray hairs with an affection which, unquenched by death, will be made more glorious and more complete in the mansion of heaven.

The members of the Christian family neither querulous in adversity nor ungrateful in prosperity, are ever filled with confidence in God, to Whose sway they yield willing obedience, in Whose will they acquiesce and upon Whose help they wait not in vain.

That the family may be established and maintained according to the wise teachings of the Gospel, therefore the faithful should be frequently exhorted by those who have the directive and teaching functions in the churches, and these are to strive with unremitting care to present to the Lord a perfect people. For the same reason it is also supremely necessary to see to it that the dogma of the unity and indissolubility of matrimony is known in all its religious importance and sacredly respected by those who are to marry.

That this capital point of Catholic doctrine is of great value for the solidity of the family structure, for the progress and prosperity of civil society, for the healthy life of the people and for civilization, that its light may not be false, is a fact recognized even by no small number of men who though estranged from the Faith are entitled to respect for their political acumen.

Evils of Divorce

Oh! If only your country had come to know from the experience of others rather than from examples at home of the accumulation of ills which derive from the plague of divorce! Let reverence for religion, let fidelity toward the great American people counsel energetic action that this disease, alas so widespread, may be cured by extirpation.

The consequences of this evil have been thus described by Pope Leo XIII in words whose truth is incisive: "Because of divorce, the nuptial contract becomes subject to fickle whim; affection is weakened; pernicious incentives are given to conjugal infidelity; the care and education of offspring are harmed; easy opportunity is afforded for the breaking up of homes; the seeds of discord are sown among families; the dignity of woman is lessened and brought down and she runs the risk of being deserted after she has served her husband as an instrument of pleasure. And since it is true that for the ruination of the family and the undermining of the State nothing is so powerful as the corruption of morals, it is easy to see that divorce is of the greatest harm to the prosperity of families and of States" (Encyclical Letter, "Arcanum").

With regard to those marriages in which one or the other party does not accept the Catholic teaching or has not been baptized, we are certain that you observe exactly the prescriptions of the code of canon law. Such marriages, in fact, as is clear to you from wide experience, are rarely happy and usually occasion grave loss to the Catholic Church.

A very efficacious means for driving out such grave evils is that individual Catholics receive a thorough training in the divine truths and that the people be shown clearly the road which leads to salvation. Therefore we exhort the priests to provide that their own knowledge of things divine and human be wide and deep; that they be not content with the intellectual knowledge acquired in youth; that they examine with careful scrutiny the law of the Lord Whose oracles

are purer than silver; that they continually relish and enjoy the chaste charms of Sacred Scripture; that with the passing of the years they study more deeply the history of the Church, its dogmas, its sacraments, its laws, its scriptions, its liturgy, its language, so that they may advance in grace, in culture and wisdom.

Cultivation of Knowledge

Let them cultivate also the study of letters and of the profane sciences, especially those which are more closely connected with religion in order that they may be able to impart with clarity and eloquence the teaching of grace and salvation which is capable of bending even learned intellects to the light burden and yoke of the Gospel of Christ. Fortunate the Church, indeed, if thus it will lay its foundations with sapphires (cf. Isaias, liv, 11).

The needs of our times then require that the laity, too, and especially those who collaborate with the hierarchy of the Church, procure for themselves a treasure of religious knowledge, not a poor and meager knowledge, but one that will have solidity and richness through the medium of libraries, discussions and study clubs; in this way they will derive great benefit for themselves and at the same time be able to instruct the ignorant, confute stubborn adversaries and be of assistance to good friends.

We have learned with not little joy that your press is a sturdy champion of Catholic principles, that the Marconi radio, whose voice is heard in an instant around the world — marvelous invention and eloquent image of the Apostolic Faith that embraces all mankind — is frequently and advantageously put to use in order to insure the widest possible promulgation of all that concerns the Church, and We commend the good accomplished. But let those who fulfill this ministry be careful to adhere to the directives of the teaching Church, even when they explain and promote what pertains to the social problem; forgetful of personal gain, despising popularity, impartial, let them speak "as from God, before God, in Christ" (II Corinthians, ii, 17).

Because of our constant desire that scientific progress in all its branches be ever more universally affirmed, we gladly take this opportune occasion to signify to you our cordial interest in the University at Washington. You remember well with what ardent wishes Pope Leo XIII greeted this noble temple of learning when it came into being and on how many occasions testimonies of particular affection were bestowed upon it by our immediate predecessor.

He was intimately persuaded that if this great school, however blessed already with success, should become still stronger and gain even greater renown, not only would the growth of the Church be aided but also the civil glory and prosperity of your fellow citizens. Sharing this hope, we ask you to do your very best, leaving nothing untried, that this university, protected by your benevolence, may overcome its difficulties and with evermore gratifying increase abundantly fulfill the high hopes that have been placed in it.

We greatly appreciate, too, your desire to erect in Rome a more worthy and suitable building for the Pontifical College which receives for their ecclesiastical education students from the United States. If it is indeed true that the elite of our youth with profit travel abroad to complete their education, a long and happy experience shows that candidates for the priesthood derive very great profit when they are educated here close to the See of Peter, where the source of faith is purest, where so many monuments of Christian antiquity and so many traces of the saints incite generous hearts to magnanimous enterprises.

The Social Question

We desire to touch upon another question of weighty importance, the social question, which, remaining unsolved, has been agitating States

for a long time and sowing among the classes the seeds of hatred and mutual hostility. You know full well what aspects it assumes in America, what acrimonies, what disorders it produces. It is not necessary, therefore, that we dwell on these points.

The fundamental point of the social question is this, that the goods created by God for all men should in the same way reach all, justice guiding and charity helping. The history of every age teaches that there were always rich and poor; that it will always be so we may gather from the unchanging tenor of human destinies.

Worthy of honor are the poor who fear God because theirs is the kingdom of heaven and because they readily abound in spiritual graces. But the rich, if they are upright and honest, are God's dispensers and providers of this world's goods; as ministers of Divine Providence they assist the indigent, through whom they often receive gifts for the soul and whose hand—so they may hope—will lead them into the eternal tabernacles.

God, Who provides for all with counsels of supreme bounty, has ordained that for the exercise of virtues and for the testing of one's worth there be in the world rich and poor; but He does not wish that some have exaggerated riches while others are in such straits that they lack the bare necessities of life.

But a kindly mother of virtue is honest poverty which gains its living by daily labor in accordance with the scriptural saying: "Give me neither beggary nor riches; give me only the necessaries of life" (Proverbs, xxx, 8).

Now if the rich and the prosperous are obliged out of ordinary motives of pity to act generously toward the poor, their obligation is all the greater to do them justice. The salaries of the workers, as is just, are to be such that they are sufficient to maintain them and their families. Solemn are the words of our predecessor, Pius XI, on this question: "Every effort must therefore be made that fathers of families receive a wage sufficient to meet adequately normal domestic needs. If under present circumstances this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee such a wage to every adult working man. In this connection we praise those who have most prudently and usefully attempted various methods by which an increased wage is paid in view of increased family burdens and special provision made for special needs" (Encyclical Letter, "Quadragesimo Anno").

May it also be brought about that each and every able-bodied man may receive an equal opportunity for work in order to earn the daily bread for himself and his own. We deeply lament the lot of those — and their number in the United States is large indeed — who, though robust, capable and willing, cannot have the work for which they are anxiously searching

May the wisdom of the governing powers, a far-seeing generosity on the part of the employers, together with the speedy re-establishment of more favorable conditions, effect the realization of these reasonable hopes to the advantage of all.

Because sociability is one of man's natural requirements and since it is legitimate to promote by common effort decent livelihood, it is not possible without injustice to deny or to limit either to the producers or to the laboring and farming classes the free faculty of uniting in associations by means of which they may defend their proper rights and secure the betterment of the goods of soul and of body as well as the honest comforts of life.

But to unions of this kind, which in past centuries have procured immortal glory for Christianity and for the professions an untarnishable splendor, one cannot everywhere impose an identical discipline and structure, which therefore can be varied to meet the different temperaments of the people and the diverse circumstances of time.

But let the unions in question draw their vital force from principles of wholesome liberty. Let them take their form from them, take their form from the lofty rules of justice and of honesty, and conforming themselves to those norms let them act in such a manner that in their care for the interests of their class they violate no one's rights; let them continue to strive for harmony and respect the common weal of civil society.

It is a source of joy to us to know that the above-cited encyclical, "Quadragesimo Anno," as well as that of the Sovereign Pontiff Leo XIII, "Rerum Novarum," in which is indicated the solution of the social question in accordance with the postulates of the Gospel and of the eternal philosophy, are the object in the United States of careful and prolonged consideration on the part of some men of keener intellect whose generous wish pushes them on toward social restoration and the restrengthening of the bonds of love amongst men, and that some employers themselves have desired to settle the ever-recurring controversies with the workingman in accordance with the norms of these encyclicals, respecting always the common good and the dignity of the human person.

What a proud vaunt it will be for the American people, by nature inclined to grandiose undertakings and to liberality, if they untie the knotty and difficult social question by following the sure paths illuminated by the light of the Gospel and thus lay the basis of a happier age! If this is to come to pass, power must not be dissipated through disunion but rather strengthened through harmony.

Union of Thought and Policy

To this salutary union of thought and policy, whence flow mighty deeds, in all charity we invite them, too, whom the Church laments as separated brethren. Many of these, when our glorious predecessor reposed in the sleep of the just and when we shortly after his death through the mysterious disposition of Divine Mercy ascended the throne of St. Peter, many of these — and this did not escape our attention — expressed by word of mouth and by letter sentiments full of homage and noble respect.

This attitude — we openly confess — has encouraged a hope which time does not take from us, which a sanguine mind cherishes and which remains a consolation to us in hard and troublous times.

May the enormity of the labors which it will be necessary fervently to undertake for the glory of the most benign Redeemer and for the salvation of souls not daunt you, dearly beloved, but may it rather stimulate you whose confidence is in the Divine Help, since great works generate more robust virtues and achieve more resplendent merits.

May the attempts with which the enemies secretly banded together seek to pull down the sceptre of Christ be a spur to us to work in union for the establishment and advancement of His reign. No greater fortune can come to individuals, families and nations than to obey the Author of human salvation, execute His commands, accept His reign, in which we are made free and rich in good works: "A kingdom of truth and of life, a kingdom of holiness and of grace, a kingdom of justice, love and peace" (Preface of the Mass of Christ the King).

Wishing from our heart that you and the spiritual flock for whose welfare you provide as diligent shepherds may advance always toward better and higher goals and that also from the present solemn celebration you may gather a rich harvest of virtue, we impart to you as a pledge of our benevolence the Apostolic Benediction.

Given at the Vatican, on the Feast of All Saints, in the Year of Our Lord, 1939, the first of our Pontificate.

PIUS PP. XII.

SPORTS

The Catholic Church has always approved of legitimate recreation as an honest pursuit of a living, and she has found in it a powerful aid in the character formation of youth and also an occasion for mental training. The love for such sports as baseball and football developed in youth has led some of our finest Catholic men to seek their living on the baseball diamond and to win fame on the gridiron.

Catholic Baseball Players and Officials in Major Leagues. Season 1941

National League

1. Brooklyn "Dodgers"

James Mulvey ..... Vice-Pres.
Joe Gilleaudeau ..... Treasurer
Jack Collins ..... Business Mgr.
John McDonald ..... Road Secr.
Leo Durocher ..... Manager
Herman Franks ..... Catcher
Dolph Camilli ..... Infielder
Peter Coscarart ..... Infielder
Henry Lavagetto ..... Infielder
Joe Medwick ..... Outfielder
Peter Reiser ..... Outfielder
Augie Galan ..... Outfielder
"Chuck" Dressen ..... Coach
John Corriden ..... Coach

2. St. Louis "Cardinals"

Leo Ward ..... Road Secr.
Harry Gumbert ..... Pitcher
Howard Pollett ..... Pitcher
Gus Mancuso ..... Catcher
Frank Crespi ..... Infielder
Eddie Lake ..... Infielder

3. Cincinnati "Reds"

Ernie Lombardi ..... Catcher
John Riddle ..... Catcher
Joe Beggs ..... Pitcher
Bob Logan ..... Pitcher
Frank McCormick ..... Infielder
Joe Mack ..... Infielder
Garton DelSavio ..... Infielder
Linus Frey ..... Infielder
Bobby Mattick ..... Infielder
James Gleeson ..... Outfielder
Mike Christoff ..... Outfielder
Mike Dejan ..... Outfielder

4. Pittsburgh "Pirates"

Joseph Schultz ..... Catcher
Joe Bowman ..... Pitcher
Bill Clemensen ..... Pitcher
Ken Heintzelman ..... Pitcher
Dick Lanahan ..... Pitcher
Frank Gustine ..... Infielder
Arky Vaughan ..... Infielder
Vince DiMaggio ..... Outfielder
Maurice VanRobays .... Outfielder

5. New York "Giants"

Bill Hennigan .... Public Relations
Edward Brannick ..... Secr.
Hal Schumacher ..... Pitcher
Bill McGee ..... Pitcher
Charles Hartnett ..... Catcher
Ken O'Dea ..... Catcher
Norman Young ..... Infielder
John McCarthy ..... Infielder
Joe Orengo ..... Infielder
Nicholas Witek ..... Infielder
Adolph Luque ..... Coach

6. Chicago "Cubs"

Robert Scheffing ..... Catcher
Phil Cavaretta ..... Outfielder
Dominic Dallesandro . . Outfielder
Charles Gilbert ..... Outfielder
Clarence Rowland ..... Scout
John Doyle ..... Scout

7. Boston "Braves"

J. A. "Bob" Quinn ..... Pres.
John J. Quinn ..... Secr.
George Barnicle ..... Pitcher
Tom Earley ..... Pitcher
Al Javery ..... Pitcher
Frank Lamanna ..... Pitcher
Al Piechota ..... Pitcher
Bill Posedel ..... Pitcher
Joseph Rucidio ..... Pitcher
Manuel Salvo ..... Pitcher
James Tobin ..... Pitcher
Ray Berres ..... Catcher
Sigmund Broskie ..... Catcher
Phil Masi ..... Catcher
John Hassett ..... Infielder
Henry Majeski ..... Infielder
Sabastin Sisti ..... Infielder
John Cooney ..... Outfielder
Frank Demaree ..... Outfielder
George Kelly ..... Coach

8. Philadelphia "Phillies"

Gerald P. Nugent ..... Pres.
Mrs. Mae M. Nugent .....
..... Vice-Pres., Treas.
James J. Hagan ..... Road Secr.
John B. Lobert ..... Manager
Frank Hoerst ..... Pitcher
Thomas Hughes ..... Pitcher
John Podgajny ..... Pitcher
Nick Etten ..... Infielder
Lawrence File ..... Infielder

Emmett Mueller ..... Infielder
William Nagel ..... Infielder
Art Mahan ..... Infielder
Mel Mazzera ..... Infielder
Joe Marty ..... Outfielder
John Rizzo ..... Outfielder
Charles Klein ..... Outfielder
J. P. Collins ..... Scout
Dr. H. C. Boyle .... Club Physician
Leo Miller ..... Trainer

American League

1. New York "Yankees"

George Ruppert ..... Vice-Pres.
Joe McCarthy ..... Manager
Warren Rosar ..... Catcher
Ken Silvestri ..... Catcher
Vernon Gomez ..... Pitcher
John Murphy ..... Pitcher
Charles Stanceau ..... Pitcher
Marius Russo ..... Pitcher
Frank Crosetti ..... Infielder
Phil Rizzuto ..... Infielder
Gerald Priddy ..... Infielder
Joe DiMaggio ..... Outfielder
Tom Henrich ..... Outfielder
Stanley Bodagaray ..... Outfielder
John Schulte ..... Coach

2. Boston "Red Sox"

Phil Troy ..... Road Secr.
Ed Doherty ..... Official
Joe Cronin ..... Manager
Frank Pytlak ..... Catcher
Emerson Dickman ..... Pitcher
Maurice Harris ..... Pitcher
Dominic Ryba ..... Pitcher
John Wilson ..... Pitcher
Tom Carey ..... Infielder
Dom DiMaggio ..... Outfielder
Tom Daly ..... Coach
Frank Shellenback ..... Coach
Hugh Duffy ..... Coach
Win Green ..... Trainer
John Orlando ..... Ass't Trainer
Neil Mahoney ..... Scout
Jack Egan ..... Scout

3. Chicago "White Sox"

Mrs. Grace Comiskey ..... Pres.
Miss Dorothy E. Comiskey . Treas.
James Dykes ..... Manager
Joe Barry ..... Road Secr.
Bill Webb ..... Farm System
Pete Appleton ..... Pitcher
John Humphries ..... Pitcher
Jesse Dobernic ..... Pitcher
Walter Navie ..... Pitcher
Orville Jorgens ..... Pitcher
John Rigney ..... Pitcher
Bill Dietrich ..... Pitcher
Edwin Weiland ..... Pitcher
Bill Knickerbocker ..... Infielder
Bob Kennedy ..... Infielder
Joe Kuhel ..... Infielder
Dario Lodigiani ..... Infielder
Mike Kreevich ..... Outfielder
Julius Solters ..... Outfielder
Harold Ruel ..... Coach
George Haas ..... Coach

4. Detroit "Tigers"

Walter O. Briggs .....
..... Pres., Vice-Pres.
Charles Fisher ..... Treas.
Clair Berry ..... Road Secr.
George Tebbets ..... Catcher
Billy Sullivan ..... Catcher
John Gorsica ..... Pitcher
Charles Gehringer ..... Infielder
Barney McCoskey ..... Outfielder
Pat Mullin ..... Outfielder
Denny Carroll ..... Trainer
Mervyn Shea ..... Coach
"Bing" Miller ..... Coach
Steve O'Neill ..... Coach

5. Cleveland "Indians"

Gene Desautels ..... Catcher
Ken Jungels ..... Pitcher
Joe Krakauskas ..... Pitcher
Al Milnar ..... Pitcher
Tom Ferrick ..... Pitcher
Mike Naymick ..... Pitcher
Hal Trosky ..... Infielder
Ray Mack ..... Infielder
Gerald Walker ..... Outfielder
Larry Rosenthal ..... Outfielder
George Susce ..... Coach
Oscar Melillo ..... Coach
Bill Bradley ..... Scout

6. St. Louis "Browns"

John Niggeling ..... Pitcher
Fritz Ostermueller ..... Pitcher
John Lucadello ..... Infielder
George Archie ..... Infielder
John Berardino ..... Infielder
Roy Cullenbine ..... Outfielder
Walt Judnich ..... Outfielder
Pat Monahan ..... Scout
Jack Fournier ..... Scout

7. Washington "Nationals"

W. A. Smith ..... Road Secr.
Steve Sundra ..... Pitcher
Alex Carrasquel ..... Pitcher
Walt Masterson ..... Pitcher
Rene Monteagudo ..... Pitcher
Jim Vernon ..... Infielder

John Welaj ..... Outfielder
Roberto Ortiz ..... Outfielder
Benny Bengough ..... Coach
Mike Martin ..... Trainer

8. Philadelphia "Athletics"

Connie Mack ... Pres., Treas., Mgr.
Roy Mack ..... Vice-Pres., Secr.
Connie Mack, Jr. .... Ass't. Treas.
John Leovich ..... Catcher
John Babich ..... Pitcher
Bill Beckman ..... Pitcher
Herman Besse ..... Pitcher
Phil Marchildon ..... Pitcher
Al Brancato ..... Infielder
Benny McCoy ..... Infielder
Joe Gantenbein ..... Infielder
Al Rubeling ..... Infielder
Al Simmons ..... Outfielder
Felix Mackiewicz ..... Outfielder
Earle Mack ..... Coach
Dave Keefe ..... Coach
Jim Tadley ..... Trainer
Phil Haggerty ..... Scout
Ira Thomas ..... Scout

The World Series, 1941

Final Standing of the Teams

	W	L
New York	4	1
Brooklyn	1	4

Results of Games

First Game (Yankee Stadium, Oct. 1)

				R	H	E
Brooklyn ..	0	0	0	0	1	0	1	0	0	—2	6	0
New York ..	0	1	0	1	0	1	0	0	x	—3	6	1

Batteries: Davis, Casey, Allen and Owen, Franks; Ruffing and Dickey.

Second Game (Yankee Stadium, Oct. 2)

										R	H	E
Brooklyn ..	0	0	0	0	2	1	0	0	0	—3	6	2
New York ..	0	1	1	0	0	0	0	0	0	—2	9	1

Batteries: Wyatt and Owen; Chandler, Murphy and Dickey, Rosar.

Third Game (Ebbets Field, Oct. 4)

										R	H	E
New York ..	0	0	0	0	0	0	0	2	0	—2	8	0
Brooklyn ..	0	0	0	0	0	0	0	1	0	—1	4	0

Batteries: Russo and Dickey; Fitzsimmons, Casey, French, Allen and Owen.

Fourth Game (Ebbets Field, Oct. 5)

										R	H	E
New York ..	1	0	0	2	0	0	0	0	4	—7	12	0
Brooklyn ..	0	0	0	2	2	0	0	0	0	—4	9	1

Batteries: Donald, Breuer, Murphy and Dickey; Higbe, French, Allen, Casey and Owen.

Fifth Game (Ebbets Field, Oct. 6)

										R	H	E
New York ..	0	2	0	0	1	0	0	0	0	—3	6	0
Brooklyn ..	0	0	1	0	0	0	0	0	0	—1	4	1

Batteries: Bonham and Dickey; Wyatt and Owen.

Final Standings of Baseball Teams at End of 1941 Season

American League

Team	Won	Lost	Pct.
New York	101	53	.656
Boston	84	70	.545
Chicago	77	77	.500
Detroit	75	79	.487
Cleveland	75	79	.487
St. Louis	70	84	.455
Washington	70	84	.455
Philadelphia	64	90	.416

National League

Team	Won	Lost	Pct.
Brooklyn	100	54	.649
St. Louis	97	56	.634
Cincinnati	88	66	.571
Pittsburgh	81	73	.526
New York	74	79	.484
Chicago	70	84	.455
Boston	62	92	.403
Philadelphia	43	111	.279

Baseball Championships

National League (Originated 1876)

Team	Pennants	World Series
New York	15	4
Chicago	15	2
Boston	9	1
Pittsburgh	6	2
Brooklyn	6	0
St. Louis	5	3
Cincinnati	3	2
Philadelphia	1	0

Note: World Series began in 1903.

American League (Originated 1901)

Team	Pennants	World Series
New York	12	9
Philadelphia	9	5
Boston	6	5
Detroit	6	1
Chicago	4	2
Washington	3	1
St. Louis	0	0
Cleveland	1	1

The Big Ten

National League

Player, Club	G	AB	R	H	HR	RBI	SB	Pct.
Reiser, Brooklyn	137	536	117	184	14	74	6	.343
Cooney, Boston	123	442	52	141	0	29	3	.319
Medwick, Brooklyn	133	538	100	171	18	88	2	.318
Mize, St. Louis	126	473	67	150	16	100	4	.317
Hack, Chicago	151	585	111	185	7	46	10	.316
Vaughan, Pittsburgh	106	373	69	118	6	38	7	.316

American League

Williams, Boston	143	456	135	185	37	120	2	.406
Travis, Washington	152	608	107	218	7	100	1	.359
DiMaggio, New York	139	541	122	193	30	125	4	.357
Heath, Cleveland	151	585	89	199	24	121	18	.340
Seibert, Philadelphia	123	467	63	156	5	80	1	.334

The Leading Pitchers

	G	IP	H	BB	SO	W	L	Pct.
Riddle, Cincinnati	32	217	180	59	80	19	4	.826
Gomez, New York (AL)	23	156	150	104	76	15	5	.750
Benton, Detroit	38	158	130	65	62	15	6	.714
Ruffing, New York (AL)	23	186	175	50	59	15	6	.714
Higbe, Brooklyn	48	298	243	133	123	22	9	.710
White, St. Louis (NL)	32	210	189	69	114	17	7	.708
Wyatt, Brooklyn	38	289	221	82	177	22	10	.688
Lee, Chicago (AL)	35	300	258	93	128	22	11	.667
Feller, Cleveland	44	342	284	194	259	25	13	.658
Warneke, St. Louis (NL)	37	246	227	82	82	17	9	.654

All-Star Catholic Team, 1941

Name	Position	Batting Average	Team
Camilli	1B	.285	Brooklyn (N.L.)
Crespi	2B	.282	St. Louis (N.L.)
Cronin	SS	.311	Boston (A.L.)
Lavagetto	3B	.277	Brooklyn (N.L.)
J. DiMaggio	OF	.357	New York (A.L.)
Reiser	OF	.343	Brooklyn (N.L.)
McCosky	OF	.324	Detroit (A.L.)
Rosar	C	.288	New York (A.L.)
Tebbetts	C	.278	Detroit (A.L.)
Gomez	P	W-15; L-5	New York (A.L.)
Gumbert	P	W-12; L-6	St. Louis (N.L.)
Russo	P	W-14; L-10	New York (A.L.)
Tobin	P	W-12; L-12	Boston (N.L.)

U. IF—Vaughan (316), Pittsburgh (N.L.); Etten (311), Philadelphia (N.L.)
U. OF—Cooney (319), Boston (N.L.); Cullenbine (319), St. Louis (A.L.)

Two Catholic players won Most Valuable Player Awards: Camilli, Brooklyn; J. DiMaggio, New York (A.L.)

Record of All-Star Game: 1933-41

At Chicago, 1933: A. L. 4, N. L. 2, with Gomez the winning pitcher and Hallahan the loser. At New York, 1934: A. L. 9, N. L. 7, with Harder the winning pitcher and Mungo the loser. At Cleveland, 1935: A. L. 4, N. L. 1, with Gomez the winning pitcher and Walker the loser. At Boston, 1936: N. L. 4, A. L. 3, with J. Dean the winner and Grove the loser. At Washington, 1937: A. L. 8, N. L. 3, with Gomez the winner and J. Dean the loser. At Cincinnati, 1938: N. L. 4, A. L. 1, with Vander Meer the winner and Gomez the loser. At New York, 1939: A. L. 3, N. L. 1, with Bridges the winner and Lee the loser. At St. Louis, 1940: N. L. 4, A. L. 0, with Derringer the winner and Ruffing the loser. At Detroit, 1941: A. L. 7, N. L. 5, with A. Smith the winning pitcher and Passeau the loser.

Catholic College Football Coaches and Records for 1941

College	Coach	W.	L.	T.
Boston College	Dennis Meyers	7	3	0
Canisius College	James Wilson	3	4	1
Creighton University	Maurice Palrang	5	5	0
Dayton University	Harry Baujan	7	3	0
DeSales College	Al. J. Sacksteder	3	3	0
Detroit University	Charles (Gus) Dorais	7	2	0
Duquesne University	Aldo (Buff) Donelli	8	0	0
Fordham University	James (Sleepy) Crowley	7	1	0
Georgetown University	Jack Haggerty	5	4	0
Gonzaga University	John Hunton	3	7	0
Holy Cross College	Joseph Sheeketski	4	4	2
John Carroll University	Tom Conley	1	6	0
La Salle College	Jim Henry	5	3	0
Loyola University (L. A.)	Marty Brill	5	5	0
Manhattan College	Herb Kopf	4	4	1
Marquette University	Tom Stidham	4	5	0
Mount St. Mary's College	Fred Draper (incomplete)	1	5	0
Niagara University	Joseph Bach	2	5	1
Notre Dame University	Frank Leahy	8	0	1
Portland University	Robert Mathews	3	4	1
Providence College (R. I.)	Hugh Devore	3	3	2
Regis College (Colo.)	R. C. Mac Kenzie	4	3	0
St. Ambrose College	James Dockery	6	2	0
St. Anselm's College	W. A. Comerford	1	6	0
St. Benedict's Col. (Kan.)	Marty Peters	5	2	1
St. Bonaventure's College	Carroll Mike Reilly	3	5	0
St. Francis' College (Pa.)	James Leonard	7	0	1
St. John's Univ. (Minn.)	Joseph Benda	3	4	0
St. Joseph's College (Ind.)	Joseph Dienhart	8	0	1
St. Louis University	W. J. Duford	4	5	1
St. Mary's College (Calif.)	Norman Strader	5	4	0
St. Mary's College (Minn.)	Edward Suech	4	3	0
St. Mary's College (Mich.)	Bruno Neumann	0	4	0
St. Mary's Univ. (Tex.)	Lloyd Russell	6	4	1
St. Norbert College (Wis.)	F. J. McCormick	6	1	0
St. Thomas' Col. (Minn.)	Bill Walsh	7	1	0
St. Vincent's College	Eugene Edwards	6	2	1
San Francisco University	Jeff Cravath	6	4	0
Santa Clara University	Clarence (Buck) Shaw	6	3	0
Scranton University	Robert (Pop) Jones	4	3	1
Villanova College	Maurice (Clipper) Smith	4	4	0
Xavier University	Clem Crowe	9	1	0

Our All-American Catholic College Football Team for 1941

First Team			*Second Team*	
Name	College	Position	Name	College
Lansing	Fordham	End	Ruskusky	St. Mary's (Cal.)
Kasky	Villanova	Tackle	Morro	Boston College
Zubey	St. Mary's	Guard	Sartori	Fordham
Banonis	Detroit	Center	Demao	Duquesne
Crimmins	Notre Dame	Guard	Thornton	Santa Clara
Blozis	Georgetown	Tackle	Miskis	Loyola (L. A.)
Rokisky	Duquesne	End	Dove	Notre Dame
Filipowicz	Fordham	Back	Gonda	Duquesne
Casanega	Santa Clara	Back	Richardson	Marquette
Maznicki	Boston College	Back	Mutryn	Xavier
Grigas	Holy Cross	Back	Evans	Notre Dame

Conference Football Teams and Records for 1941

Name	W.	L.	T.
Big Six			
Missouri	5	0	0
Nebraska	3	2	0
Oklahoma	3	2	0
Kansas	2	3	0
Kansas State	1	3	1
Iowa State	0	4	1
Western (Big Ten)*			
Minnesota	5	0	0
Michigan	3	1	1
Ohio State	3	1	1
Northwestern	4	2	0
Wisconsin	3	3	0
Iowa	2	4	0
Purdue	1	3	0
Indiana	1	3	0
Illinois	0	5	0
*Chicago no longer has team.			
Big Seven			
Utah	4	0	2
Colorado State	4	1	1
Brigham Young	4	1	1
Denver	3	1	2
Colorado	3	3	0
Wyoming	1	5	0
Utah State	0	6	0
Pacific Coast			
Oregon State	5	2	0
Washington State	4	3	0
Stanford	4	3	0
Washington	4	3	0
Oregon	3	4	0
California	3	4	0
U. C. L. A.	2	4	1
So. California	2	4	1
Missouri Valley			
Tulsa	4	0	0
Oklahoma A. & M.	3	1	0
Creighton	3	2	0
Washington (St. L.)	1	3	0
St. Louis Univ.	1	3	1
Drake	0	3	1
Southeastern			
Mississippi State	4	0	1
Tennessee	3	1	0
Georgia	3	1	1
Mississippi	2	1	1
Alabama	5	2	0
Vanderbilt	4	2	0
Louisiana State	2	2	2
Tulane	2	3	0
George Tech	2	4	0
Florida	1	3	0
Auburn	0	4	1
Sewanee	0	1	0
Kentucky	0	4	0
Southern			
Duke	5	0	0
South Carolina	4	0	1
Clemson	5	1	0
William & Mary	4	1	0
Virginia Military	4	2	0
Virginia Tech	4	2	0
Wake Forest	4	2	1
Furman	2	3	2
North Carolina State	3	4	2
North Carolina	2	4	0
Washington & Lee	1	2	2
Maryland	1	2	0
Davidson	1	5	2
The Citadel	0	2	1
George Washington U	0	4	1
Richmond	0	6	0
Southwest			
Texas A. & M.	5	1	0
Texas	4	1	1
Texas Christian	4	1	1
Rice	3	2	1
Southern Methodist	2	4	0
Baylor	1	4	1
Arkansas	0	6	0

National Football League Final Standings

Eastern Division

	W.	L.	T.	P.	OP.
New York	8	3	0	238	114
Brooklyn	7	4	0	158	127
Washington	6	5	0	176	174
Philadelphia	2	8	1	119	218
Pittsburgh	1	9	1	103	276

Western Division

	W.	L.	T.	P.	OP.
Chicago Bears	10	1	0	396	147
Green Bay	10	1	0	258	120
Detroit	4	6	1	121	195
Cardinals	3	7	1	127	197
Cleveland	2	9	0	116	244

Western Division Championship Play-off

On December 14, 1941, an estimated crowd of 45,000 at Wrigley Field, Chicago, saw the Chicago Bears defeat the Green Bay Packers by a score of 33-14. By virtue of this victory, the Chicago Bears became Champions of the Western Division.

Final Basketball Team Standings: 1940-1941

(Courtesy of A. S. Barnes & Co., N. Y.)

Eastern Intercollegiate League

Team	Won	Lost	Pct.
Dartmouth	10	2	.883
Cornell	9	3	.750
Columbia	8	4	.667
Harvard	4	8	.333
Princeton	4	8	.333
Yale	4	8	.333
Pennsylvania	3	9	.250

Western Intercollegiate Conference

Team	Won	Lost	Pct.
Wisconsin	11	1	.917
Indiana	10	2	.833
Illinois	7	5	.583
Minnesota	7	5	.583
Ohio State	7	5	.583
Purdue	6	6	.500
Michigan	5	7	.417
Iowa	4	8	.333
Northwestern	3	9	.250
Chicago	0	12	.000

Pacific Coast Conference: N. Div.

Team	Won	Lost	Pct.
Washington State	13	3	.813
Oregon State	9	7	.563
Oregon	7	9	.438
Washington	7	9	.438
Idaho	4	12	.250

Pacific Coast Conference: S. Div.

Team	Won	Lost	Pct.
Stanford	10	2	.833
California	6	6	.500
Southern California	6	6	.500
U. C. L. A.	2	10	.151

Southwest Conference

Team	Won	Lost	Pct.
Arkansas	12	0	1.000
Rice	8	4	.667
Texas	7	5	.583
Baylor	6	6	.500
Southern Methodist	6	6	.500
Texas A. & M.	3	9	.250
Texas Christian	0	12	.000

Southern Conference

Team	Won	Lost	Pct.
North Carolina	14	1	.933
William & Mary	8	3	.727
South Carolina	8	3	.727
Washington & Lee	9	4	.692
Duke	8	4	.667
Virginia Military I.	8	4	.667
Richmond	7	5	.583
Wake Forest	7	6	.538
Clemson	7	8	.467
Davidson	5	7	.417
N. C. State	6	9	.400
Virginia Tech	4	8	.333
The Citadel	1	8	.111
Furman	1	10	.091
Maryland	0	13	.000

Southeastern Conference

Team	Won	Lost	Pct.
Kentucky	8	1	.888
Florida	6	2	.750
Tennessee	8	3	.728
Alabama	11	7	.610
Louisiana State	7	5	.582
Auburn	6	5	.545
Tulane	6	5	.545
Mississippi State	6	6	.500
Georgia	6	7	.462
Georgia Tech	4	8	.333
Vanderbilt	3	9	.250
Mississippi	2	15	.117

Big Six Conference

Team	Won	Lost	Pct.
Iowa State	7	3	.700
Kansas	7	3	.700
Nebraska	6	4	.600
Oklahoma	5	5	.500
Kansas State	3	7	.300
Missouri	2	8	.200

Basketball in Madison Square Garden

Ned Irish, Madison Square Garden's Director of Basketball, instituted the popular plan, adopted throughout the nation, of matching top-ranking teams in a double-header feature. More than 370,000 viewed basketball games in Madison Square Garden during the 1940-41 season.

Madison Square Garden All-America Squad

First Team	Position	Second Team
Moe Becker, Duquesne	Forward	Howie Engleman, Kansas
George Sobek, Notre Dame	Forward	Bill Rutledge, Rhode I.
Bob Gerber, Toledo	Center	Elmer Gainer, DePaul
Frank Carswell, Rice	Guard	Bruce Hale, Santa Clara
Stutz Modzelewski, Rhode I.	Guard	Paul Widowitz, Duquesne

Boxing

Heavyweight Champions of the Past

Champion	Won from	Years
John L. Sullivan[1]		1882-1892
Jim Corbett	John L. Sullivan	1892-1897
Bob Fitzsimmons	Jim Corbett	1897-1899
Jim Jeffries[2]	Bob Fitzsimmons	1899-1905
Marvin Hart	Jack Root	1905
Tommy Burns	Marvin Hart	1906-1908
Jack Johnson	Jim Jeffries[2]	1908-1915
Jess Willard	Jack Johnson	1915-1918
Jack Dempsey	Jess Willard	1919-1926
Gene Tunney[3]	Jack Dempsey	1926-1928
Jack Sharkey	W. L. Stribling	1929
Max Schmeling	Jack Sharkey	1930-1931
Jack Sharkey	Max Schmeling	1932
Primo Carnera	Jack Sharkey	1933
Max Baer	Primo Carnera	1934
Jim Braddock	Max Baer	1935-1936
Joe Louis	Jim Braddock	1936-

1. Sullivan was the last champion under the bare knuckle rules.
2. Jeffries retired in 1905, and tried a comeback in 1915.
3. Tunney retired in 1928.

Intercollegiate Boxing

Southern Conference Boxing Tournament, 1941

Final Team Standing —

The Citadel	17
North Carolina	13
Virginia	11
South Carolina	10
Maryland	8
Clemson	5

Pacific Coast Intercollegiate Boxing Association

Final Team Standing —

Washington State	35
California	17
San Jose	14
California Aggies	11
Stanford	8
U. of San Francisco	3
U. C. L. A.	0
Oregon State	0

National Collegiate Athletic Association Champions, 1941

Weight	College	Name
120	Idaho	Ted Kara
127	Idaho	Frank Kara
135	Wisconsin	Gene Rankin
145	California Aggies	Elton Tobiasson
155	Louisiana State U.	Rodney Belaire
165	Idaho	Laune Erickson
175	Penn State	Paul Scally
Hwght.	Southwestern Louisiana	Louis Campbell

Eastern Intercollegiate Boxing Association, 1941

Weight	College	Name
120	Syracuse	Jack Roland
127	Syracuse	Milford Fahey
135	West Point	Robert Peden
145	Syracuse	Loren Schoff
155	Coast Guard	Mark McGarity
165	Virginia	Fenton Somerville
175	Syracuse	Americo Woyciesjes
Hwght.	Syracuse	Salvatore Mirabito

World Track and Field Records

Recognized by the International A. A. Federation Congress at Paris, Feb. 28, 1938

(From Spalding's Athletic Manual)

Running

100 yds, 9.4s.	Frank Wykoff, U. S., Los Angeles, Calif., May 10, 1930.
	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
220 yds, 20.3s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
440 yards, 46.4s.	Ben Eastman, U. S., Palo Alto, Calif., March 26, 1932.
880 yds, 1m.49.6s.	Elroy Robinson, U. S., Randalls Island, N. Y., July 11, 1937.
1 mile, 4m.6.4s.	Sydney Wooderson, Great Britain, Motspur Park, August 28, 1937.
2 miles, 8m.56s.	Miklos Szabo, Hungary, Budapest, September 30, 1937.

Running — Metric Distances

100 meters, 10.2s.	Jesse Owens, U. S., Chicago, Ill., June 20, 1936.
200 meters, 20.3s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1936.
400 meters, 46.1s.	Archie Williams, U. S., Chicago, Ill., June 19, 1936.
800 meters, 1m.49.6s.	Elroy Robinson, U. S., Randalls Island, N. Y., June 11, 1937.

Hurdles (10 Hurdles)

120 yards (3ft.6in.hurdles) 13.7s.	Forrest G. Towns, U. S., Oslo, August 27. 1936.
220 yards (2ft.6in. hurdles) 22.6s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
440 yards (3ft. hurdles) 52.6s.	John A. Gibson, U. S., Lincoln, Neb., July 2, 1927.

Hurdles — Metric Distances (10 Hurdles)

110 meters (3ft.6in. hurdles) 13.6s.	Forrest G. Towns, U. S., Oslo, August 27, 1936.
200 meters (2ft.6in. hurdles) 22.6s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
400 meters (3ft. hurdles) 50.6s.	Glenn Hardin, U. S., Stockholm, July 26, 1934.

Relay Races

440 yards (4x110) 40.8s.	Univ. of S. Calif., U. S., Fresno, Calif., May 9, 1931. (Roy Delby, Milton Maurer, Maurice Guyer, Frank Wykoff.)
880 yards (4x220) 1m.25s.	Stanford Univ., U. S., Fresno, Calif., May 15, 1937. (Kneubuhl, Hiserman, Malott, Weiershauser.)
1 mile (4x440) 3m.11.6s.	Univ. of S. Calif., U. S., Fresno, Calif., May 16, 1936. (E. Johnson, J. Cassin, H. Smallwood, A. Fitch.)
2 miles (4x880) 7m.35.8s.	National Team, U. S., London, August 15, 1936. (Charles Hornbostel, Bob Young, Harry Williamson, John Woodruff.)

Relay Races — Metric System

400 meters (4x100) 39.8s.	National Team, U. S., Berlin, August 9, 1936. (Jesse Owens, Ralph Metcalf, Foy Draper, Frank Wykoff.)
800 meters (4x200) 1m.25s.	Stanford Univ., U. S., Fresno, Calif., May 15, 1937. (Kneubuhl, Hiserman, Malott, Weiershauser.)

Field Events

Running high jump, 6ft.9¾ in. (207cm.)	C. Johnson, U. S., New York, July 12, 1936. D. Albritton, U. S., New York, July 12, 1936.
Running broad jump, 26ft. 8¼ in. 8.13m.)	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
Running hop, step, jump, 52ft. 5⅞ in. (16m.)	Naoto Tajima, Japan, Berlin, August 6, 1936.
Pole vault, 14ft. 11in. (454cm.)	William Sefton, U. S., Los Angeles, Calif., May 29, 1937. Earle Meadows, U. S., Los Angeles, May 29, 1937.
16-lb. shot put, 57ft.1in. (17.40m.)	Jack Torrence, U. S., Oslo, August 5, 1934.
16-lb. hammer throw, 189ft. 6½in. (57.77m.)	P. J. Ryan, U. S., New York, August 17, 1913.
Discus throw, 174ft.2½in. (53.10m.)	Willi Schroder, Germany, Magdeburg, April 18, 1935.
Javelin throw, 253ft.4½in. (77.23m.)	Matti Jarvinin, Finland, Helsinki, June 18, 1936.
Decathlon, 7900 points	Glenn Morris, U. S., Berlin, August 7-8, 1936.

Olympic Records

(From Spalding's Athletic Manual)

Track and Field — Men

100m. run, 10.3s. ..... Eddie Tolan, U. S., Los Angeles, 1932.
200m. run, 20.7s. ..... Jesse Owens, U. S., Berlin, 1936.
400m. run, 46.2s. ..... William Carr, U. S., Los Angeles, 1932.
800m. run, 1m.49.8s. ..... Thomas Hampson, England, Los Angeles, 1932.
1500m. run, 3m.47.8s. ..... Jack Lovelock, New Zealand, Berlin, 1936.
5000m. run, 14m.22.2s. ..... Gunnar Hockert, Finland, Berlin, 1936.
10,000m. run, 30m.11.4s. .... Janusz Kusocinski, Poland, Los Angeles, 1932.
Marathon 2h.29m.19.2s. ..... Kitei Son, Japan, Berlin, 1936.
10,000m. walk, 46m.28.4s. .. G. H. Goulding, Canada, Stockholm, 1912.
50,000m. walk, 4h.30m.41.4s. .. Harold Whitlock, England, Berlin, 1936.
110m. hurdles, 14.1s. ..... Forrest Towns, U. S., Berlin, 1936.
400m. hurdles, 52s. ..... Glenn Hardan, U.S., Los Angeles, 1932.
High jump, 6ft.715-16in..... Cor. Johnson, U. S., Berlin, 1936.
Broad jump, 26ft.55-16 in. .. Jesse Owens, U. S., Berlin, 1936.
Hop, step, jump, 52ft.5⅞in. .. Naoto Tajima, Japan, Berlin, 1936.
Pole vault, 14ft.3¼in. ..... Earle Meadows, U. S., Berlin, 1936.
Discus, 165ft.7⅜in. ..... Kenneth Carpenter, U. S., Berlin, 1936.
Javelin, 238ft.7in. ..... Matti Jarvinen, Finland, Los Angeles, 1932
16-lb. shot, 53ft.1¾in. ..... Hans Woellke, Germany, Berlin, 1936.
16-lb. hammer, 185ft.43-16in. . Karl Hein, Germany, Berlin, 1936.
56-lb. weight, 36ft.11½in. .... P. J. McDonald, U. S., Antwerp, 1920.
Pentathlon, 14 pts. ..... E. R. Lehtonen, Finland, Antwerp, 1920.
Decathlon 7900 pts. .... Glenn Morris, U. S., Berlin, 1936.
400m. relay, 39.8s. ..... Jesse Owens, U. S., Berlin, 1936.
Ralph Metcalfe, U. S., Berlin, 1936.
Foy Draper, U. S., Berlin, 1936.
Frank Wykoff, U. S., Berlin, 1936.

Track and Field — Women

100m. run, 11.5s. ..... Helen Stephens, U. S., Berlin, 1936.
800m. run, 2m.164-5s. ..... L. Radke, Germany, Amsterdam, 1928.
800m. hurdles, 11.6s.(heat).. Trebisonda Valla, Italy, Berlin, 1936.
High jump, 5ft.5¼in. ..... Jean Shiley, U. S., Los Angeles, 1932.
Discus, 156ft.33-16in. ..... Gisela Mauermayer, Germany, Berlin, 1936.
Javelin, 148ft.2¾in. ..... Hilde Fleischer, Germany, Berlin, 1936.
400m. relay, 47s. ..... Mary Carew, U. S., Los Angeles, 1932.
Evelyn Furtsch, U. S., Los Angeles, 1932.
Annette Rogers, U. S., Los Angeles, 1932.
Wilhelmina Von Bremen, U. S., Los Angeles, 1932.

RULERS OF THE WORLD

Country	Accession	Name of Ruler	Type of Government
Afghanistan	1933	Mohammed Zahir Shah	Kingdom
Albania	1939	Victor Emmanuel III	Kingdom
Andorra	1940	Bishop of Urgel	Republic
Arabia-Saudi	1926	Abdul Aziz ibn Saud	Kingdom
Argentina	1938	Roberto M. Ortiz	Republic
Australia	1935	Lord Gowrie of Ruthven	Republic
*Belgium	1934	Leopold III	Kingdom
Bhutan (Br. Protect.)	1926	Jig-me Wang-chuck	Kingdom
Bohemia-Moravia	1939	Emil Hacha	Ger. Protectorate
Bolivia	1940	Gen. Enrique Penaranda	Republic
Brazil	1934	Dr. Getulio Vargas	Republic
Bulgaria	1918	Boris III	Monarchy
Canada	1940	Earl of Athlone	Dominion
Chile	1941	Dr. Geronimo Mendez	Republic
China	1931	Lin Sen	Republic
Colombia	1938	Dr. Eduardo Santos	Republic
Costa Rica	1940	Dr. Rafael Calderon-Guardia	Republic
Croatia	1941	Aimone	Kingdom
Cuba	1940	Col. Fulgencio Batista	Republic
*Denmark	1912	Christian X	Kingdom
Dominican Republic	1940	Dr. Manuel de la Concha	Republic
Ecuador	1940	Dr. Carlos Arroyo del Rio	Republic
Egypt	1936	Farouk I	Kingdom
Finland	1940	Risto Ryti	Republic
France	1940	Marshal Henri Phillippe Petain, Chief of State	Republic
Germany	1933	Adolf Hitler	Republic
Great Britain	1937	George VI	Kingdom-Empire
†Greece	1935	George II	Kingdom
Guatemala	1931	Gen. Jorge Ubico	Republic
Haiti	1941	Elie Lescot	Republic
Honduras	1933	Gen. Tiburcio Carias Andino	Republic
Hungary	1920	Admiral Nicholas von Horthy	Regency
Iceland	1941	Svein Bjoernsson, Regent	Republic
India (British)	1938	Marquess of Linlithgow, Viceroy	Empire
Iran (Persia)	1941	Mohammed Riza Pahlevi	Kingdom
Iraq (Mesopotamia)	1939	Feisal II	Kingdom
Ireland	1938	Dr. Douglas Hyde	Republic
Italy	1900	Victor Emmanuel III	Kingdom
Japan	1926	Hirohito	Empire
Liberia	1936	Edwin Barclay	Republic
Liechtenstein	1938	Francis Joseph II	Principality
*Luxemburg	1919	Charlotte	Grand Duchy
Manchukuo	1934	Henry Pu Yi	Empire
Mexico	1940	Manuel Avila Camacho	Republic
Monaco	1922	Louis II	Principality
Morocco	1927	Sidi Mohammed, Sultan	Protectorate
Nepal	1911	Tribhubana Bir Bikram	Protectorate
*Netherlands	1890	Wilhelmina	Kingdom
Newfoundland	1936	V.-Adm. Humphrey T. Walwyn	Dominion
New Zealand	1940	Sir Cyril L. N. Newall	Dominion
Nicaragua	1937	Gen. Anastasio Somoza	Republic
*Norway	1905	Haakon VII	Kingdom

Country	Accession	Name of Ruler	Type of Government
Oman	1932	Sayyid Said bin Taimur	Sultanate
Palestine	1938	Sir Harold A. MacMichael	Br. Mandate
Panama	1940	Ricardo Adolfo de la Guardia	Republic
Paraguay	1940	Col. Higinio Morinigo	Republic
Peru	1939	Dr. Manuel Ugarteche	Republic
Philippine Islands	1935	Manuel Quezon	Republic
*Poland	1939	Wladislaw Raczkiewicz	Republic
Portugal	1926	Gen. Antonio Carmona	Republic
Rumania	1940	Michael	Kingdom
El Salvador	1931	Gen. Maximiliano Martinez.	Republic
Slovakia	1939	Josef Tiso	Republic
Spain	1936	Gen. Francisco Franco	Republic
Sudan, Anglo-Egypt.	1940	Sir Hubert Huddleston	Condominium
Sweden	1907	Gustaf V	Kingdom
Switzerland	1941	Philippe Wetter	Republic
Syria	1941	Sheik Tajeddine Hassani	Republic
Thailand (Siam)	1935	Ananda Mahidol	Kingdom
Trans-Jordan	1921	Abdullah ibn Hussein	Emirate
Tunis	1929	Sidi Ahmed	Fr. Protectorate
Turkey	1938	Gen. Ismet Inonu	Republic
Union of S. Africa	1937	Sir Patrick Duncan	Dominion
Union of Soviet Socialist Republics	1931	Presidium of the Supreme Soviet; J. Stalin, member	Republic
United States	1933	Franklin D. Roosevelt	Republic
Uruguay	1938	Gen. Alfredo Baldomir	Republic
Vatican City	1939	Pius XII	Papal State
Venezuela	1941	Gen. Isaias Medina Angarita	Republic
*Yugoslavia	1934	Peter II	Kingdom
Zanzibar	1911	Seyyid Khalifa bin Harub	Protectorate

*Occupied by Germany. †Occupied by Germany and Italy.

VATICAN CITY

Vatican City comprises an area of 108.7 acres, which includes the Vatican Palace, Museums, Art Galleries, Library, Observatory and Gardens, St. Peter's and neighboring buildings between the Basilica and Viale Vaticano. In Rome thirteen buildings, including the three major basilicas, certain other churches and houses necessary for Congregations and officials connected with the administration of the Holy See, enjoy extra-territorial rights. The population is 953, including 800 Italians and 100 Swiss.

Vatican City has telegraphic, telephonic and postal services placed at its disposal by the Italian government, issues its own stamps and coins, and has a radio station and a 600-foot double track railroad extending from a junction with the Italian railway to a station in the Vatican Gardens. The papal summer residence is at Castel Gandolfo, on Lake Albano, 15 miles from Rome.

The legal system is based on Canon Law, and there is a court of first instance for civil and criminal cases. The administration of Vatican City and its civil offices was entrusted by Pope Pius XII to a commission of cardinals: Cardinal Canali, president, Cardinal Pizzardo and Cardinal Mariani.

The Papal States, comprising 16,000 square miles, were seized by the Italian government in 1871, and the sovereignty of the Pope confined to the Vatican, where successive Pontiffs lived as voluntary prisoners until by the Lateran Treaty in 1929 Vatican City was established as an independent state.

GREAT WARS AND THEIR CAUSES

To come to any solution of the problem of reaching the ideal of enduring peace, and of outlawing war, it is essential to know the causes of war. Great wars of history with their causes are here tabulated:

Trojan War (1200 B. C.). The Greeks avenge the capture of Helen of Troy by Paris.

First Messenian War (800 B. C.). The Spartans take Messenian land.

Second Messenian War (630-600 B. C.). The Messenians of southern Greece revolt against Spartan oppression. Sparta is victorious and further degrades the Messenians by making them serfs.

First Sacred War (590 B. C.). The Greek cities unite in the Amphictyonic League against citizens of Crisa who oppress pilgrims enroute to the oracle at Delphi.

Third and Fourth Persian Wars (481-479 B. C.). The Persians under Xerxes desire to avenge former defeats at the hands of the Greeks. The Greeks are victorious and put an end to Persian invasions.

Third Messenian War (464-456 B. C.). The Messenians again revolt against Spartan oppression. They are crushed and banished from their homes in southern Greece.

Peloponnesian War (431-404B. C.). Envious Spartans crush Athens.

Second Sacred War (356-346 B. C.). Phocians seize and plunder Delphi because the Amphictyonic league claims hegemony and imposes fines. Members of Amphictyonic league seek the aid of Philip of Macedon, who takes their place.

Third Sacred War (339-338 B.C.). Philip of Macedon, feeling powerful after settling religious disputes, takes over Greece as his own.

Samnite Wars (343-290 B.C.). The Samnites and Romans fight for supremacy in Italy. The Romans win.

Wars of Alexander the Great (334-328 B. C.). Alexander conquers Asia as far as Indus River and spreads Western civilization to the East. At his death his empire breaks up.

Rome vs. Tarentum and Epirus (282-272 B. C.). Rome resents the insults of Tarentum and her ally, Epirus, and takes over their government.

First Punic War (264-241 B. C.). The Romans and Carthaginians struggle for supremacy in Sicily. Carthage is forced to give up Sicily and pay a war indemnity.

Second Punic War (218-201 B.C.). The Romans and Carthaginians fight to the finish. Carthage is forced to give up Spain, pay tribute, surrender her fleet and agree not to fight without Rome's permission.

Macedonian Wars (214-146 B. C.). Philip of Macedon becomes an ally of Carthage and Macedonia is conquered by Rome.

Third Punic War (149-146 B. C.). Carthage wages war with Massinissa, whereupon Rome destroys Carthage and makes her territory a Roman province.

Jugurthine War (111-105 B. C.). Jugurtha of Numida shows contempt for Roman intervention, whereupon his country is divided.

Social War (91-88 B. C.). Italian Allies demand Roman citizenship and fight for it.

Mithradatic Wars (88-64 B. C.). Rome interferes with the ambition of Mithradites VI and makes Pontus, Syria and Cilicia Roman provinces.

Gladiatorial War (73-71 B. C.). A band of gladiators revolt against Rome.

Gallic War (58-51 B. C.). Caesar conquers Gaul and enlarges the Roman Empire.

Roman Civil War (49-41 B. C.). Caesar, conqueror of Gaul, and Pompey struggle for supremacy in Rome. Caesar is appointed dictator and is assassinated. His friends conquer Caesar's enemies and place Octavius, Caesar's grandnephew, on the throne as emperor.

Jewish War (66-70 A. D.). The Jews revolt against Roman domination. Jerusalem and the temple are destroyed.

Dacian Wars (86-107 A. D.). Rome desires to conquer and rule Dacia.

Civil Wars of Roman Empire (193-194 A. D.). The Roman Barrack Emperors fight for the throne until Diocletian arranges for a method of succession.

Wars of Constantine (310-323 A. D.). Constantine establishes himself as sole ruler of Rome.

Wars of Justinian (533-534 A. D.). Justinian, Emperor of the East, tries to restore the West under his rule.

Wars of the Franks (486-814 A. D.). The Franks desire to extend their territory ending with the restoration of the Holy Roman Empire under Charlemagne.

Heptarchic Wars in England (588-828 A. D.). The struggle among seven Teutonic kingdoms for supremacy in England, ending with rule of Egbert, King of Wessex.

Mohammedan Wars (622-A. D.—). The Mohammedans try unsuccessfully to conquer and convert the Western world.

The Crusades (1096-1270 A. D.). The oppressions of Mohammedans and Turks caused Christian nations to fight for the restoration of the Holy Places.

War of the Empire (1158-1183). Barbarossa unsuccessfully attempts to restore his rule over north Italy.

Wars of the English Barons (1215-1265). The misrule of the English king reduces his authority.

Hundred Years' War (1339-1453). England engages France in a contest for the title of French land.

Austro-Swiss War (1315-1388). The Hapsburgs oppress Switzerland; the Swiss gain their freedom.

Wars of the Roses (1455-1485). Two families fight for the throne in England.

Italian Wars (1494-1529). Claimants for thrones of Naples and Milan fight for them.

French Religious Wars (1562-1598). Oppressed Protestants seek and gain equality.

Liberation of the Netherlands (1568-1648). The tyranny of Spain is overthrown.

Thirty Years' War (1618-1648). Protestants and Catholics fight for supremacy in Europe.

English Civil War (1642-1649) The oppression of Charles I is contested by Parliament, resulting in his death and the establishment of a commonwealth under Cromwell.

Wars of Louis XIV (1667-1697). The French king is desirous of fame and more power.

War of the Spanish Succession (1701-1714). A contest over the successor to the Spanish throne.

Northern War (1700-1701). Russia joins Poland, Denmark and Saxony in taking Baltic Sea lands from Sweden.

War of the Austrian Succession (1740-1748). Austria, Hungary, England and Holland unite against Prussia, France, Spain, and Bavaria for sea power.

Seven Years' War, or French and Indian War (1756-1763). England fights for Canada, for supremacy in India and in the West Indies.

American Revolution (1775-1783). Infringements on local rights cause the colonies to revolt against England. They are aided by France.

French Revolution (1792-1802). The deposition of the French king gives control to the people, who, glutted with blood, finally accept Napoleon as their ruler.

Napoleonic Wars (1802-1815). The ambition of Napoleon leads him to seek world dominion. At his defeat, France is restored to its former boundaries.

War of 1812 (1812-1814). The United States and Great Britain fight over neutral trade aggressions.

War of Grecian Independence (1821-1829). Turkey is forced to acknowledge independence of Greece.

Mexican War (1846-1848). A boundary dispute with Mexico gives the United States territory north of the Rio Grande and Gila Rivers.

Crimean War (1854-1856). Turkey, aided by Great Britain, France and Sardinia, prevents a Russian protectorate over Greek Christians.

Sepoy Mutiny (1857-1858). The Sepoy mutiny causes India to pass under British rule.

War of Italian Liberation (1859). Italy is unified under Victor Emmanuel.

American Civil War (1861-1865). The Union is preserved and slaves freed under President Lincoln.

Danish War (1864). Denmark is forced to give up Schleswig Holstein to Austria and Prussia.

Austro-Prussian War (1866). Austria is forced to give up German territories.

Franco-Prussian War (1870-1871). France engages Prussia in war and loses Alsace-Lorraine.

Russo-Turkish War (1877-1878). Because of Turkish barbarism, Russia fights Turkey and secures indemnity as well as the formation of the independent states, Montenegro, Servia, Rumania, and the recognition of a Christian Bulgaria.

Chinese - Japanese War (1894-1895). A dispute over claims to Korea ends with Japan taking Korea and Formosa.

Spanish-American War (1898). Inhuman Spanish tactics in Cuba cause United States to assume sovereignty in Cuba, Philippines, Puerto Rico and Guam.

Boer War (1899-1902). The Boers rebel against the British government in Transvaal but join in Union of South Africa under Britain.

Russo-Japanese War (1904-1905). Russian encroachments cause a war which ends with Korea going to Japan, Manchuria back to China, and Japan receiving railroad rights.

Balkan War (1912-1913). Turkish misrule causes the loss of more territory.

World War (1914-1918). Assassination of Austrian heir to Serbia brought Europe, long tense, into open conflict. German invasion of Belgium a large factor in alignment of forces.

Russian Revolution (1917). The culmination of a long series of efforts to obtain rights for the less privileged classes.

Spanish Civil War (1936-1939). Spaniards under leadership of General Franco succeed in ousting Communists who for a time usurped power.

Sino-Japanese Incident (1937-). Not called a war because of military and economic difficulties which would arise in a war, but nevertheless a major conflict with the independence of China at stake.

Second World War (1939-). Hitler conquers most of Europe. Great Britain fights on, and supports Russia, invaded by Nazis. Italy and Japan are allied with Germany. The United States declares war when attacked by Japan. The world is involved.

LINCOLN'S GETTYSBURG SPEECH

(Address at the Dedication of Gettysburg Cemetery, November 19, 1863)

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We are met to dedicate a portion of it as the final resting-place of those who here gave their lives that the nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work that they have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to the cause for which they here gave the last full measure of devotion; that we here highly resolve that the dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

CATHOLICS IN THE REVOLUTION

Although Catholics numbered only 25,000 at the beginning of the War of Independence and despite the fact that they were openly proscribed, their part in the struggle for freedom was far greater than their number would imply.

Charles Carroll, a member of the Continental Congress, was appointed to the Board of War in 1774. He later signed the Declaration of Independence.

Father John Carroll and Charles Carroll were sent by the Congress on a mission to Canada to secure the neutrality of Canada against the British.

Father Pierre Gibault was an important aid in preserving the Northwest Territory for the Colonies.

Irish Catholics of Philadelphia subscribed funds for the disheartened Army at Valley Forge.

Generals Stephen and John Moylan, General Lacy, Colonels Morgan O'Connor, Louis de Fleury, Arthur Dillon and John Fitzgerald, aide and secretary to Washington, Majors John Doyle and Michael Ryan and Captain Fitzsimmons were Catholic Americans.

The outstanding naval captain of the Revolution was the Catholic, John Barry.

Aid was given to the Colonies by Catholic France, Catholic Spain and Catholic Poland.

Generals Lafayette, Rochambeau, Pulaski and Kosciuszko and Admirals D'Estaing, De Grasse and De Barras were heroes of the Revolution and Catholics.

CATHOLICS IN THE CIVIL WAR

Archbishop Hughes of New York said in 1860: "If the division of the country should ever take place, Catholics will have had no voluntary part in bringing about such a calamity."

When the separation of North and South did come, Catholics fought in both Union and Confederate armies. With the Union were some 50 Catholic generals, and with the Confederate forces were more than 20 Catholic generals, as well as many officers of lower rank and thousands of enlisted men on both sides.

General Rosecrans, a convert to Catholicism, refused the plan of the Republican leaders headed by Horace Greeley whereby he was to take command of the army and succeed Lincoln as the Republican candidate.

General Philip H. Sheridan, the outstanding Catholic General of the Union, turned defeat to victory by his remarkable ride from Winchester to Cedar Creek, in 1864.

Among the other Catholic Generals in the Union Army were Meagher of the Irish Brigade, James Shields, Henry J. Hunt, Edward O. C. Ord, Sturgis, Guiney, Corcoran, Hardie, Kearney, Stone, McMahon, Newton, and Anderson of Fort Sumter (brevetted major-general in 1865).

Admiral Ammen, Commodore Sands, Commander James H. Ward, Feliger and Beaumont were among the North's Catholic heroes of the sea.

The Confederate cause was served by Generals Beauregard, Cabell, Cleburne, Hardee, Branch, Carroll and Paul J. Semmes. The Confederate General, James Longstreet, became a Catholic after the war.

The Captain of the "Alabama" which brought such destruction to the Northern cause on sea, was the Catholic, Raphael Semmes.

The Catholic, Stephen R. Mallory, Senator from Florida, served in Jefferson Davis' Cabinet as Secretary of the Navy.

The Catholic Sisterhoods by their heroism in nursing the wounded of both Northern and Southern forces earned the lasting gratitude of the soldiers and have been enshrined as the "Nuns of the Battlefield."

Joseph C. Butler and Lewis Washington, two Protestant gentlemen, purchased the U. S. Marine Hospital at Cincinnati and presented it to the

Sisters of Charity as the Hospital of the Good Samaritan in honor of Sister Anthony, the Ministering Angel of the Army of Tennessee.

The following war lyrics of the South were written by Catholics: "Dixie", by Dan Emmett; "Bonnie Blue Flag", by Harry McCarthy; and "Maryland, My Maryland", by James Ryder Randall.

Theodore O'Hara, the Catholic poet who served the Confederacy under General Breckenridge wrote "The Bivouac of the Dead" commemorating the Battle of Buena Vista in the Mexican War.

Father Abram J. Ryan, the great Southern poet, served as a Confederate Chaplain in the Civil War.

The poet, John Bannister Tabb, who served on a Confederate blockade runner became a convert in 1872 and later a priest.

Archbishop Hughes of New York and Bishop MacIlvaine were sent on a successful mission to Europe to prevent foreign governments from recognizing or openly aiding the Confederate States.

Bishop Michael Domenec of Pittsburgh persuaded the Queen of Spain not to recognize the Confederacy.

Orestes A. Brownson, the famous convert to Catholicism, attacked secession and urged the abolition of slavery.

AMERICAN CATHOLIC WORLD WAR (1914-18) RECORD

The Catholic population of the United States in 1917 was 17% of the total population, and yet so great were the number of Catholic enlistments in all arms, that 30% of the Army, 40% of the Navy, and 50% of the Marine Corps were Catholic. Mortality was as follows:

Total deaths in service	130,265	Catholic deaths	21,856
Deaths overseas	77,822	Catholic deaths overseas	11,460
Unknown graves	1,641	Unknown Catholic graves	480
Unlocated bodies	1,281	Unlocated Catholic bodies	480
Graves overseas	30,817	Catholic graves overseas	4,812

American Catholics First in Action

First soldier wounded ....Lieutenant Louis J. Genella
First army officer killed ..... Lieutenant William J. Fitzsimons
First sailor killed .... John I. Eupolucci
First nurse wounded..... Beatrice M. MacDonald
First to die on enemy ground . . . . Joseph W. Guyton
First prisoner of war ....James Delaney
First to shell enemy .. . ..Alexander L. Arch
First to meet enemy in air ..... Lieutenant Fred W. Norton
First commander of American division
to capture important enemy position. Maj. Gen. Robert E. L. Bullard
One of first three deaths on lines .... Thomas F. Enright

Catholics Distinguished in Service

Chief of Staff, A.E.F. (During Active Operations)
..... Maj. General James W. McAndrew
Chief of Naval Operations .... Admiral William S. Benson
U. S. Distinguished Service Cross (First Award) Lt. William D. Meyering
U. S. Distinguished Service Cross (First Posthumous Award) .....
..... Homer J. Wheaton
U. S. Distinguished Service Cross (First Female Award)
..... Beatrice M. MacDonald
Congressional Medal of Honor (First Navy Award)....Patrick McGunigal
Congressional Medal of Honor (First Army Aviation Award)
..... Lt. Frank Luke
U. S. Navy Cross .. .. James Delaney
All four World War Decorations of U. S. Army:
Congressional Medal of Honor, D. S. C., D. S. M.,
and Order of the Purple Heart ..... Col. William Donovan

CHRONOLOGY OF THE SECOND WORLD WAR

September, 1939

1 — German armies invade Poland. Hitler announces annexation of Danzig.
Britain and France speed mobilization and present ultimatum to Hitler to withdraw troops from Polish soil.
Italian government announces it will remain neutral unless attacked.

2 — Mussolini abandons his peace efforts when Britain and France refuse to negotiate while German troops are in Poland.

3 — Britain and France declare war on Germany after Hitler rejects their ultimatum.

4 — British liner Athenia, en route to Canada from British Isles, is sunk with loss of 125 passengers including 30 Americans.
British airplanes bomb German warships at Wilhelmshaven.
Germans cut the Polish corridor.

5 — Germany announces capture of Polish Upper Silesia.
Union of South Africa enters war against Germany.

6 — Germany's rapidly advancing armies announce the fall of Cracow and occupation of one-third of Poland.
Iraq severs diplomatic relations with the Reich.

7 — Polish troops surrender Westerplatte Fortress in Danzig Harbor after a 6-day siege.

8 — German troops reach outskirts of Warsaw.
Russia gets together her troops to reinforce the Western Frontier.
Great Britain establishes long-range blockade of Germany.

10 — Canada declares war on Germany.

11 — Germany announces counter-blockade of Great Britain.

12 — Anglo-French Supreme War Council meets in France.
Germans announce that Warsaw is encircled and Polish front broken.

14 — Pope Pius appeals to belligerents to humanize warfare.

17 — Soviet troops invade Poland from the east.
German counter-attacks slow French advance on Western front.

18 — Polish President and cabinet cross border into Rumania.
German and Soviet troops meet at Brest-Litovsk and agree provisionally on partition of Poland.
German submarine sinks British aircraft carrier Courageous.

19 — Hitler, speaking at Danzig, offers Allies peace on basis of his territorial gains in Eastern Europe, or war to a finish.

20 — Chamberlain tells the House of Commons Britain is determined to continue.

23 — Lwow, Poland, surrenders to the Germans.
Foreign Ministers of 21 American countries meet at Panama to consider joint neutrality measures.

26 — Paris government dissolves French Communist party.

27 — Warsaw, in ruins, surrenders after a 20-day siege.
Germans announce air raids on British North Sea fleet.

29 — Germany and Russia sign amity pact partitioning Poland; warn Allies to conclude peace.
Estonia yields to Soviet threats of invasion and signs treaty giving Russia naval and air bases and military rights.

30 — Interned in Rumania, Ignace Moscicki resigns as President of Poland and a Polish provisional government under Wladislaw Raczkiewicz is established in Paris.

October, 1939

1 — Italian Foreign Minister arrives in Berlin for conferences with Hitler and the German Foreign Minister.

2 — A German raider sinks British steamer off the Brazilian coast.

5 — Hitler makes a triumphal entry into ruined Warsaw.
Latvia capitulates to Soviet threats and signs mutual aid treaty giving Russia naval and air bases on Baltic.

6 — Hitler, in speech to Reichstag, demands peace on his terms or a war of destruction.
Daladier replies that the Allies must go on to victory.

9 — Soviet demands on Finns cause them to mobilize.
Germany commences evacuation of German minorities from Latvia Estonia and Lithuania into newly-conquered Polish territories.
Russia concludes mutual assistance pact with Lithuania, obtaining military and air bases and the right to fortify Lithuanian-German frontier.

11 — Britain and Soviet Union conclude agreement for exchange of Soviet timber for British rubber and tin.
British war minister announces mechanized army of 158,000 men has been landed in France in 5 weeks.

12 — Chamberlain warns the Reich to choose between definite guarantees for permanent European security and a war to the utmost of the Allies strength.
In diplomatic representations to the Soviet government, the United States asks amicable adjustment of Soviet demands on Finland Sweden, Norway and Denmark ask Russia to respect Finland's independence.

19 — Turkey signs military alliance with the Allies to resist aggression in the Balkans.

November, 1939

4 — United States arms embargo is repealed; exports to belligerents on cash-and-carry basis.

8 — Bomb explosion wrecks Munich beer hall, just after Hitler leaves celebration there.

21 — British blockade is extended to Reich exports as reprisal for German mine warfare.

30 — Russia invades Finland.

December, 1939

2 — Moscow sets up a "People's Government" in Finnish town. This creates a "civil war" and opens Finland to outside aid.

17 — The Graf Spee, German pocket-battleship, driven into port at Montevideo, Uruguay, by three British cruisers, is scuttled by her crew.

20 — Capt. Hans Langsdorff, commander of the Graf Spee, commits suicide at Buenos Aires.

28 — Pope Pius visits King Victor Emmanuel at Quirinal Palace to discuss Italy's role in bringing about peace.

29 — The British admiralty announces that a battleship of the Queen Elizabeth type has been damaged in a submarine attack off Scotland.
Russia appoints Gen. G. M. Stern, hero of the Changkufeng "incident," to lead the attack on Finland.

31 — Finns report wiping out a full division of Russians in great battle.

January, 1940

11 — King Carol of Rumania and Prince Paul, regent of Yugoslavia, confer secretly over joint action in case of a Red menace to the Balkans.

18 — Finland reports Russians driven back 28 miles toward Salla.

20 — Winston Churchill, British First Lord of the Admiralty, antagonizes neutrals by advising them to join Allies in the war on Germany.

27 — Finland reports "greatest victory" in its war with Russia. Four Red divisions in the Ladoga area reported to have been routed, with 5,000 killed and 15,000 wounded or taken prisoners.

February, 1940

4 — The members of the Balkan Entente (Rumania, Greece, Turkey and Yugoslavia) agree to maintain a common vigil during the war.
12 — Anzac expeditionary force arrives at Suez.
15 — Russia's intensified drive against the Mannerheim line cracks Finnish defenses in the Summa sector.
16 — British seamen from the destroyer Cossack board the German prison ship Altmark within Norwegian territorial waters, fight the German crew, and free 299 captive English merchant seamen. Germany protests to Norway; Norway protests to Britain.
17 — Sumner Welles, American Under-Secretary of State, leaves for Europe on a peace mission, to confer with rulers of Germany, France, and Great Britain.
24 — As the war approaches the end of its sixth month, Chamberlain at Birmingham and Hitler at Munich make determined speeches which show no grounds for a peace compromise.
Russian troops driving on Viipuri are checked by new Finnish defense positions in the Mannerheim line.

March, 1940

1 — Soviet forces enter Viipuri, Finnish key city.
9 — Britain releases 13 Italian colliers with their cargoes.
10 — Finland reveals that Premier Risto Ryti and three other negotiators are in Moscow discussing peace terms with Soviet officials.
13 — Finland's three and a half months' war with the U. S. S. R. ends as Finnish delegation in Moscow signs peace treaty. Soviet gains, which greatly exceed original demands, include annexation of entire Karelian Isthmus and a thirty-year lease on the Hango naval base.
17 — Nazi bombers raid British anchorage at Scapa Flow.
18 — Hitler and Mussolini meet at the Brenner pass for a 2½ hour conference in the Duce's private car.
19 — British bombers attack the Nazi air base at Sylt.
20 — Premier Daladier of France resigns and Paul Reynaud undertakes formation of new cabinet.
22 — Premier Reynaud's cabinet wins support of French chamber by one vote.

April, 1940

2 — In Commons, Prime Minister Chamberlain reveals "another weapon" in his blockade: a series of trade pacts with Holland, Norway, Sweden, Iceland, Belgium, Denmark, Greece and Turkey to limit the Reich's purchases of war essentials.
9 — Germany occupies Denmark and attacks Norway, taking Oslo.
12 — British and German navies and air forces clash in scattered combats off Norway. Britain announces mining of the Skagerrak, Kattegat and part of the Baltic.
19 — As tension grows in the Netherlands, Premier Dirk Jan de Geer declares a nationwide "stage of siege."
Yugoslavia police arrest former Premier Milan Stoyadinovich for alleged complicity in a "Trojan Horse" plot of handing the government over to the Nazis.
20 — Allied forces, landed at five points in Norway, report their first victory in an engagement with the German advance guard near Namsos.
22 — German troops and planes repel the inadequately armed Allied advance force at Steinkjer, in central Norway.
27 — Germany formally declares war on Norway.

May, 1940

2 — Allies withdraw from Central Norway, because of German air superiority.

10 — Germany invades Belgium, the Netherlands, and Luxembourg. Winston Churchill becomes Prime Minister of Great Britain in place of Chamberlain.

14 — Netherlands capitulates. Queen Wilhelmina and the Dutch Government flee to London and establish themselves there.

17 — Allies are driven back all along a line from Antwerp south to Rethel, 100 miles from Paris. Germans enter Brussels as the Belgian government flees to Ostend.

18 — German drive swings to Channel ports to separate the Allied armies. Premier Reynaud recalls 84-year-old Marshal Petain as Vice Premier.

19 — General Mazime Weygand replaces General Maurice Gamelin as Allied Generalissimo.

20 — Allies begin counter-offensives in France.

28 — Surrender of King Leopold and the Belgian army announced in Paris.

June, 1940

2 — British war ministry announces that four-fifths of the British Expeditionary Force has been evacuated from Flanders.

3 — Nazi planes bomb Paris.

4 — The Germans move into Dunkerque thus ending the Flanders campaign.

5 — The German Somme offensive begins at dawn.

9 — Allies evacuate Narvik. Norway surrenders to Germany.

10 — Mussolini announces Italy's entrance into the war against the Allies. French abandon Paris to save it from destruction.

16 — Premier Reynaud's cabinet falls. Marshal Henri Philippe Petain becomes Premier of France.

17 — Petain calls on Hitler to make peace as "between soldier and soldier." Hitler and Mussolini ask Spain to join them in deciding terms.

22 — In the same "Armistice Car" at Compiegne where Germany sued for peace in 1918, French delegates yield to an armistice. The French delegation then flies to Italy to conclude an armistice with Mussolini.

23 — Britain withdraws recognition from the Petain government. General Charles de Gaulle, in London, announces the formation of the French National Committee to carry on the war.

24 — In a villa outside Rome, French delegates accept Italy's armistice terms.
Fighting ceases all over France.

28 — After an ultimatum to King Carol of Rumania, Russia begin occupation of the ceded territories of Bessarabia and Northern Bukovina. Rumania mans the Bulgarian and Hungarian frontiers to forestall like demands for the return of pre-World War territory.

July, 1940

1 — Germans occupy two British channel islands.

3 — British seize, destroy or bottle up a major part of the French navy.

5 — French government of Marshal Petain breaks off diplomatic relations with Great Britain, and "Entente Cordiale" formally ends after 36 years.

9 — British and Italian fleets clash near Malta. Series of indecisive air and naval battles begins.

10 — French National Assembly at Vichy votes an end to the Third Republic, but demands that the new constitution be submitted to a plebiscite.

14 — Churchill says Britain is prepared to resist German invasion.

19 — Hitler, addressing the Reichstag, warns the British to yield or to be destroyed. The Italian cruiser Bartolomeo Colleoni is sunk by the Australian cruiser Sydney in the Mediterranean.
22 — Lord Halifax, in a speech calling for a "Holy War," rejects Hitler's peace offer.
23 — Commons approves highest income tax in British history.
25 — R.A.F. bombers strike from Norway to France as swarms of German raiders hit British.
27 — In Havana, representatives of 21 American republics reach agreement on defense of the western hemisphere.
Japanese arrest 12 Britons on charges of espionage.
31 — President Roosevelt places embargo on aviation gasoline.

August, 1940

1 —Premier Molotoff reasserts Russo-German friendship and predicts the United States will enter war.
2 — British arrest 2 prominent Japanese in London.
6 — Italy launches offensive against Egypt and British Somaliland.
8 — At Riom, France, the Supreme Court, to try Daladier and other French war leaders, holds its inaugural session.
Nazi mass air raids on Great Britain concentrate on shipping and naval bases.
9 — Britain withdraws its garrisons from Shanghai and Northern China.
12 — German bombers and fighters attack along the British southern coast. Near the naval base at Portsmouth, R.A.F. pursuit planes turn back 145 invaders, but 55 break through and blast the harbor with incendiary bombs.
15 — German planes bomb London district.
The Greek cruiser Helle is torpedoed off Tenos as Italy presses a propaganda campaign against Greece.
17 — Germans proclaim a "total blockade" of the British Isles.
18 — R.A.F. raids German and Italian aircraft plants and industrial centers.
19 — British troops withdraw from Somaliland.
22 — Germans shell Dover and Channel shipping with long-range guns mounted in France.
23 — In answer to Italian threats, Premier Metaxas asserts that Greece will resist invasion.
24 — German bombs fall for the first time in metropolitan London.
25 — British planes penetrate Berlin defense.
30 — Rumania, under the Axis pressure, yields one-half of Transylvania to Hungary.
31 — Government of France admits revolts in equatorial and West Africa and in Indo-China.

September, 1940

1 — British bomb Berlin and the Germans, London, on the first anniversary of the Polish invasion.
3 — British get 50 over-age destroyers from United States in return for naval and air base sites in western hemisphere.
6 — French government sends General Weygand to control colonies in Africa.
Carol flees Rumania as Michael becomes King and General Antonescu, Dictator.
7 — 1,500 German planes bomb London as R.A.F. again bombs Berlin.
14 — Italians invade Egypt from Libya.
15 — Concentrated German air attack on London enters its second week; the British claim a record day's bag of 185 enemy planes.
16 — Italians take Sidi Barrani after 55-mile drive into Egypt.
19 — Preparing the war's next phase, Ribbentrop confers with Mussolini in Rome after the Spanish minister Serrano Suñer visits Berlin.

22 — R.A.F. raids invasion bases on the continent as German planes begin third week of intensive raids on London.
25 — Anglo-French naval force, with General Charles de Gaulle, abandons attempt to capture Dakar.
27 — Japan joins the Axis alliance.
29 — R.A.F. continues to raid invasion bases as German attacks on London enter fourth week.

October, 1940

3 — Chamberlain resigns as Bevin and Wood join British War Cabinet.
4 — Hitler and Mussolini confer in Brenner Pass on winter campaign. Premier Konoye of Japan threatens war if the United States resists creation of "New World Order."
6 — R.A.F. continues to bomb invasion bases as German raids on London enter fifth week.
8 — Churchill announces decision to reopen Burma road. The United States government advises Americans to quit Far East.
11 — German armed forces occupy strategic points in Rumania. R.A.F. and British naval units raid Cherbourg.
12 — German nightly bombing attacks on London enter sixth week.
18 — Britain reopens the Burma road.
19 — London suffers heavy damage as German bombing attacks enter seventh week. R.A.F. continues raids on invasion forts and industrial centers in Germany.
20 — Blackouts ordered in Rumania, and occupying Germans install anti-aircraft guns.
24 — Hitler, after conferences with Laval and Gen. Franco, meets Marshal Petain in occupied France.
26 — The Vichy government announces agreement to collaborate with Germany.
27 — German raids on London enter the eighth week. Italian planes join in the attack. R.A.F. hits heavily at Germany and Channel ports.
28 — Italy invades Greece. Britain, promising full support, occupies Crete and begins naval action against Italians.
31 — British bomb Naples doing extensive damage.

November, 1940

3 — Britain announces troops, planes and ships have been sent to Greece.
5 — Germans blast a convoy in mid-Atlantic with warships.
6 — British Empire and Latin America hail re-election of President Roosevelt; France and Axis are non-committal; Japan alarmed.
8 — Roosevelt promises Britain 50% of American war production.
9 — Neville Chamberlin dies.
10 — Greeks, with British aid, halt Italian invasion.
12-14 — Soviet Premier Molotoff maps out Bolshevik-Nazi relations with Hitler in Berlin.
13 — Churchill tells Commons half of Italy's battleships were put out of commission in British attack on harbor of Taranto.
14 — Greek offensive along 100-mile front begins with the support of British air units.
17 — King Boris of Bulgaria has conferences with Hitler in Berlin and Berchtesgaden.
20 — Hungary signs Tripartite Axis pact in Vienna.
23 — Rumania joins Axis alliance.
24 — Coventry, English midlands industrial city, is devastated by terrific air raids as Nazis attempt to cripple the industrial life of England.

26 — Reich bombers drop a milion pounds of bombs on the cities of Birmingham, Southampton and London.
27 — R.A.F. Squadrons strike at Berlin and Hamburg.
28 — Greek forces drive Italians deeper into Albania and close tighter around Koritza, Italian base in Albania.
29 — British airmen raid nine Italian bases, including Brindisi.
30 — A 29,000-ton British warship is torpedoed in the Mediterranean by an Italian submarine.

December, 1940

1 — A victorious Greek army advances on a 130-mile front and captures Koritza, Albania.
3 — While German air forces continue their raids on the English midlands, R. A. F. bombers hammer the Skoda armament factory at Pilsen, Bohemia, and raid German and Italian cities.
5 — British and Italian warships engage in a four-hour battle off Sardinia, each side claiming enemy losses.
6 — Badoglio is replaced as Italian Army and Navy Chief of Staff.
8 — Greeks take Porto Edda and Argyrokastron from Italians.
9 — British launch offensive in Egypt; Italians retreat toward Libya.
14 — Petain removes Laval and names Pierre-Etienne Flandin as Foreign Minister.
15 — British forces drive Italians out of Egypt; invade Libya.
18 — British fleet enters Adriatic and bombs Valona, Italian base in Albania.
21 — United States aid to Britain is denounced by Germany.
23 — Churchill exhorts Italian people to overthrow Mussolini and end war.
25 — From 300,000 to 500,000 German troops enter Rumania by way of Hungary.
29 — President Roosevelt defies Axis threats, promising fullest possible aid to the British.
31 — Hitler promises German people a victory in 1941.

January, 1941

2 — Neutral Ireland is bombed. Remnants of the bombs are identified as German.
6 — Bardia, important Italian port in Libya, is taken by the British. Soviet envoys to the Balkan States are recalled.
8 — Leaders of Indo-China meet to consider increased Japanese pressure. British forces capture the Tobruk airdrome at El Adem, 15 miles south of Tobruk, Libya.
10 — Germans and Italians join in air attacks on British convoy near Sicily.
Greeks capture Klisura, Albania.
16 — British admit the loss of the cruiser Southampton and damage to the carrier Illustrious from German air forces in the Mediterranean.
21 — Chancellor Hitler and Premier Mussolini and their Foreign Ministers meet in their fifth war council.
France refuses to turn over her fleet to Germany for use against Great Britain.
22 — Tobruk falls to the British.
Sumner Welles, U. S. Undersecretary of State, in a letter to Constantin A. Oumansky, the Soviet Ambassador, lifts the moral embargo against the sale of airplanes and materials to Soviet Russia. The embargo was applied in 1939 when Russia invaded Finland.
24 — Lord Halifax, British Ambassador, arrives in the United States and is welcomed personally by President Roosevelt.
26 — Premier Antonescu quells revolt of the Rumanian Iron Guard.

February, 1941

1 — French Indo-China and Thailand sign armistice under Japanese mediation.
6 — British capture Bengasi, last Italian stronghold in Eastern Libya.
9 — United States House of Representatives passes H. R. 1776 (the Lease-Lend Bill) by a vote of 260 to 165.
10 — British Government severs diplomatic relations with Rumania. Soviet Russia and Japan open negotiations for a trade treaty.
11 — Admiral Kichisaburo Nomura, Japan's new Ambassador to the United States, arrives in Washington.
15 — Premier and Foreign Minister of Yugoslavia confer with Hitler. British announce the seizure of Kismayu, important sea gateway to Italian Somaliland.
17 — British strengthen defense at Singapore in view of an impending Japanese thrust to the southward.
18 — Bulgaria and Turkey sign non-aggression pact.
21 — German Army engineers erect pontoon bridges across the Danube, connecting Bulgaria and Rumania.
British troops cross the Juba River in Italian Somaliland.
22 — Maxim Litvinoff, advocate of British-Soviet friendship, is expelled from the Central Committee of the Communist party.
General Staff officers of the German Army establish bases in Sofia, Bulgaria.
27 — Russia and Rumania sign a two-year commerce and navigation pact.
28 — British Foreign Secretary, Anthony Eden, and Turkish leaders, in conference, reach "full agreement on all points."

March, 1941

1 — Bulgaria joins the Axis. Nazis occupy Sofia.
10 — France declares she will defend her colonies alone.
President Roosevelt signs Lease-Lend-Bill.
Japan mediates in the settlement of the territorial dispute between Thailand and French Indo-China.
15 — British rush 300,000 men to Greece.
21 — Japan is rumored sending 100,000 troops into Thailand.
22 — British capture Jarabub in Eastern Libya.
23 — United States sends two shiploads of flour to unoccupied France in response to Marshal Petain's appeal.
25 — Turkey-Soviet friendship pact is reaffirmed.
26 — Yugoslavia yields to the Tripartite Pact.
27 — Britain leases property to the United States for 99 years for the establishment of bases at Newfoundland, Bermuda, Jamaica, St. Lucia, British Guiana, Antigua and Trinidad.
28 — British rout Italians in naval encounter southeast of Cape Matapan, Greece.

April, 1941

1 — Germany and Italy protest seizure of ships in United States ports.
2 — Mexico seizes twelve Italian and German ships in Mexican ports. Mussolini's attempted mediation between Germany and Yugoslavia fails.
3 — German and Italian motorized troops retake Bengasi, Libya.
4 — United States demands the recall of Admiral Alberto Lais, Italian naval attache.
6 — Uruguay takes possession of two Italian and two Danish ships in her ports.

7 — Germans attack Yugoslavia and Greece.
8 — Britain raises basic income tax to fifty per cent.
Britain severs relations with Hungary.
9 — Italians retake Derna and Tobruk, Libya.
10 — Germany announces the taking of Salonica and Xanthe in Greece and Veles, Tetovo, Nish and Maribor in Yugoslavia.
11 — President Roosevelt reports the taking of Greenland under protection.
12 — President Roosevelt limits combat zone to allow American merchant ships entrance to the Suez Canal.
13 — Danish Government opposes the United States protectorate over Iceland.
14 — Soviet Russia and Japan sign five-year neutrality pact.
16 — London suffers worst bombing to date.
18 — Yugoslav Army capitulates unconditionally.
23 — British forces repel drive toward Egypt and the Suez Canal.
British Navy opens fire on Tripoli, chief port of Libya.
24 — Greek Army surrenders unconditionally.

May, 1941

2 — Beaverbrook becomes Minister of State in British Cabinet.
Iraq asks Hitler's aid in clash with British.
6 — Britain, declining Turkey's offer to mediate, occupies Basra, Iraq port on the Persian Gulf.
7 — Joseph Stalin replaces Molotoff as Premier of the Soviet Union.
United States halts the shipment of all equipment and materials to Russia which may be useful in defense production.
10 — A general commission of Japan, Germany and Italy meets to discuss "questions relating to cooperation among the three powers under the Tripartite Pact."
Hess, third ranking Nazi, flys to Britain.
15 — Marshal Petain agrees to closer collaboration with Germany.
24 — The Hood, 42,100-ton British cruiser, is sunk by the German battleship Bismarck.
27 — British sink the Bismarck off the coast of France.
31 — British troops enter Bagdad, Iraq.

June, 1941

1 — British evacuate Crete.
2 — Hitler and Mussolini confer at Brenner Pass.
5 — German troops are reported in Syria.
8 — British forces invade Syria.
10 — United States freighter Robin Moor is reported sunk in mid-Atlantic by German U-boat.
18 — Turkey signs pact with Germany.
21 — British take Damascus, Syria.
22 — Germany invades Russia.
30 — Stalin heads five-man defense Committee to bolster Soviet defense against the Nazis.

July, 1941

6 — Germans attack the center of the Russian line.
Russians launch counterattacks.
7 — United States troops join British forces occupying Iceland.

12 — Armistice signed in Syria.
Britain signs mutual-aid pact with Russia.
Germans break through the Russian lines.
18 — Germans capture Smolensk, press on toward Moscow.
Foreign Minister Matsuoka is dropped from Japanese Cabinet.
21 — Moscow claims German offensive is being repulsed.
Germans report the annihilation of the Red forces.
23 — French acquiesce to Japanese demands for military control of French Indo-China.
26 — The United States and Britain freeze Japan's assets.
28 — Finland severs relations with Britain.
Russians claim the defeat of the Nazi offensive.

August, 1941

4 — Germans launch a new offensive against Kiev, in the Ukraine.
Russians claim possession of Tallinn, Estonia.
6 — Germany reports 4,000,000 Russian casualties.
7 — Russians in air raids on Berlin.
10 — Russians admit German successes at Kiev and Leningrad.
12 — Marshal Petain places Admiral Darlan in supreme control of all French military forces.
14 — Prime Minister Churchill and President Roosevelt meet at sea; agree to an eight-point declaration of democratic peace aims and increased aid to Russia.
16 — The Soviet agrees to a proposed conference of Russian, British and American representatives to be held in Moscow.
18 — Nikolaiev falls to the Germans.
24 — Russo-British forces invade Iran.
25 — The Soviet prepares for the defense of Leningrad.
28 — Iran falls to Russo-British forces.
29 — Hitler and Mussolini end a five-day conference.

September, 1941

4 — German submarine, off the coast of Iceland, repelled by the United States destroyer Greer.
7 — German artillery bombards Leningrad.
11 — Citing the Nazi attack on the Greer, President Roosevelt warns the Axis that the United States Navy will guard all commercial ships in United States defensive waters and will fire on any Axis warship sighted.
13 — Germans are encircling Kiev.
14 — Royal Air Force planes, pilots and crews arrive in Russia.
18 — Administration in Washington makes $100,000,000 available to Russia for the purchase of war supplies here.
19 — Kiev falls to the Germans who press onward toward Kharkov.
25 — Germans begin major offensive in the Ukraine.
27 — Nazis claim 665,000 prisoners at Kiev.
Three German divisions enter Serbia.
29 — Anglo-Russo-American commission on aid to Russia opens sessions in Moscow.
Germany stops all exports to Norway.

October, 1941

1 — Anglo-Russo-American Conference closes with agreement to fill every Russian need for war supplies in exchange for raw materials.
Turkish Government refuses to ship chrome and wheat to the Reich.
British announce an agreement to purchase $3,000,000 worth of food from Turkey.
3 — Hitler claims Russia already broken.
9 — Soviet, ordering evacuation of Moscow, admits its armies are in retreat.
10 — Anglo-Russo-American commission returns to London.

11 — Lord Beaverbrook promises 30,000 tanks for Russia.
16 — Germans take Odessa.
17 — The Kearny, a new 1,630-ton United States destroyer, is torpedoed 350 miles southwest of Iceland.
20 — General Eiki Tojo becomes Japanese Premier when Konoye Cabinet falls.
30 — The United States destroyer Reuben James is sunk by the Germans with a loss of 101 men.

November, 1941

1 — German troops penetrate Tula, 110 miles south of Moscow.
2 — Nazis capture Simferopol, capital of Crimea.
3 — Secretary of State Cordell Hull discloses United States demand that Finns make peace with Russia.
4 — Massing of Japanese troops in French Indo-China threatens Burma Road and Thailand.
5 — Japanese press demands United States abandonment of China, recognition of Japanese supremacy in Asia, and the restoration of treaties.
6 — State Department announces $1,000,000,000 in lease-lend aid pledged to Russia in an exchange of letters between President Roosevelt and Premier Josef Stalin.
Japanese Government announces the sending of Saburo Kurusu to the United States as a special envoy.
8 — 800 R. A. F. bombing and fighting planes attack Berlin, the Ruhr and occupied France.
9 — Britain announces the sinking of ten merchant ships and an Italian escort in the Mediterranean.
10 — Churchill vows that, in the event of war between the United States and Japan, Britain shall declare war "within the hour."
11 — Japanese Finance Minister Okinori Kaya states Japan's aim is to "force Britain and the United States to retreat from East Asia."
12 — Germans are halted on Russo-German front proper.
13 — Neutrality act is amended to allow armed United States merchant ships to sail into war zones.
14 — President Roosevelt orders Marines to leave China.
Saburo Kurusu, Japanese special envoy, arrives in United States.
British aircraft carrier Ark Royal is sunk in Mediterranean near Gibraltar.
15 — Russian counterattacks are successful at Tula, Kalinin and Leningrad.
Berlin admits heavy losses due to fierce Russian resistance and unfavorable weather.
17 — Premier Tojo of Japan defines terms for settlement with the United States: United States must keep "hands off" the conflict in China and lift the economic blockade against Japan, and the military encirclement of Japan by the United States and friends must stop.
24 — United States gunboats are withdrawn from the Yangtze River Patrol in China.
United States troops are sent to Dutch Guiana.
27 — Secretary of State Hull replies to Japanese envoy: China and the United States commitments to China will not be compromised.
Tokyo newspaper predicts collapse of United States-Japan negotiations.
28 — British forces press on toward Tobruk.
30 — General Hideki Tojo, Japanese Premier, threatens American and British "exploitation" of Asiatics must be "purged with a vengeance."
Japanese press warns of an armed clash if the United States attempts to patrol Burma Road.

2 — President Roosevelt demands explanation of the movement of Japanese troops in Indo-China.

3 — Secretary of State Hull charges Japan with attempt to establish military despotism in the Far East.

4 — Russians reported evacuating Hangoe, a naval base taken from Finns.

6 — President sends message direct to Japanese Emperor.
Philippine President Manuel Quezon requests the evacuation of all non-essential citizens from Manila.
British declare war on Finland.

7 — 2:25 P. M. Presidential Secretary Stephen T. Early announces Japanese air attack on Pearl Harbor, principal American base in the Hawaiian Islands, and on Manila, center of United States operations in the Philippine Islands.
3:32 P. M. Army transport with lumber cargo reported torpedoed 1,300 miles west of San Francisco.
3:40 P. M. Distress signals picked up from an American vessel, believed to be a cargo ship 700 miles west of San Francisco.
6:25 P. M. United States Navy reports attack upon Island of Guam.
8:30 P. M. President convenes Cabinet meeting.
9:30 P. M. Congressional leaders join meeting.

8 — 12:30 P. M. President Roosevelt addresses a joint session of Congress requesting a declaration of war against Japan.
1:01 P. M. Senate votes war 82 to 0.
1:11 P. M. House of Representatives votes war 388 to 1.
4:10 P. M. President signs the measure.
Japanese attack accompanied by a declaration of war against the United States and Great Britain.
Japanese news agency reports the sinking of the United States battleship Oklahoma in Pearl Harbor.
Enemy planes reported 20 miles from San Francisco.
Attempted landing of Japanese troops at Singapore repulsed.
New Soviet Ambassador Maxim Litvinoff presents his credentials to President Roosevelt.
Germany abandons operations on Moscow front.
Great Britain declares war on Japan.

9 — Japanese troops enter Bangkok, capital of Thailand, and move westward toward British Burma.
United States minesweeper, Penguin, 840-tons, is sunk outside Guam harbor.
Japanese troops are landed at northern Malaya.
Japanese planes bomb Manila at 3:00 a. m.

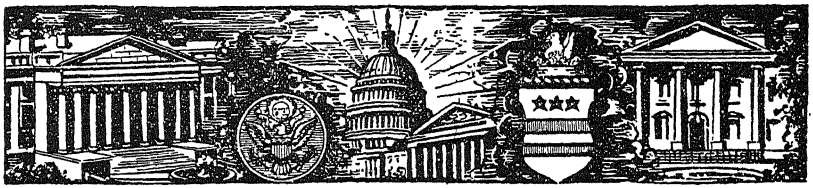
10 — United States Army and Navy planes repulse attempted Japanese landing on the west coast of the Philippine Island, Luzon. The 29,000-ton Japanese battleship Haruna is sunk and three others damaged. Actual landings are effected on the northern coast of Luzon.
British Admiralty admits the sinking of the 35,000-ton battleship Prince of Wales and 32,000-ton cruiser Repulse off coast of Malaya.

11 — Germany and Italy declare war on the United States.
Japanese make concentrated thrusts on the Island of Luzon.

12 — U. S. warplanes take heavy toll of Japanese planes and ships.
Japanese planes bomb Hong Kong.

13 — Dutch sink four Japanese transports with 4,000 troops in the Gulf of Siam.
British sink an Italian cruiser and leave another ablaze in the central Mediterranean.
Many of the American republics declare war against Japan.

14 — Island of Guam feared lost.



United States Government

FEDERAL OFFICIALS

President—Franklin Delano Roosevelt, of New York. Salary, $75,000.
Vice-President—Henry A. Wallace, of Iowa. Salary $15,000.
Cabinet Members—The President's Cabinet consists of the administrative heads of the Federal Departments. Salary, $15,000.
Secretary of State—Cordell Hull, of Tennessee.
Secretary of the Treasury—Henry Morgenthau, Jr., of New York.
Secretary of War—Henry L. Stimson, of New York.
Attorney General—Francis Biddle, of Pennsylvania.
Postmaster General—Frank C. Walker, of New York.
Secretary of the Navy—Frank Knox, of Illinois.
Secretary of the Interior—Harold L. Ickes, of Illinois.
Secretary of Agriculture—Claude R. Wickard, of Indiana.
Secretary of Commerce—Jesse H. Jones, of Pennsylvania.
Secretary of Labor—Frances Perkins (Mrs. Paul Wilson), of New York.

SUPREME COURT OF THE UNITED STATES

Chief Justice—Harlan Fiske Stone, of New York. Appointed June 19, 1941. Salary $20,500.
Associate Justices are eight in number. Salary, $20,000.
Owen Roberts, of Pennsylvania, appointed May 20, 1930.
Hugo Lafayette Black, of Alabama, appointed Aug. 17, 1937.
Stanley Forman Reed, of Kentucky, appointed Jan. 25, 1938.
Felix Frankfurter, of Massachusetts, appointed Jan. 17, 1939.
William Orville Douglas, of Connecticut, appointed April 4, 1939.
Frank Murphy, of Michigan, appointed Jan. 4, 1940.
Robert Houghwout Jackson, of New York, appointed June 12, 1941.
James Francis Byrnes, of South Carolina, appointed June 12, 1941.

APPORTIONMENT OF REPRESENTATIVES

According to the 1940 census, seats in the House of Representatives are apportioned to the States as follows on the basis of one Representative to every 301,164 inhabitants:

State	Representatives	State	Representatives	State	Representatives	State	Representatives
Alabama	9	Iowa	8	Nebraska	4	South Carolina	6
Arizona	2	Kansas	6	Nevada	1	South Dakota	2
Arkansas	7	Kentucky	9	New Hampshire	2	Tennessee	10
California	23	Louisiana	8	New Jersey	14	Texas	21
Colorado	4	Maine	3	New Mexico	2	Utah	2
Connecticut	6	Maryland	6	New York	45	Vermont	1
Delaware	1	Massachusetts	14	North Carolina	12	Virginia	9
Florida	6	Michigan	17	North Dakota	2	Washington	6
Georgia	10	Minnesota	9	Ohio	23	West Virginia	6
Idaho	2	Mississippi	7	Oklahoma	8	Wisconsin	10
Illinois	26	Missouri	13	Oregon	4	Wyoming	1
Indiana	11	Montana	2	Pennsylvania	33		
				Rhode Island	2	Total	435

State	Party	Governor	Expiration of Term	Lgth of Term	Party	Senators	Expiration of Term	Party D	Party R	Representatives
ALA.	D	F M. Dixon	Jan. 1943	4	D D	J H. Bankhead Lister Hill	1943 1945	9		1. Frank W. Boykin. 2. George M. Grant 3. Henry B. Steagall 4. Sam Hobbs. 5. Joe Starns. 6. Pete Jarman. 7. Carter Monasco. 8. John J. Sparkman. 9. Luther A. Patrick
ARIZ.	D	S P. Osborn	Jan. 1943	2	D D	Carl Hayden E. W. McFarland	1945 1947	1		At-L.: John R. Murdock.
ARK.	D	Homer M. Adkins	Jan. 1943	2	D D	H. W. Caraway John E. Miller	1945 1943	7		1 E. C. Gathings. 2. Wilbur D. Mills. 3. Clyde T. Ellis. 4. Fadjo Cravens 5. David T. Terry. 6. W. F. Norrell. 7. Oren Harris.
CALIF.	D	C. L. Olson	Jan. 1943	4	R D	Hiram W Johnson Sheridan Downey	1947 1945	10	9	1. Clarence F. Lea (D). 2. H. L. Englebright (R). 3. Frank H. Buck (D). 4. T. Rolph (R). 5. R. J. Welch (R). 6. A. E. Carter (R). 7. J. H. Tolan (D). 8. J. Z. Anderson (R). 9. B. W. Gearhart (R). 10. A. J. Elliott (D). 11. Carl Hinshaw (R). 12. J. Voorhis (D). 13. C. Kramer (D). 14. T. F. Ford (D). 15. J. M. Costello (D). 16 L M Ford (R). 17. 18. W. Johnson (R). 19. H. R. Sheppard (D). 20. E. V. Izac (D).
COLO.	R	Ralph L. Carr	Jan. 1943	2	 D	. . . . . . E. C. Johnson	1945 1943	1	2	1. L. Lewis (D). 2. W. S. Hill (R) 3. J. E. Chenoweth (R). 4.
CONN.	D	Robert A. Hurley	Jan. 1943	2	D R	F. T. Maloney John A. Danaher	1947 1945	6		At-L.: Lucian Maciora. 1 H. P. Koppelmann 2 W. J. Fitzgerald. 3. J A. Shanley. 4. L D. Downs. 5. J. Jos. Smith.
DEL.	R	Walter W. Bacon	Jan. 1945	4	D D	James H. Hughes James M. Tunnell	1943 1947	1		At L.: Philip A. Traynor.
FLA.	D	S. L. Holland	Jan. 1945	4	D D	Chas. O. Andrews Claude Pepper	1947 1945	5		1. J. H. Peterson. 2. R. A. Green. 3. R. Sikes. 4. Pat Cannon. 5. Joe Hendricks
GA.	D	Eugene Talmadge	Jan. 1943	2	D D	Walter F George Richard B. Russell	1945 1943	10		1 H. Peterson (D). 2. E. Cox (D). 3. S. Pace. 4 A. S. Camp. 5. R. Ramspeck. 6. Carl Vinson. 7. M. C. Tarver. 8. J. S. Gibson. 9. B. F. Whelchel. 10. P. Brown.
IDAHO	D	Chase A. Clark	Jan. 1943	2	D R	Worth Clark John Thomas	1945 1943	1	1	1. Compton I. White (D). 2. Henry C. Dworshak (R).

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ILL.	R	Dwight H. Green	Jan. 1945	4	D R	Scott W Lucas C. W. Brooks	1945 1943	11	16	At-L.: W. G. Stratton (R) and S A. Day (R) 1. A. W. Mitchell (D). 2. R S McKeough (D). 3. E. A. Kelly (D). 4 H. P Beam (D). 5. A. J. Sabath (D). 6 A. F. Maciejewski (D). 7. L. W. Schuetz (D). 8. L. Kocialkowski (D). 9 C. S. Dewey (R). 10 G. A. Paddock (R). 11 C. W. Reed (R). 12. N. M. Mason (R). 13 L. E. Allen (R). 14. A. J Johnson (R) 15. R B. Chiperfield (R). 16. E. M Dirksen (R). 17. L. C Arends (R). 18. J. Sumner (R). 19. W H Wheat (R) 20. J M. Barnes (D). 21. E. Howell (R). 22 E. M. Schaefer (D). 23. L. F. Arnold (D). 24. J. V. Heidinger (R). 25. C. W. Bishop (R).
IND.	D	H. F. Schrieker	Jan. 1945	4	D R	Fred. Van Nuys Ray E. Willis	1945 1947	4	8	1. W. T. Schulte (D). 2 C A. Halleck (R) 3. R. A. Grant (R). 4. G W. Gillie (R). 5. F. A. Harness (R) 6. N. J. Johnson (R). 7. G. W. Landis (R). 8 J. W Boehne (D) 9. E. Wilson (R) 10 R S. Springer (R). 11. W. Larrabee (D). 12. L Ludlow (D)
IOWA	R	Geo. A. Wilson	Jan. 1943	2	D D	G. M. Gillette Clyde L. Herring	1945 1943	2	7	1. T. E. Martin (R). 2. W S. Jacobsen (D). 3. J. W. Gwynne (R). 4 H. O. Talle (R). 5. K. M. Lecompte (R). 6 P. Cunningham (R). 7 B F Jensen (R). 8 F. C. Gilchrist (R). 9. V C Harrington (D).
KANS.	R	Payne H Ratner	Jan. 1943	2	R R	Arthur Capper Clyde M. Reed	1943 1945	1	6	1. W. P. Lambertson (R) 2 U S Guyer (R). 3 T. D. Winter (R) 4. E H. Rees (R). 5. J. M. Houston (D) 6 F Carlson (R). 7. C. R. Hope (R)
KY.	D	Keen Johnson	Dec. 1943	4	D D	Alban W. Barkley Albert B. Chandler	1945 1943	8	1	1. N. J. Gregory (D). 2. B M Vincent (D). 3. E. O'Neal (D). 4 E W. Creal (D). 5. B. Spence (D). 6. V Chapman (D). 7. A. J. May (D). 8 J B Bates (D). 9. J. M. Robison (R).
LA.	D	Sam. H. Jones	May 1944	4	D D	John H. Overton Allen J. Ellender	1945 1943	8		1 F. E. Hebert. 2 T. H. Boggs. 3. J. Domengeaux. 4. O Brooks 5 N. V Mills. 6. J. Y. Sanders. 7. V Plauche. 8. A. L. Allen.
ME.	R	Sumner Sewall	Jan. 1943	2	R R	W. H White, Jr. R. O Brewster	1943 1947		3	1. J. C. Oliver. 2 Margaret C. Smith. 3. Frank Fellows
MD.	D	H. R. O'Connor	Jan. 1943	4	D D	M. E. Tydings Geo. L. Radcliffe	1945 1947	6		1. D. J. Ward. 2. W. P. Cole 3. T. D'Alesandro. 4 J. A. Meyer 5 L. G Sasscer. 6 Katherine E Byron

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MASS.	R	Leverett Saltonstall	Jan. 1943	2	D R	David I. Walsh H. C. Lodge, Jr.	1947 1943	5	9	1. Allen T. Treadway (R). 2. C R. Clason (R). 3. J. E. Casey (D). 4. P. G. Holmes (R). 5. E. N. Rogers (R). 6. G. J. Bates (R). 7. . . . . 8. A. D. Healey (D). 9. T. H. Eliot (D). 10. G. H. Tinkham (R). 11. T. A. Flaherty (D). 12. J. W. McCormack (D). 13. R. B. Wigglesworth (R). 14. J. W. Martin (R). 15. C. L. Gilford (R).
MICH	D	M. D. VanWagoner	Jan. 1943	2	R D	A. H. Vandenberg P. M. Brown	1947 1943	6	11	1. R. G. Tenerowicz (D). 2. E. C. Michener (R). 3. P. W. Shafer (R). 4 C. E. Hoffman (R). 5. B. J. Jonkman (R). 6. W. W. Blackney (R). 7. J. P. Wolcott (R). 8. F. L. Crawford (R). 9. A. J. Engel (R). 10. R. O Woodruff (R). 11. F. Bradley (R). 12. F. E. Hook (D). 13. G. D. O'Brien (D) 14. L. C. Rabaut (D). 15. J. D. Dingell (D). 16. J. Lesinski (D). 17. J. A. Dondero (R).
MINN.	R	Harold Stassen	Jan. 1943	2	R R	H. Shipstead J. H. Ball	1947 1943		8 F L	1. A. Andresen. 2. J. P. O'Hara. 3. R. P. Gale. 4. M. J. Maas 5 O. Youngdahl. 6. H. Knutson. 7. H. C. Anderson 8 W A. Pittenger. 9. R. T. Buckler (F-L).
MISS	D	Paul B. Johnson	Jan. 1944	4	D D	Wall Doxey Theo. Bilbo	1943 1947	7		1 John E. Rankin. 2. W. Doxey. 3. W. M. Whittington. 4. A. L Ford. 5. R. A Collins 6. W. M. Colmer. 7. D. R. McGehee.
MO	R	F. C. Donnell	Jan. 1945	4	D D	Bennett C Clark Harry Truman	1945 1947	10	3	1. M. Romjue (D). 2. W. L Nelson (D). 3. R. M Duncan (D). 4 C. J. Bell (D) 5 J. B. Shannon (D). 6. P. A. Bennett (R). 7. D. Short (R). 8. C Williams (D) 9. C. Cannon (D). 10. O Zimmerman (D). 11. J B. Sullivan (D). 12. W. Ploeser (R). 13. J. J. Cochran (D).
MONT.	R	Sam. C. Ford	Jan 1945	4	D D	Burton Wheeler James E. Murray	1947 1943	1	1	1 Jeanette Rankin (R). 2 James F. O'Connor (D).
NEB	R	Dwight Griswold	Jan. 1943	2	Ind R	Geo. W. Norris Hugh A. Butler	1943 1947	2	3	1 O. S. Copeland (R) 2 C. F. McLaughlin (D). 3 K. Stefan (R). 4 C. T. Curtis (R). 5. H. B. Coffee (D).
NEV.	D	E. P. Carville	Jan. 1943	4	D D	Pat. A. McCarron B. B. Bunker	1945 1947	1		At-L.: James G. Scrugham.

Continued on next page

N. H.	R	Robert O. Blood	Jan. 1943	2	R R	Styles Bridges Chas. W. Tobey	1943 1945		2	1 Arthur B. Jenks. 2 Foster Stearns.
N. J.	D	Charles Edison	Jan. 1944	3	D R	Wm. H. Smathers W. W. Barbour	1943 1947	4	10	1. C. A. Wolverton (R). 2. E. H. Wene (D). 3. W. H. Sutphin (D). 4. D. L. Powers (R). 5. C. A. Eaton (R). 6. D. McLean (R). 7. J. P. Thomas (R). 8 G. Canfield (R). 9. F. Osmers (R). 10 F. A. Hartley (R). 11. A. L. Vreeland (R). 12. W. R Kean (R). 13. Mary T. Norton (D) 14 E. J. Hart (D).
N.Mex.	D	John E. Miles	Jan. 1943	2	D D	Carl A. Hatch Dennis Chavez	1943 1947	1		At-L.: Clinton P. Anderson.
N Y.	D	Herbert H. Lehman	Jan. 1943	4	D D	R F Wagner James M. Mead	1945 1947	25 1 A	19 L	At-L.: M. Merritt (D) and C. O'Day (D). 1. L. W. Hall (R). 2 W. B. Barry (D). 3. J Pfeiffer (D). 4. T. H. Cullen (D). 5. J. H. Heffernan (D). 6. A. L. Somers (D). 7. J. J. Delaney (D). 8. D L. O'Toole (D). 9. E. J. Keogh (D) 10. E. Celler (D). 11. J. A. O'Leary (D). 12. S. Dickstein (D). 13. L. J. Capozzoli (D). 14. M. Edelstein (D). 15. M. J. Kennedy (D). 16. W. T. Pheiffer (R). 17. J. C. Butler (R). 18. M. J. Kennedy (D). 19. S Bloom (D). 20. V. Marcantonio (A.L) 21. J. A. Gavagan (D). 22. W. A. Lynch (D). 23. C. A. Buckley (D). 24. J. M. Fitzpatrick (D). 25. R. A. Gamble (R) 26. Ham Fish (R). 27. L. K. Rockefeller (R). 28. W. T. Byrne (D) 29. E. Cluett (R). 30. F. Crowther (R). 31. C E Kilburn (R). 32. F. Culkin (R). 33. F. J. Douglas (R). 34. E. A. Hall (R). 35. C. E. Hancock (R). 36. J. Taber (R). 37. W. S. Cole (R). 38. J. J. O'Brien (R). 39 J. Wadsworth (R). 40. W. G. Andrews (R). 41. A. F. Beiter (D). 42. P. L. Schwert (D). 43. D. A. Reed (R).
N. C.	D	James M. Broughton	Jan. 1945	4	D D	Josiah W. Bailey R. R. Reynolds	1943 1945	11		1. H. C. Bonner. 2. J. H. Kerr. 3. G. A. Barden. 4. D. H. Cooley. 5. A. D. Folger. 6. C. Durham. 7. J. B. Clark. 8. W. O Burgin. 9. R. L. Doughton. 10. A. L. Bulwinkle. 11. Z. Weaver.
N. D.	D	John Moses	Jan. 1943	2	R R	Gerald P. Nye William Langer	1945 1947		2	At-L.: Usher L. Burdock and Charles Robertson.

Continued on next page

OHIO	R	John W. Bricker	Jan. 1943	2	R R	Robert A. Taft Harold H. Burton	1945 1947	12	12	At-L: S. M. Young (D) and G. H. Bender (R). 1. C. H. Elston (R). 2 W. E. Hess (R). 3. G. Holbrock (D). 4. R. F. Jones (R). 5. C. Clevenger (R). 6. J. E. Davis (D). 7. C. J. Brown (R). 8. F. C. Smith (R) 9 J. F. Hunter (D). 10. T. A. Jenkins (R). 11. H. K. Claypool (D). 12. J. Vorys (R). 13. A. D. Baumhart (R). 14. D. W. Harter (D). 15. R. T. Secrest (D). 16. W. R. Thom (D). 17. J. McGregor (R). 18. L. E. Imhoff (D). 19. M. J. Kirwan (D). 20. M. L. Sweeney (D). 21. R. Crosser (D). 22. F. Bolton (R).
OKLA.	D	Leon C. Phillips	Jan. 1943	4	D D	Elmer Thomas Josh Lee	1945 1943	8	1	At-L.; Will Rogers (D). 1. W. E. Disney (D). 2. J. Nichols (D). 3. W. Cartwright (D). 4 L. H. Boren (D). 5 M. Monroney (D). 6. J. Johnson (D). 7. S. Massingale (D). 8. R. Rizley (R).
ORE.	R	Chas. A. Sprague	Jan. 1943	4	R R	Charles L. McNary Rufus C. Holman	1943 1945	1	2	1. James W. Mott (R). 2 Walter M. Pierce (D). 3 Homer D. Angell (R).
PA.	R	Arthur H. James	Jan. 1943	4	R D	James John Davis Joseph F. Guffey	1945 1947	19	15	1 L. Sacks (D). 2. J. McGranery (D). 3. M. J. Bradley (D). 4. J. E. Sheridan (D). 5. F. Smith (D). 6. F. J. Myers (D). 7. H. D. Scott (R). 8. J Wolfenden (R). 9. C. L. Gerlach (R). 10. J. R. Kinzer (R). 11 P. J. Boland (D). 12. J. H. Flannery (D). 13. I. D. Fenton (R). 14. G. L. Moser (D) 15 W. D. Gillette (R). 16. R. F. Rich (R). 17. J. W. Ditter (R). 18. R. M. Simpson (R). 19. J. C. Kunkel (R). 20. B. Jarrett (R). 21. F. E. Walter (D). 22. H L. Haines (D). 23 J VanZandt (R). 24. J. B. Snyder (D). 25. C. I. Faddis (D). 26. L. E. Graham (R). 27. H. Tibbott (R). 28. A. Kelley (D). 29. R. L. Rodgers (R). 30 T. F. Scanlon (D). 31. S. A. Weiss (D). 32. H. P. Eberharter (D). 33. J. A. McArdle (D). 34. J. A. Wright (D)
R. I.	D	J. Howard McGrath	Jan. 1943	2	D D	Peter G. Gerry Theodore F. Green	1947 1943	2		1. Aime J. Forand. 2. John E. Fogarty.
S. C.	D	J. E Harley Acting Governor	Jan. 1943	4	D D	Ellison D. Smith B. R. Maybank	1945 1943	6		1. M. Rivers. 2 H. P. Fulmer. 3. B. B. Hare. 4 J. R Bryson. 5. J. P. Richards. 6. J. L McMillan.
S. D.	R	H J Bushfield	Jan. 1943	2	D R	William J. Bulow Charles Gurney	1943 1945		2	1. Karl Mundt. 2. Francis Case
TENN.	D	Prentice Cooper	Jan. 1943	2	D D	K. D. McKellar Tom Stewart	1947 1943	7	2	1. B C Reece (R). 2. J. Jennings (R). 3 E. Kefauver (D) 4. A. Gore (D). 5. J. Priest (D). 6. W. Courtney (D). 7. H. Pearson (D). 8. J. Cooper (D). 9. Cliff Davis (D).

Continued on next page

TEX.	D	Coke R. Stevenson	Jan. 1943	2	D D	W. Lee O'Daniel Tom Connally	1943 1947	21		1 W Patman. 2 M. Dies 3 L Beckworth. 4. S. Rayburn. 5. H W. Summers. 6. L. A. Johnson. 7. N Patton. 8. A. Thomas. 9. J. J. Mansfield. 10 Lyden Johnson. 11. W. R. Poage 12 F. G. Lanham. 13 E. Gossett. 14 R. M Kleberg. 15 M. H. West 16. E W Thomason. 17. S. Russell. 18 E Worley 19. G. H. Mahon. 20 P. J. Kilday 21 C. L. South
UTAH	D	Herbert B. Maw	Jan. 1945	4	D D	Elbert D Thomas Abe Murdock	1945 1947	2		1. Walter K. Granger. 2 J W. Robinson
VT.	R	William H Wills	Jan. 1943	2	R R	Warren R Austin George D. Aiken	1947 1945		1	At L.: Charles A. Plumley
VA.	D	James H. Price	Jan. 1942	4	D D	Carter Glass Harry F. Byrd	1943 1947	9		1. S O Bland. 2. C W. Darden 3 D E Satterfield. 4. P. H. Drewrey. 5 T. G Burch 6. C. A. Woodrum. 7. A. W Robertson. 8. H. W. Smith. 9. J. W Flannagan, Jr
WASH.	R	Arthur B. Langlie	Jan. 1945	4	D D	Homer T. Bone Mon C. Wallgren	1945 1947	6		1. W. G. Magnuson 2. H M. Jackson 3. M. F Smith 4. Knute Hill. 5 C. H. Leavy 6 J. M. Coffee.
W. VA.	D	Matthew Neeley	Jan. 1945	4	D D	Joseph Rosier Harley M. Kilgore	1943 1947	6		1. R L. Ramsay. 2. J Randolph. 3 A Edmiston. 4. G. W. Johnson. 5. J. Kee 6. J L. Smith
WIS.	R	Julius P Heil	Jan. 1943	2	Prog R	R. M. LaFollette Alexander Wiley	1947 1945	1 3	5 Prog	1. (R). 2. H. Sauthoff (Prog) 3 W. H. Stevenson (R) 4. T. F. B. Wasielewski (D). 5. L D. Thill (R). 6. F. B. Keefe (R). 7. R. F Murray (R) 8. J. L. Johns (R). 9. M. Hull (P). 10. B. J Gehrmann (P)
WYO.	R	Nels H. Smith	Jan. 1943	4	D D	Jos. C O'Mahoney H. H Schwartz	1947 1943	1		At L.: J. J. McIntyre.
ALASKA		Ernest Gruening		Indef				1		A. J. Dimond (Delegate)
HAWAII		Joseph B. Poindexter		Indef					1	S. W. King (Delegate)
P. RICO		Rexford G. Tugwell		Indef						Bolivar Pagan (Resident Commissioner)
VIR. IS		Charles Harwood		Indef						
COMMONWEALTH OF THE PHILIPPINES										Joaquin M. Elizalde (Resident Commissioner)

Post	Name	Rank*	Whence Appointed	Date of Assignment
Afghanistan				
Kabul	Louis G. Dreyfus	E.E. and M.P.	California	Feb. 16, 1940
Argentina				
Buenos Aires	Norman Armour	A.E. and P.	New Jersey	May 18, 1939
Australia				
Canberra	Nelson T. Johnson	E.E. and M.P.	Oklahoma	Feb. 11, 1941
Belgium†				
Brussels	Anthony J. Drexel Biddle	A.E. and P.	Pennsylvania	Feb. 11, 1941
Bolivia				
La Paz	Alan Dawson	C.d'A.	Iowa	Feb. 21, 1939
Brazil				
Rio de Janeiro	Jefferson Caffery	A.E. and P.	Louisiana	July 13, 1937
Bulgaria				
Sofia	George H. Earle	E.E. and M.P.	Pennsylvania	Feb. 14, 1940
Canada				
Ottawa, Ontario	Jay Pierrepont Moffat	E.E. and M.P.	New Hampshire	June 4, 1940
Chile				
Santiago	Claude G. Bowers	A.E. and P.	New York	June 22, 1939
China				
Peiping	Clarence E. Gauss	A.E. and P.	Connecticut	Feb. 11, 1941
Colombia				
Bogota	Spruille Braden	A.E. and P	New York	Jan. 20, 1939
Costa Rica				
San Jose	William H. Hornibrook	E.E. and M.P.	Utah	July 2, 1937
Cuba				
Havana	George S. Messersmith	A.E. and P.	Delaware	Jan. 12, 1940
Czecho-Slovakia†				
Prague	Anthony J. Drexel Biddle	E.E. and M.P.	Pennsylvania	Feb. 11, 1941
Denmark				
Copenhagen	Ray Atherton	E.E. and M.P.	Illinois	Aug. 7, 1939
Dominican Republic				
Santo Domingo	Robert M. Scotten	E.E. and M.P.	Michigan	Jan. 12, 1940

Post	Name	Rank*	Whence Appointed	Date of Assignment
Ecuador				
Quito	Boaz Long	E.E. and M.P.	New Mexico	Mar. 22, 1938
Egypt				
Cairo	Alexander C. Kirk	E.E. and M. P.	Illinois	Feb. 11, 1941
Finland				
Helsingfors	H. F. Arthur Schoenfeld	E.E. and M. P.	Dist. Columbia	Apr. 22, 1937
France				
Paris	William D. Leahy	A.E. and P.	Georgia	Nov. 29, 1940
Germany				
Berlin	George Brant	C.d'A.	Washington, D. C.	Nov., 1941
Great Britain				
London	John G. Winant	A.E. and P.	New Hampshire	Feb. 11, 1941
Greece				
Athens				
Guatemala				
Guatemala	Fay A. Des Portes	E.E. and M. P.	S. Carolina	Apr. 25, 1936
Haiti				
Port au Prince	John C. White	E.E. and M. P.	New York	Nov. 29, 1940
Honduras				
Tegucigalpa	John D. Erwin	E.E. and M. P.	Tennessee	July 29, 1937
Hungary				
Budapest	Herbert Claiborne Pell	E.E. and M. P.	Rhode Island	Feb. 11, 1941
Iran (Persia)				
Teheran	Louis G. Dreyfus	E.E. and M.P.	California	July 7, 1939
Iraq (Mesopotamia)				
Baghdad	Paul Knabenshue	M.R. and C.G.	Ohio	Aug 5, 1932
Iceland				
Reykjavik	Lincoln MacVeagh	E.E. and M.P.	Connecticut	Aug. 4, 1941
Ireland				
Dublin	David Grey	E.E. and M.P.	Florida	Feb. 16, 1940
Italy				
Rome	William Phillips	A.E. and P.	Massachusetts	Aug. 4, 1941

Post	Name	Rank*	Whence Appointed	Date of Assignment
Japanese Empire				
Tokyo	Joseph C. Grew	A.E. and P.	New Hampshire	Feb. 19, 1932
Liberia				
Monrovia	Lester A. Walton	E.E. and M.P.	New York	July 22, 1935
Liechtenstein				
Vaduz	James B. Stewart	C.G.	New Mexico	Mar. 5, 1940
Luxemburg†				
Luxemburg	Jay Pierrepont Moffat.	E.E. and M.P.	New Hampshire	Feb. 11, 1941
Mexico				
Mexico, D. F.				
Monaco				
Monaco				
Morocco				
Tangier	Maxwell Blake	D.A. and C.G.	Missouri	May 14, 1925
Netherlands†				
The Hague	Anthony J. Drexel Biddle	E.E. and M.P.	Pennsylvania	Feb. 11, 1941
Nicaragua				
Managua	Pierre de L. Boal	E.E. and M.P.	Pennsylvania	March 20, 1941
Norway†				
Oslo	Anthony J. Drexel Biddle	E.E. and M.P.	Pennsylvania	Feb. 11, 1941
Palestine				
Jerusalem	Lowell C. Pinkerton	C.G.	Missouri	Feb. 14, 1941
Panama				
Panama	Edwin C. Wilson	A.E. and P.	Florida	Feb. 11, 1941
Paraguay				
Asuncion	Wesley Frost	E.E. and M.P.	Kentucky	March 20, 1941
Peru				
Lima	R. Henry Norweb	A.E. and P.	Ohio	Jan. 12, 1940
Philippine Islands				
Manila	Thomas A. Hickok	C.	New York	Feb. 25, 1939
Poland†				
Warsaw	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	May 4, 1937
Portugal				
Lisbon	Bert Fish	E.E. and M.P.	Florida	Feb. 11, 1941

Post	Name	Rank*	Whence Appointed	Date of Assignment
Rumania				
Bucharest	Franklin Mott Gunther	E.E. and M.P.	Florida	July 31, 1937
El Salvador				
San Salvador	Robert Frazer	E.E. and M.P.	Pennsylvania	Aug. 9, 1937
San Marino				
San Marino	John R. Putnam	C.G.	Oregon	Aug. 23, 1937
Spain				
Madrid	Alexander W. Weddell	A.E. and P.	Virginia	May 3, 1939
Sweden				
Stockholm	Herschel V. Johnson	E.E. and M.P.	North Carolina	Oct. 12, 1941
Switzerland				
Berne	Leland Harrison	E.E. and M.P.	Illinois	July 13, 1937
Syria				
Beirut	Cornelius Van H. Engert	C.G.	California	Aug. 23, 1940
Thailand (Siam)				
Bangkok	Willys R. Peck	E.E. and M.P.	California	Aug. 19, 1941
Turkey				
Ankara	John Van A. MacMurray	A.E. and P.	Maryland	Jan. 24, 1936
Union of South Africa				
Pretoria Transvaal	Leo J. Keena	E.E. and M.P.	Michigan	July 31, 1937
Union of Soviet Socialist Republics				
Moscow	Lawrence A. Steinhardt	A.E. and P.	New York	Mar. 23, 1939
Uruguay				
Montevideo	William Dawson	A.E. and P.	Minnesota	Feb. 11, 1941
Venezuela				
Caracas	Frank P. Corrigan	A.E. and P.	Ohio	Jan. 20, 1939
Yugoslavia†				
Belgrade	Anthony J. Drexel Biddle	E.E. and M.P.	Pennsylvania	July 30, 1941

*A.E., Ambassador Extraordinary; P., Plenipotentiary; E.E., Envoy Extraordinary; M.P., Minister Plenipotentiary; M.R., Minister Resident; D.A., Diplomatic Agent; C., Consul; C.G., Consul General; V.C., Vice Consul.
†Residence at post rendered impossible because of the European War.

EMBASSIES AND LEGATIONS IN WASHINGTON

Country	Name	Rank*
Argentina	Senor Don Felipe A. Espil	A.E. and P.
Australia	Rt. Hon. Richard G. Casey	E.E. and M.P.
Belgium	Count Robert van der Straten-Ponthoz	A.E. and P.
Bolivia	Senor Dr. Don Luis Fernando Guachalla	E.E and M.P.
Brazil	Mr. Carlos Martins	A.E. and P.
Bulgaria	Mr. Dimitri Naoumoff	E.E. and M.P.
Canada	Mr. Leighton G. McCarthy	E.E. and M.P.
Chile	Senor Rodolfo Michels	A.E. and P.
China	Dr. Hu Shih	A.E. and P.
Colombia	Senor Dr. Gabriel Turbay	A.E. and P.
Costa Rica	Senor Dr. Don Luis Fernandez	E.E. and M.P.
Cuba	Senor Dr. Aurelio F. Concheso	A.E. and P.
Czecho-Slovakia	Mr. Vladimir Hurban	E.E. and M.P.
Denmark	Mr. Henrik de Kauffmann	E.E. and M.P.
Dominican Rep.	Dr. J. M. Troncoso	E.E. and M.P.
Ecuador	Senor Capitan Colon Eloy Alfaro	E.E. and M.P.
Egypt	Mahmoud Hassan Bey	E.E. and M.P.
Finland	Mr. Hjalmar J. Procope	E.E. and M.P.
France	Gaston Henri-Haye	A.E. and P.
Germany	Herr Hans Thomsen	M.P., C. d'A.
Great Britain	Viscount Halifax	A.E. and P.
Greece	Mr. C. P. Diamantopolaus	E.E. and M.P.
Guatemala	Senor Dr. Don Ardian Recinos	E.E. and M.P.
Haiti	Mr. Fernand Dennis	E.E. and M.P.
Honduras	Senor Dr. Don Julian R. Caceres	E.E. and M.P.
Hungary	Mr. George de Ghika	E.E. and M.P.
Iran	Mr. Mohammed Schayestch	E.E. and M.P.
Ireland	Mr. Robert Brennan	E E. and M.P.
Italy	Marchese Alberto Rossi Longhi	M.C.
Japan	Admiral Kichisaburo Nomura	A.E. and P.
Latvia	Dr. Alfred Bilmonis	E.E. and M.P.
Lithuania	Mr. Povilas Zadeikis	E.E. and M.P.
Luxemburg	Mr. Hugues Le Gallais	E.E. and M.P.
Mexico	Senor Dr. Don Francisco Castillo Najera	A.E. and P.
Netherlands	Dr. A. Loudon	E.E. and M.P.
Nicaragua	Senor Dr. Don Leon de Bayle	E.E. and M.P.
Norway	Mr. Wilhelm Munthe de Morgenstierne	E.E. and M.P.
Panama	Senor Don Ernesto Jaen Guardia	A.E. and P.
Paraguay	Senor Dr. Juan J. Soler	E.E. and M.P.
Peru	Senor Don Manuel de Freyre y Santander	A.E. and P.
Poland	Mr. Jan Ciechanowski	A.E. and P.
Portugal	Dr. Joao Antonio de Bianchi	E.E. and M.P.
Rumania	Mr. Brutus Coste	C. d'A.
El Salvador	Senor Dr. Don Hector David Castro	E.E. and M.P.
Soviet Republics	Maxim Litvinoff	A.E. and P.
Spain	Senor Don Juan Francisco de Cardenas	A.E. and P.
Sweden	Mr. W. Bostrom	E.E. and M.P.
Switzerland	Mr. Charles Bruggmann	E.E. and M.P.
Thailand (Siam)	Mom Rajawongse Seni Pramoj	E.E. and M.P.
Turkey	Mr. Mehmet Munir Ertegun	A.E. and P.
Un. of So. Africa	Mr. Ralph William Close	E.E. and M.P.
Uruguay	Dr. Juan Carlos Blanco	A.E. and P.
Venezuela	Senor Dr. Don Diogenes Escalante	A.E. and P.
Yugoslavia	Mr. Constantin Fotitch	E.E. and M.P.

*A.E., Ambassador Extraordinary; P., Plenipotentiary; E.E., Envoy Extraordinary; M.P., Minister Plenipotentiary; C.d'A., Charge d'Affairs; C.G., Consul General; C.L., Counselor of Legation; M. C., Minister Counselor.

THE WIVES OF THE PRESIDENTS

President	Wife's Name	Nativity	Born	Married	Died	Sons	Daughters
Washington	Martha (Dandridge) Custis	Va.	1731	1759	1802	....	.....
J. Adams	Abigail Smith	Mass.	1744	1764	1818	3	2
Jefferson	Martha (Wayles) Skelton	Va.	1748	1772	1782	1	5
Madison	Dorothy (Payne) Todd	N. C.	1772	1794	1849	..	.. ..
Monroe	Eliza Kortright	N. Y.	1768	1786	1830	. .	2
J. Q. Adams	Louise Catherine Johnson	England	1775	1797	1852	3	1
Jackson	Rachel (Donelson) Robards	Va.	1767	1791	1828	....	.....
Van Buren	Hannah Hoes	N. Y.	1783	1807	1819	4	.....
W. H. Harrison	Anna Symmes	N. J.	1775	1795	1864	6	4
Tyler	Letitia Christian	Va.	1790	1813	1842	3	4
	Julia Gardiner	N. Y.	1820	1844	1889	5	2
Polk	Sarah Childress	Tenn.	1803	1824	1891	....	....
Taylor	Margaret Smith	Md.	1788	1810	1852	1	5
Fillmore	Abigail Powers	N. Y.	1789	1826	1853	1	1
	Caroline (Carmichael) McIntosh	N. J.	1813	1858	1881	....	.....
Pierce	Jane Means Appleton	N. H.	1806	1834	1863	3	....
Buchanan	(Unmarried)	....	....	....	....	....	....
Lincoln	Mary Todd	Ky.	1818	1842	1882	4	....
Johnson	Eliza McCardie	Tenn.	1810	1827	1876	3	2
Grant	Julia Dent	Mo.	1826	1848	1902	3	1
Hayes	Lucy Ware Webb	Ohio	1831	1852	1889	7	1
Garfield	Lucretia Rudolph	Ohio	1833	1858	1918	4	1
Arthur	Ellen Lewis Herndon	Va.	1837	1859	1880	2	1
Cleveland	Frances Folsom	N. Y.	1864	1886	....	2	3
B. Harrison	Caroline Lavinia Scott	Ohio	1832	1853	1892	1	1
	Mary Scott (Lord) Dimmick	Ohio	1858	1896	....	....	1
McKinley	Ida Saxton	Ohio	1847	1871	1907	.	2
T. Roosevelt	Alice Hathaway Lee	Mass.	1861	1880	1884	..	1
	Edith Kermit Carow	N. Y.	1861	1886	....	4	1
Taft	Helen Herron	Ohio	1861	1886	....	2	1
Wilson	Ellen Louise Axson	Ga.	1860	1885	1914	. ..	3
	Edith (Bolling) Galt	Va.	1872	1915	....	...	. . .
Harding	Florence Kling	Ohio	1860	1891	1924	. . .	.. ...
Coolidge	Grace Anna Goodhue	Vt.	1879	1905	...	2	....
Hoover	Lou Henry	Iowa	1875	1899	.	2	....
F. D Roosevelt	Anna Eleanor Roosevelt	N. Y.	1884	1905	....	4	1

VICE-PRESIDENTS OF THE UNITED STATES

	Name	Party	Born	Home	Inaug.	Died at	Year
1	John Adams	F	1735	Mass.	1789	Quincy, Mass.	1826
2	Thomas Jefferson	D.-R.	1743	Va	1797	Monticello, Va.	1826
3	Aaron Burr	D.-R.	1756	N. Y.	1801	Staten Island, N. Y.	1836
4	George Clinton	D.-R.	1739	N. Y.	1805	Washington, D. C.	1812
5	Elbridge Gerry	D.-R.	1744	Mass.	1813	Washington, D. C.	1814
6	Daniel D. Tompkins	D.-R	1774	N. Y.	1817	Staten Island, N. Y.	1825
7	John C. Calhoun	D.-R.	1782	S. C.	1825	Washington, D. C.	1850
8	Martin Van Buren	D	1782	N Y.	1833	Kinderhook, N. Y.	1862
9	Richard M. Johnson	D	1780	Ky	1837	Frankfort, Ky.	1850
10	John Tyler	D	1790	V.	1841	Richmond, Va.	1862
11	George M. Dallas	D	1792	Pa.	1845	Philadelphia, Pa.	1864
12	Millard Fillmore	W	1800	N. Y.	1849	Buffalo, N. Y.	1874
13	William R. King	D	1786	Ala.	1853	Dallas Co., Ala	1853
14	John C. Breckinridge	D	1821	Ky.	1857	Lexington, Ky.	1875
15	Hannibal Hamlin	R	1809	Me.	1861	Bangor, Me.	1891
16	Andrew Johnson	R	1808	Tenn.	1865	Carter Co., Tenn.	1875
17	Schuyler Colfax	R	1823	Ind.	1869	Mankato, Minn.	1885
18	Henry Wilson	R	1812	Mass.	1873	Washington, D. C.	1875
19	William A. Wheeler	R	1819	N. Y.	1877	Malone, N. Y.	1887
20	Chester A. Arthur	R	1830	N. Y.	1881	New York City, N. Y.	1886
21	Thos. A. Hendricks	D	1819	Ind.	1885	Indianapolis, Ind.	1885
22	Levi P. Morton	R	1824	N. Y.	1889	Rhinebeck, N. Y.	1920
23	Adlai E. Stevenson	D	1835	Ill.	1893	Chicago, Ill.	1914
24	Garrett A. Hobart	R	1844	N. J.	1897	Paterson, N. J.	1899
25	Theodore Roosevelt	R	1858	N. Y.	1901	Oyster Bay, N. Y	1919
26	Chas. W. Fairbanks	R	1852	Ind.	1905	Indianapolis, Ind.	1918
27	James S. Sherman	R	1855	N. Y.	1909	Utica, N. Y.	1912
28	Thomas R. Marshall	D	1854	Ind.	1913	Washington, D C.	1925
29	Calvin Coolidge	R	1872	Mass.	1921	Northampton, Mass.	1933
30	Charles G. Dawes	R	1865	Ill.	1925	.....	.....
31	Charles Curtis	R	1860	Kan.	1929	Washington, D. C.	1936
32	John N. Garner	D	1869	Texas	1933	.....	.....
33	Henry A. Wallace	D	1888	Iowa	1941	.....	.....

PRESIDENTS OF THE UNITED STATES

No.	Party	Name	Ancestry	Took Office
1.	Federal	George Washington	English	Apr. 30, 1789
2.	Federal	John Adams	English	Mar. 4, 1797
3.	Dem.-Rep.	Thomas Jefferson	Welsh	Mar. 4, 1801
4.	Dem.-Rep.	James Madison	English	Mar. 4, 1809
5.	Dem.-Rep.	James Monroe	Scotch	Mar. 4, 1817
6.	Dem.-Rep.	John Quincy Adams	English	Mar. 4, 1825
7.	Democrat	Andrew Jackson	Scotch-Irish	Mar. 4, 1829
8.	Democrat	Martin Van Buren	Dutch	Mar. 4, 1837
9.	Whig	William Henry Harrison	English	Mar. 4, 1841
10.	Democrat	John Tyler	English	Apr. 6, 1841
11.	Democrat	James Knox Polk	Scotch-Irish	Mar. 4, 1845
12.	Whig	Zachary Taylor	English	Mar. 5, 1849*
13.	Whig	Millard Fillmore	English	July 10, 1850
14.	Democrat	Franklin Pierce	English	Mar. 4, 1853
15.	Democrat	James Buchanan	Scotch-Irish	Mar. 4, 1857
16.	Republican	Abraham Lincoln	English	Mar. 4, 1861
17.	Republican	Andrew Johnson	English	Apr. 15, 1865
18.	Republican	Ulysses Simon Grant	English	Mar. 4, 1869
19.	Republican	Rutherford Birchard Hayes	Scotch	Mar. 5, 1877
20.	Republican	James Abraham Garfield	English	Mar. 4, 1881
21.	Republican	Chester Alan Arthur	Scotch-Irish	Sept. 20, 1881
22.	Democrat	(Stephen) Grover Cleveland	English	Mar. 4, 1885
23.	Republican	Benjamin Harrison	English	Mar. 4, 1889
24.	Democrat	(Stephen) Grover Cleveland	English	Mar. 4, 1893
25.	Republican	William McKinley	Scotch-Irish	Mar. 4, 1897
26.	Republican	Theodore Roosevelt	Dutch	Sept. 14, 1901
27.	Republican	William Howard Taft	English	Mar. 4, 1909
28.	Democrat	(Thomas) Woodrow Wilson	Scotch-Irish	Mar. 4, 1913
29.	Republican	Warren Gamaliel Harding	English	Mar. 4, 1921
30.	Republican	Calvin Coolidge	English	Aug. 3, 1923
31.	Republican	Herbert Clark Hoover	Swiss	Mar. 4, 1929
32.	Democrat	Franklin Delano Roosevelt	Dutch	Mar. 4, 1933

* As March 4 fell on a Sunday, when it was considered unseemly to inaugurate, Senator David Rice Atchison was sworn in as President pro tempore from March 3-5.

THE AMERICAN'S CREED

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies.

PRESIDENTIAL OATH OF OFFICE

The Constitution of the United States requires that the President take the following oath of affirmation before entering office:

"I do solemnly swear (or affirm) that I will faithfully execute the office of president of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

PRESIDENTS OF THE UNITED STATES

Born	Died	Burial Place
Feb. 22, 1732, Wakefield, Va.	Dec. 14, 1799	Mt. Vernon, Va.
Oct. 30, 1735, Quincy, Mass.	July 4, 1826	Quincy, Mass.
Apr. 13, 1743, Shadwell, Va.	July 4, 1826	Monticello, Va.
Mar. 16, 1751, Port Conway, Va.	June 28, 1836	Montpelier, Va.
Apr. 28, 1758, Westmoreland Co., Va.	July 4, 1831	Richmond, Va.
July 11, 1767, Quincy, Mass.	Feb. 23, 1848	Quincy, Mass.
Mar. 15, 1767, Waxhaw Stlmnt., S. C.	June 8, 1845	Nashville, Tenn.
Dec. 5, 1782, Kinderhook, N. Y.	July 24, 1862	Kinderhook, N. Y.
Feb. 9, 1773, Berkeley, Va.	Apr. 4, 1841	North Bend, Ohio
Mar. 29, 1790, Greenway, Va.	Jan. 17, 1862	Richmond, Va.
Nov. 2, 1795, Mecklenburg Co., N. C.	June 15, 1849	Nashville, Tenn.
Nov. 24, 1784, Orange Co., Va.	July 9, 1850	Springfield, Ill.
Jan. 7, 1800, Summer Hill, N. Y.	Mar. 7, 1874	Buffalo, N. Y.
Nov. 23, 1804, Hillsborough, N. H.	Oct. 8, 1869	Concord, N. H.
Apr. 23, 1791, Mercersburg, Pa.	June 1, 1868	Lancaster, Pa.
Feb. 12, 1809, Hardin Co., Ky.	Apr. 15, 1865	Springfield, Ky.
Dec. 29, 1808, Raleigh, N. C.	July 31, 1875	Greenville, Tenn.
Apr. 27, 1822, Point Pleasant, O.	July 23, 1885	New York, N. Y.
Oct. 4, 1822, Delaware, O.	Jan. 17, 1893	Fremont, Ohio
Nov. 19, 1831, Orange, O.	Sept. 19, 1881	Cleveland, Ohio
Oct. 5, 1830, Fairfield, Vt.	Nov. 18, 1886	Albany, N. Y.
Mar. 18, 1837, Caldwell, N. J.	June 24, 1908	Princeton, N. J.
Aug. 20, 1833, North Bend, O.	Mar. 13, 1901	Indianapolis, Ind.
Mar. 18, 1837, Caldwell, N. J.	June 24, 1908	Princeton, N. J.
Jan. 29, 1843, Niles, O.	Sept. 14, 1901	Canton, Ohio
Oct. 27, 1858, New York, N. Y.	Jan. 6, 1919	Oyster Bay, N. Y.
Sept. 8, 1857, Cincinnati, O.	Mar. 8, 1930	Arlington, Va.
Dec. 28, 1856, Staunton, Va.	Feb. 3, 1924	Washington, D. C.
Nov. 2, 1865, Corsica, O.	Aug. 2, 1923	Marion, Ohio
July 4, 1872, Plymouth, Vt.	Jan. 5, 1933	Plymouth, Vt.
Aug. 10, 1874, West Branch, Ia.		
Jan. 30, 1882, Hyde Park, N. Y.		

LAST WORDS OF THE PRESIDENTS

George Washington — "It is well."

John Adams — "Independence forever."

John Quincy Adams — "It is the last of earth. I am content."

Thomas Jefferson — "I resign my spirit to God, my daughter to my country."

Andrew Jackson — "I hope to meet each of you in heaven. Be good children, all of you, and strive to be ready when the change comes."

Wm. Henry Harrison — "I wish you to understand the true principles of government. I wish them carried out. I ask nothing more."

Zachary Taylor — "I am about to die. I expect a summons soon. I have endeavored to discharge all my official duties faithfully. I regret nothing, but am sorry I am about to leave my friends."

James Buchanan — "O Lord Almighty, as Thou wilt!"

Ulysses S. Grant — "Water."

James Garfield — "The people my trust."

Grover Cleveland — "I have tried so hard to do right!"

William McKinley — "It is God's way. His will be done, not ours."

Theodore Roosevelt — "Put out the light, please."

Woodrow Wilson — "I'm a broken machine. But I'm ready."

THE CHURCH AND AMERICAN DEMOCRACY

The Roman Catholic Church always has embodied the principles adopted in the Declaration of Independence and the Constitution of the United States.

The Declaration of Independence appeals to God to witness the advocacy of the principles of the fatherhood of God, the brotherhood of man and equal rights and opportunities for all. It furthermore declares these principles to be true and self-evident.

Although the Constitution does not refer to the Church or to the Bible, the principles embodied in that document were taught in their fulness by Christ and by Christ alone.

The "inalienable rights of life, liberty and the pursuit of happiness" mean the God-given rights for only such rights may be called inalienable.

The Declaration of Independence is a more sincerely Christian document than the Constitution for it proclaims liberty to all; the Constitution on the other hand, made provisions for slave-holding. It is in this partial inconsistency of the Constitution that the cause of the Civil War is to be traced.

The deficiencies of the Constitution as a Christian document, however, have been in a measure made up by the amendments to it, particularly the first ten amendments.

Since the foundations of the Republic have been laid upon truly Christian principles and since these principles are found in their fulness and are faithfully upheld in the Catholic Church alone, it is indeed no presumption, but rather a belated admission, to say that our nation has its roots in Catholicism.

The Catholic Church would keep this nation sincerely consistent with its first principles. Therefore it insists upon the integrity and sanctity of the family and the holiness of marriage as the institution approved by God for the perpetuation of the race and the upholding of the State.

The Catholic Church recognizes the State as the power ordained by God to uphold the social order. She holds her children bound to stand by it. No greater loyalty to the State is to be found than among Catholics.

The Church is inflexible, however, in resisting any encroachment on the part of the civil power into the affairs of the Church. So long as the State remains in its own sphere of authority, however, the Church enjoins upon all to obey, love and reverence it.

The Church, accepting the theory that the government of the United States is based upon popular consent, given by a majority of educated and enlightened men and women, upholds the unity of the State on this basis and is opposed to the actions of individuals and minority groups when their actions go contrary to the will of the whole and against the general welfare. At the same time it will not sanction the acts of a majority should they be contrary to the general welfare.

The Church opposes the theory that the workers in a State are to be exploited by the rich, just as she opposes the theory that only the workers are to be considered. Both such theories are despotic. Thus the Church is unalterably opposed to both Communism and Plutocracy.

By the same token the Church opposes State Socialism because of its despotic insistence that rights, such as the right of private property or the right to the pursuit of happiness be given up when insisted upon by a majority. Such abrogation of rights leads ultimately to slavery.

The Church likewise is opposed to anarchy because by its extreme individualism it would destroy all unity, order and law.

The Church upholds the idea of citizenship as outlined in the principles forming the basis of the American State because these are Catholic principles. Should these principles be assailed, the Church will be the first to object and the last to give up the fight for them.

CATHOLIC JUSTICES OF THE U. S. SUPREME COURT

Associate Justice **Frank Murphy** was born at Harbor Beach, Mich., April 13, 1893, and has been Judge of the Detroit Recorders Court, Mayor of Detroit, Governor General of the Philippine Islands and first United States High Commissioner to the Philippines, Governor of Michigan, and Attorney General of the United States. He served overseas in the World War as a Lieutenant and later Captain with the Fourth and Eighty-fifth Divisions. The secular papers throughout the country gave him warm and widespread praise for his sincerity, honesty and high ideals in the administration of his office of Attorney General of the United States. Although he served but a short time in this capacity, the New York "World-Telegram" stated in an editorial: "He has energized the Justice Department. The positions he took on civil liberties, the spoils system, and the Hatch Act, anti-trust, including labor's part therein; judicial appointments, prosecution without fear or favor of the Pendergasts and the saboteurs — all make up a fast-moving picture of justice functioning on high." He was nominated by President Roosevelt in January, 1940, to fill the vacancy in the United States Supreme Court occasioned by the death of Justice Pierce Butler, who was also a Catholic. Justice Murphy is the fifth Catholic to sit on the Supreme Court bench.

The first Catholic to serve on the Supreme Court was **Roger Brooke Taney** of Maryland. Named Chief Justice by President Andrew Jackson in 1836, he served in that high position until his death in Baltimore on October 12, 1864. Before being named to the Court he had served as Attorney General of the United States and Secretary of the Treasury, ad interim. His stability and integrity are well borne out in the case of Merriman of Maryland, when his legal sense forced him to decide against the popular will and even against the President himself. The most spectacular case, however, in which Chief Justice Taney was destined to render an opinion was that concerning the famous Dred Scott decision. Maryland erected a statue to him in front of the State House at Annapolis in 1872, as a public tribute to the esteem in which he was held.

For a period of some thirty years after the death of Chief Justice Taney there was no Catholic on the Supreme Court bench. In 1894, however, President Grover Cleveland appointed **Edward Douglass White** of Louisiana as Associate Justice of the Supreme Court. After resigning from the post of United States Senator from Louisiana which he he had held from 1891 to 1894, he qualified for the Court on March 12, 1894. President William Howard Taft named him Chief Justice on December 12, 1910, and when he died on May 19, 1921, he was succeeded in that high office by President Taft himself.

The third Catholic to sit on the Supreme Court bench was Associate Justice **Joseph McKenna** of California, and for some twenty-three years he and Chief Justice White were on the bench at the same time. He was named to the Court by President William McKinley and took his seat on January 26, 1898. At the time of his appointment he was serving as Attorney General in President McKinley's Cabinet. Prior to that he had served as a member of Congress from California for seven years. For the brief period between the time of Associate Justice Pierce Butler's taking his seat on the bench on January 2, 1923, and the retirement of Associate Justice McKenna on January 25, 1925, two Catholics again served on the Supreme Court at the same time. Associate Justice McKenna died in Washington, D. C., on November 21, 1926.

Associate Justice **Pierce Butler**, the fourth Catholic to sit on the bench, was named to the Supreme Court by President Harding and took his seat on January 2, 1923. Justice Butler went to the bench fully equipped with a scholarly knowledge of the law as it affects business so important in daily American life. He served until his death on November 16, 1939.

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained, and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.

He has endeavored to prevent the population of these states; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of justice by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies, without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation: For quartering large bodies of armed troops among us: For protecting them by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States: For cutting off our Trade with all parts of the world: For imposing Taxes on us without our Consent: For depriving us in many cases of the benefits of Trial by Jury: For transporting us beyond Seas to be tried for pretended offences: For abolishing the free System of English Laws in a neighboring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies: For taking away our Charters, abolishing our most valuable Laws and altering fundamentally the Forms of our Governments: For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions. In every stage of these Oppressions We have Petitioned for Redress in the most humble terms. Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

WE THEREFORE, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States; that they are Absolved from all Alle-

giance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved: and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

Signed:

Massachusetts
John Hancock
John Adams
Samuel Adams
Eldridge Gerry
Robert Treat Paine

Delaware
Thomas McKean
George Read
Caesar Rodney

Maryland
Charles Carroll
Samuel Chase
William Paca
Thomas Stone

Pennsylvania
George Clymer
Benjamin Franklin
Robert Morris
John Morton
George Ross
Benjamin Rush
James Smith
George Taylor
James Wilson

Virginia
Carter Braxton
Benjamin Harrison
Thomas Jefferson
Richard Henry Lee
Francis Lightfoot Lee
Thomas Nelson, Jr.
George Wythe

New Jersey
Abraham Clark
John Hart
Francis Hopkins
Richard Stockton
John Witherspoon

Georgia
Button Gwinnett
Lyman Hall
George Walton

South Carolina
Thomas Heyward, Jr.
Thomas Lynch, Jr.
Arthur Middleton
Edward Rutledge

Rhode Island
William Ellery
Stephen Hopkins

New Hampshire
Josiah Bartlett
Matthew Thornton
William Whippel

New York
William Floyd
Francis Lewis
Philip Livingston
Lewis Morris

North Carolina
Joseph Hewes
William Hooper
John Penn

Connecticut
Samuel Huntington
Roger Sherman
William Williams
Oliver Wolcott

CONSTITUTION OF THE UNITED STATES

(The Original Manuscript Has No Title.)

PREAMBLE

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this CONSTITUTION for the United States of America.

ARTICLE I.

LEGISLATIVE DEPARTMENT

SECTION 1.

CONGRESS

All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

SECTION 2.

HOUSE OF REPRESENTATIVES

Election of Members. The House of Representatives shall be composed of members chosen every second year by the people of the several States, and the electors in each State shall have the qualifications requisite for electors of the most numerous branch of the State Legislature. [Modified by the Fourteenth Amendment.]

QUALIFICATIONS. [illegible] the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State in which he shall be chosen.

APPORTIONMENT. Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, [The apportionment under the census of 1930 is one representative for every 279,712 persons.] which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons. [The word "persons" refers to slaves. The word "slave" nowhere appears in the Constitution. This paragraph has been amended (Amendments XIII and XIV) and is no longer in force.] The actual enumeration shall be made within three years after the first meeting of the Congress of the United States, and within every subsequent term of ten years, in such manner as they shall by law direct. The number of representatives shall not exceed one for every thirty thousand, but each State shall have at least one representative: [and until such enumeration shall be made, the State of New Hampshire shall be entitled to choose three; Massachusetts, eight; Rhode Island and Providence Plantations, one; Connecticut, five, New York, six, New Jersey, four; Pennsylvania, eight; Delaware, one; Maryland, six; Virginia, ten; North Carolina, five; South Carolina, five; and Georgia, three.] [Temporary Clause.]

VACANCIES. When vacancies happen in the representation from any State, the executive authority (Governor) thereof shall issue writs of election to fill such vacancies.

OFFICERS. IMPEACHMENT. The House of Representatives shall choose their Speaker [The Speaker, who presides, is one of the representatives; the other officers — clerk, sergeant-at-arms, postmaster, chaplain, doorkeeper, etc. — are not.] and other officers; and shall have the sole power of impeachment.

Section 3.

The Senate

NUMBER OF SENATORS· ELECTION. The Senate of the United States shall be composed of two senators from each State, chosen by the Legislature thereof, for six years; and each senator shall have one vote. [Repealed in 1913 by Amendment XVII.]

CLASSIFICATION. Immediately after they shall be assembled in consequence of the first election, they shall be divided as equally as may be into three classes. The seats of the senators of the first class shall be vacated at the expiration of the second year; of the second class, at the expiration of the fourth year; of the third class, at the expiration of the sixth year, so that one-third may be chosen every second year; and if vacancies happen by resignation, or otherwise, during the recess of the Legislature of any State, the executive thereof may make temporary appointments until the next meeting of the Legislature, which shall then fill such vacancies. [Modified by Amendment XVII.]

QUALIFICATIONS. No person shall be a senator who shall not have attained to the age of thirty years, and been nine years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State for which he shall be chosen.

PRESIDENT OF SENATE. The Vice-President of the United States shall be president of the Senate, but shall have no vote, unless they be equally divided.

OFFICERS. The Senate shall choose their other officers, and also a president pro tempore, in the absence of the Vice-President, or when he shall exercise the office of President of the United States.

TRIALS OF IMPEACHMENT. The Senate shall have the sole power to try all impeachments: When sitting for that purpose, they shall be on oath or affirmation. When the President of the United States is tried, the Chief-Justice shall preside: and no person shall be convicted without the concurrence of two-thirds of the members present.

JUDGMENT IN CASE OF CONVICTION. Judgment in cases of impeachment shall not extend further than to removal from office, and disqualification to hold and enjoy any office of honor, trust, or profit under the United States; but the party convicted shall nevertheless be liable and subject to indictment, trial, judgment, and punishment, according to law.

Section 4.

Both Houses

MANNER OF ELECTING MEMBERS. The times, places, and manner of holding elections for senators and representatives shall be prescribed in each State by the Legislature thereof; but the Congress may at any time, by law, make or alter such regulations, except as to the places of choosing senators. [This is to prevent Congress from fixing the places of meeting of the state legislatures.]

MEETINGS OF CONGRESS. The Congress shall assemble at least once in every year, and such meeting shall be on the first Monday in December, unless they shall by law appoint a different day. [Amended by Article XX, Section 2.]

Section 5.

The Houses Separately

ORGANIZATION. Each house shall be the judge of the elections, returns, and qualifications of its own members, and a majority of each shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and may be authorized to compel the attendance of absent members, in such manner, and under such penalties, as each house may provide.

RULES. Each house may determine the rules of its proceedings, punish its members for disorderly behavior, and, with the concurrence of two-thirds, expel a member.

JOURNAL. Each house shall keep a journal of its proceedings, and from time to time publish the same, excepting such parts as may in their judgment require secrecy, and the yeas and nays of the members of either house or any question shall, at the desire of one-fifth of those present, be entered on the journal.

ADJOURNMENT. Neither house, during the session of Congress, shall, without the consent of the other, adjourn for more than three days, nor to any other place than that in which the two houses shall be sitting.

SECTION 6.

PRIVILEGES AND RESTRICTIONS ON MEMBERS

PAY AND PRIVILEGES OF MEMBERS. The senators and representatives shall receive a compensation for their services, to be ascertained by law, and paid out of the treasury of the United States. They shall in all cases, except treason, felony, and breach of the peace, be privileged from arrest during their attendance at the session of their respective houses, and in going to and returning from the same, and for any speech or debate in either house, they shall not be questioned in any other place.

PROHIBITIONS ON MEMBERS. No senator or representative shall, during the time for which he was elected, be appointed to any civil office under the authority of the United States, which shall have been created, or the emoluments whereof shall have been increased, during such time; and no person holding any office under the United States shall be a member of either house during his continuance in office.

SECTION 7.

METHOD OF PASSING LAWS

REVENUE BILLS. All bills for raising revenue shall originate in the House of Representatives; but the Senate may propose or concur with amendments as on other bills.

HOW BILLS BECOME LAWS. Every bill which shall have passed the House of Representatives and the Senate shall, before it becomes a law, be presented to the President of the United States; if he approve, he shall sign it, but if not, he shall return it with his objections, to that house in which it shall have originated, who shall enter the objections at large on their journal, and proceed to reconsider it. If after such reconsideration, two-thirds of that house shall agree to pass the bill, it shall be sent, together with the objections, to the other house, by which it shall likewise be reconsidered, and if approved by two-thirds of that house, it shall become a law. But in all such cases the votes of both houses shall be determined by yeas and nays, and the names of the persons voting for and against the bill shall be entered on the journal of each house respectively. If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law, in like manner as if he had signed it, unless the Congress by their adjournment prevent its return, in which case it shall not be a law.

RESOLUTIONS, etc. Every order, resolution, or vote to which the concurrence of the Senate and House of Representatives may be necessary (except on a question of adjournment) shall be presented to the President of the United States; and before the same shall take effect, shall be approved by him, or being disapproved by him, shall be repassed by two-thirds of the Senate and House of Representatives, according to the rules and limitations prescribed in the case of a bill.

SECTION 8.

POWERS GRANTED TO CONGRESS

POWERS OF CONGRESS. The Congress shall have power:

To lay and collect taxes, duties, imposts, and excises, to pay the debts and provide for the common defense and general welfare of the United States; but all duties, imposts, and excises shall be uniform throughout the United States;

To borrow money on the credit of the United States;

To regulate commerce with foreign nations, and among the several States, and with the Indian tribes;

To establish a uniform rule of naturalization, and uniform laws on the subject of bankruptcies throughout the United States;

To coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures;

To provide for the punishment of counterfeiting the securities and current coin of the United States;

To establish post-offices and post-roads;

To promote the progress of science and useful arts, by securing, for limited times, to authors and inventors the exclusive right to their respective writings and discoveries;

To constitute tribunals inferior to the Supreme Court;

To define and punish piracies and felonies committed on the high seas, and offenses against the law of nations;

To declare war, grant letters of marque and reprisal, [Letters granted by the government

to private citizens in time of war, authorizing them, under certain conditions, to capture the ships of the enemy.] and make rules concerning captures on land and water,

To raise and support armies, but no appropriation of money to that use shall be for a longer term than two years;

To provide and maintain a navy;

To make rules for the government and regulation of the land and naval forces;

To provide for calling forth the militia to execute the laws of the Union, suppress insurrections and repel invasions;

To provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States respectively the appointment of the officers, and the authority of training the militia according to the discipline prescribed by Congress;

To exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of the government of the United States, [The District of Columbia] and to exercise like authority over all places purchased by the consent of the Legislature of the State in which the same shall be, for the erection of forts, magazines, arsenals, dockyards, and other needful buildings; — And

IMPLIED POWERS. To make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this Constitution in the government of the United States, or in any department or officer thereof [This is the famous elastic clause of the Constitution.]

SECTION 9.

POWERS FORBIDDEN TO THE UNITED STATES

ABSOLUTE PROHIBITIONS ON CONGRESS. The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person. [This refers to the foreign slave trade. "Persons" means "slaves." In 1808 Congress prohibited the importation of slaves. This clause is no longer in force.]

The privilege of the writ of habeas corpus [An official document requiring an accused person who is in prison awaiting trial to be brought into court to inquire whether he may be legally held.] shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it.

No bill of attainder [A special legislative act by which a person may be condemned to death or to outlawry or banishment without the opportunity of defending himself which he would have in a court of law.] or ex-post-facto law [A law relating to the punishment of acts committed before the law was passed.] shall be passed. (Extended by the first eight Amendments.)

No capitation or other direct tax shall be laid, unless in proportion to the census or enumeration hereinbefore directed to be taken. [Extended by Amendment XVI.]

No tax or duty shall be laid on articles exported from any State.

No preference shall be given by any regulation of commerce or revenue to the ports of one State over those of another; nor shall vessels bound to, or from, one State, be obliged to enter, clear, or pay duties in another.

No money shall be drawn from the treasury but in consequence of appropriations made by law; and a regular statement and account of the receipts and expenditures of all public money shall be published from time to time.

No title of nobility shall be granted by the United States: And no person holding any office of profit or trust under them, shall, without the consent of the Congress, accept of any present, emolument, office, or title, of any kind whatever, from any king, prince, or foreign state. [Extended by the Ninth and Tenth Amendments.]

SECTION 10.

POWERS FORBIDDEN TO THE STATES

ABSOLUTE PROHIBITIONS ON THE STATES. No State shall enter into any treaty, alliance, or confederation; grant letters of marque and reprisal; coin money; emit bills of credit; make anything but gold and silver coin a tender in payment of debts; pass any bill of attainder, ex-post-facto law, or law impairing the obligation of contracts, or grant any title of nobility.

CONDITIONAL PROHIBITIONS ON THE STATES. No State shall, without the consent of the Congress, lay any imposts or duties on imports or exports, except what may be absolutely necessary for executing its inspection laws; and the net produce of all duties and imposts, laid by any State on imports or exports, shall be for the use of the treasury of the United States; and all such laws shall be subject to the revision and control of the Congress

No State shall, without the consent of Congress, lay any duty of tonnage, keep troops, or ships-of-war, in time of peace, enter into any agreement or compact with another State, or with a foreign power, or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay. [Extended by the Thirteenth, Fourteenth and Fifteenth Amendments.]

ARTICLE II.
EXECUTIVE DEPARTMENT

SECTION 1.

PRESIDENT AND VICE-PRESIDENT

TERM. The executive power shall be vested in a President of the United States of America. He shall hold his office during the term of four years, and, together with the Vice-President, chosen for the same term, be elected, as follows:

ELECTORS. Each State shall appoint, in such manner as the Legislature thereof may direct, a number of electors, equal to the whole number of senators and representatives to which the State may be entitled in the Congress: but no senator or representative, or person holding an office of trust or profit under the United States, shall be appointed an elector.

PROCEEDINGS OF ELECTORS AND OF CONGRESS. [The electors shall meet in their respective States, and vote by ballot for two persons, of whom one at least shall not be an inhabitant of the same State with themselves. And they shall make a list of all the persons voted for, and of the number of votes for each; which list they shall sign and certify and transmit sealed to the seat of the government of the United States, directed to the president of the Senate. The president of the Senate shall, in the presence of the Senate and House of Representatives, open all the certificates, and the votes shall then be counted. The person having the greatest number of votes shall be the President, if such number be a majority of the whole number of electors appointed; and if there be more than one who have such majority, and have an equal number of votes, then the House of Representatives shall immediately choose by ballot one of them for President; and if no person have a majority, then from the five highest on the list the said house shall, in like manner, choose the President. But in choosing the President, the votes shall be taken by States, the representation from each State having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the States, and a majority of all the States shall be necessary to a choice. In every case, after the choice of the President, the person having the greatest number of votes of the electors shall be the Vice-President. But if there should remain two or more who have equal votes, the Senate shall choose from them by ballot the Vice-President.] (This paragraph in brackets has been superseded by the Twelfth Amendment.)

TIME OF CHOOSING ELECTORS. The Congress may determine the time of choosing the electors, and the day on which they shall give their votes; which day shall be the same throughout the United States.

QUALIFICATIONS OF PRESIDENT. No person except a natural born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of President; neither shall any person be eligible to that office who shall not have attained to the age of thirty-five years, and been fourteen years resident within the United States.

VACANCY. In case of the removal of the President from office, or of his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the Vice-President, and the Congress may by law provide for the case of removal, death, resignation, or inability, both of the President and Vice-President, declaring what officer shall then act as President; and such officer shall act accordingly until the disability be removed, or a President shall be elected. [The Presidential Succession Act was passed in 1886.]

SALARY. The President shall, at stated times, receive for his services a compensation which shall neither be increased nor diminished during the period for which he shall have been elected, and he shall not receive within that period any other emolument from the United States, or any of them.

OATH. Before he enter on the execution of his office, he shall take the following oath or affirmation. — "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

SECTION 2.

POWERS OF THE PRESIDENT

MILITARY POWERS; REPRIEVES AND PARDONS. The President shall be commander-in-chief of the army and navy of the United States, and of the militia of the several States, when called into the actual service of the United States; he may require the opinion, in writing, of the principal officer in each of the executive departments, upon any subject relating to the duties of their respective offices; and he shall have power to grant reprieves and pardons for offenses against the United States, except in cases of impeachment.

TREATIES; APPOINTMENTS. He shall have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the senators present concur; and he shall nominate, and by and with the advice and consent of the Senate shall appoint ambassadors, other public ministers and consuls, judges of the Supreme Court, and all other officers of the United States, whose appointments are not herein otherwise provided for, and which shall be established by law: but the Congress may by law vest the appointment of such

inferior officers, as they think proper, in the President alone, in the courts of law, or in the heads of departments.

FILLING OF VACANCIES. The President shall have power to fill up all vacancies that may happen during the recess of the Senate, by granting commissions which shall expire at the end of their next session.

SECTION 3.

DUTIES OF THE PRESIDENT

MESSAGE, CONVENING OF CONGRESS. He shall from time to time give to the Congress information [through his messages] of the state of the Union, and recommend to their consideration such measures as he shall judge necessary and expedient; he may, on extraordinary occasions, convene both houses, or either of them, and in case of disagreement between them with respect to the time of adjournment, he may adjourn them to such time as he shall think proper; he shall receive ambassadors and other public ministers; he shall take care that the laws be faithfully executed, and shall commission all the officers of the United States.

SECTION 4.

IMPEACHMENT

REMOVAL OF OFFICERS. The President, Vice-President, and all civil officers of the United States, shall be removed from office on impeachment for, and conviction of, treason, bribery, or other high crimes and misdemeanors.

ARTICLE III.

JUDICIAL DEPARTMENT

SECTION 1.

UNITED STATES COURTS

COURTS ESTABLISHED; JUDGES. The judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as the Congress may from time to time ordain and establish. The judges, both of the Supreme and inferior courts, shall hold their offices during good behavior, and shall, at stated times, receive for their services a compensation which shall not be diminished during their continuance in office.

SECTION 2.

JURISDICTION

FEDERAL COURT IN GENERAL. The judicial power shall extend to all cases, in law and equity, arising under this Constitution, the laws of the United States, and treaties made, or which shall be made, under their authority; — to all cases affecting ambassadors, other public ministers, and consuls; — to all cases of admiralty and maritime jurisdiction; — to controversies to which the United States shall be a party; — to controversies between two or more States; — between a State and citizens of another State; [Limited by the Eleventh Amendment.] — between citizens of different States; — between citizens of the same State claiming lands under grants of different States, and between a State, or the citizens thereof, and foreign states, citizens or subjects.

SUPREME COURT. In all cases affecting ambassadors, other public ministers and consuls, and those in which a State shall be party, the Supreme Court shall have original jurisdiction.

In all other cases before mentioned, the Supreme Court shall have appelate jurisdiction, both as to law and fact, with such exceptions and under such regulations as the Congress shall make.

TRIALS. The trial of all crimes, except in cases of impeachment, shall be by jury; and such trial shall be held in the State where the said crimes shall have been committed; but when not committed within any State, the trial shall be at such place or places as the Congress may by law have directed.

SECTION 3.

TREASON

TREASON DEFINED. Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort.

No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court.

PUNISHMENT. The Congress shall have power to declare the punishment of treason, but no attainder of treason shall work corruption of blood, or forfeiture, except during the life of the person attained.

ARTICLE IV.

RELATIONS OF THE STATES

SECTION 1.

OFFICIAL ACTS

Full faith and credit shall be given in each State to the public acts, records, and judicial proceedings of every other State. And the Congress may by general laws, prescribe the manner in which such acts, records, and proceedings shall be proved, and the effect thereof.

SECTION 2.

PRIVILEGES OF CITIZENS

The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States. [Extended by the Fourteenth Amendment.]

FUGITIVES FROM JUSTICE. A person charged in any State with treason, felony, or other crime, who shall flee from justice, and be found in another State, shall, on demand of the executive authority of the State from which he fled, be delivered up, to be removed to the State having jurisdiction of the crime.

FUGITIVE SLAVES. No person [Including slaves] held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due. [Limited by Thirteenth Amendment.]

SECTION 3.

NEW STATES AND TERRITORIES

ADMISSION OF STATES. New States may be admitted by the Congress into this Union; but no new State shall be formed or erected within the jurisdiction of any other State; nor any State be formed by the junction of two or more States, or parts of States, without the consent of the Legislatures of the States concerned as well as of the Congress.

TERRITORY AND PROPERTY OF UNITED STATES. The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States; and nothing in this Constitution shall be so construed as to prejudice any claims of the United States, or of any particular State.

SECTION 4.

PROTECTION OF THE STATES

The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and on application of the Legislature, or of the Executive (when the Legislature cannot be convened), against domestic violence.

ARTICLE V.

AMENDMENTS

HOW PROPOSED; HOW RATIFIED. The Congress, whenever two-thirds of both houses shall deem it necessary, shall propose amendments to this Constitution, or, on the application of the Legislatures of two-thirds of the several States, shall call a convention for proposing amendments, which, in either case, shall be valid to all intents and purposes, as part of this Constitution, when ratified by the Legislatures of three-fourths of the several States, or by conventions in three-fourths thereof, as the one or the other mode of ratification may be proposed by the Congress; provided that no amendment which may be made prior to the year one thousand eight hundred and eight shall in any manner affect the first and fourth clauses in the ninth section of the first article; and that no State, without its consent, shall be deprived of its equal suffrage in the Senate.

ARTICLE VI.

GENERAL PROVISIONS

PUBLIC DEBT. All debts contracted, and engagements entered into, before the adoption of this Constitution, shall be as valid against the United States under this Constitution, as under the Confederation. [Extended by the Fourteenth Amendment, Section 4.]

SUPREMACY OF CONSTITUTION. This Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.

OFFICIAL OATH; RELIGIOUS TEST. The senators and representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States.

ARTICLE VII.

RATIFICATION OF THE CONSTITUTION

RATIFICATION. The ratification of the Conventions of nine States shall be sufficient for the establishment of this Constitution between the States so ratifying the same.

Done in convention, by the unanimous consent of the States present, the seventeenth day of

September, in the year of our Lord one thousand seven hundred and eighty-seven, and of the independence of the United States of America the twelfth.

In witness whereof, we have hereunto subscribed our names.

GEORGE WASHINGTON,
PRESIDENT, AND DEPUTY FROM VIRGINIA.

New Hampshire
John Langdon
Nicholas Gilman

Massachusetts
Nathaniel Gorham
Rufus King

Connecticut
Wm. Samuel Johnson
Roger Sherman

New York
Alexander Hamilton

New Jersey
William Livingston
David Brearley
William Paterson
Jonathan Dayton

Pennsylvania
Benjamin Franklin
Thomas Mifflin
Robert Morris
George Clymer
Thomas Fitzsimons
Jared Ingersoll
James Wilson
Gouverneur Morris

Delaware
George Read
Gunning Bedford, Jr.
John Dickinson
Richard Bassett
Jacob Broom

Maryland
James M'Henry
Daniel of St. Thomas Jenifer
Daniel Carroll

Virginia
John Blair
James Madison, Jr.

North Carolina
William Blount
Richard Dobbs Spaight
Hugh Williamson

South Carolina
John Rutledge
Charles C. Pinckney
Charles Pinckney
Pierce Butler

Georgia
William Few
Abraham Baldwin

Attest: WILLIAM JACKSON,
SECRETARY

There were sixty-five delegates chosen to the convention. ten did not attend; sixteen declined or failed to sign; thirty-nine signed. Rhode Island sent no delegates. The signatures have only the legal force of attestation.

In the following order the Constitution was ratified by the several states· Delaware, Dec. 7, 1787, Yeas 30 (unanimous); Pennsylvania, Dec. 12, 1787, Yeas 43, Nays 23; New Jersey, Dec. 18, 1787, Yeas 38 (unanimous); Georgia, Jan. 2, 1788, Yeas 26 (unanimous); Connecticut, Jan. 9, 1788, Yeas 128, Nays 40; Massachusetts, Feb. 6, 1788, Yeas 187, Nays 168; Maryland, April 28, 1788, Yeas 63, Nays 11; South Carolina, May 23, 1788, Yeas 149, Nays 73; New Hampshire, June 21, 1788, Yeas 57, Nays 46; Virginia, June 26, 1788, Yeas 89, Nays 79; New York, July 26, 1788, Yeas 30, Nays 27; North Carolina, Nov. 21, 1789, Yeas 194, Nays 77; Rhode Island and Providence Plantations, May 29, 1790, Yeas 34, Nays 32; Vermont, Jan. 10, 1791, Yeas 105, Nays 4.

New Hampshire completed the nine states required by Article 7 needed for the establishment of the Constitution.

AMENDMENTS TO THE CONSTITUTION OF UNITED STATES

Opposition in and out of Congress, to the Constitution, in that it was not sufficiently explicit as to individual and state rights, led to an agreement to submit to the people immediately after the adoption of the Constitution a number of safeguarding amendments.

And so it was that the First Congress, at its first session, at the City of New York, September 25, 1789, adopted and submitted to the states twelve proposed amendments — A Bill of Rights, as it was then and ever since has been popularly called. Ten of these amendments (now commonly known as one to ten inclusive, but in reality three to twelve inclusive) were ratified by the states as follows: New Jersey, November 20, 1789; Maryland, December 19, 1789; North Carolina, December 22, 1789; South Carolina, January 19, 1790; New Hampshire, January 25, 1790; Delaware, January 28, 1790; Pennsylvania, March 10, 1790; New York, March 27, 1790; Rhode Island, June 15, 1790; Vermont, November 3, 1791;

Virginia, December 15, 1791. No ratification by Connecticut, Georgia or Massachusetts is on record. These original ten ratified amendments appear in order below as Articles I to X, inclusive.

The two of the original proposed amendments which were not ratified by the necessary number of states related, the first to apportionment of Representatives; the second, to compensation of members of Congress.

Titles of Nobility

Congress, May 1, 1810, proposed to the states the following Amendment to the Constitution:

"If any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honor, or shall, without the consent of Congress, accept and retain any present, pension, office, or emolument of any kind whatever, from any emperor, king, prince or foreign power, such person shall cease to be a citizen of the United States and shall be incapable of holding any office or trust or profit under them or either of them."

It was ratified by Maryland, December 25, 1810; Kentucky, January 31, 1811; Ohio, January 31, 1811; Delaware, February 2, 1811; Pennsylvania, February 6, 1811; New Jersey, February 13, 1811; Vermont, October 24, 1811; Tennessee, November 21, 1811; Georgia, December 13, 1811; North Carolina, December 23, 1811; Massachusetts, February 27, 1812; New Hampshire, December 10, 1812.

Rejected by New York (Senate), March 12, 1811; Connecticut, May session, 1813; South Carolina, approved by Senate November 28, 1811, reported unfavorably in House and not further considered, December 7, 1813; Rhode Island, September 15, 1814.

The amendment failed, not having sufficient ratifications.

Amendments to Prohibit the Constitution from Abolishing or Interfering with Slavery

(The Corwin Amendment)

Congress, March 2, 1861, proposed to the states the following Amendment to the Constitution:

"No amendment shall be made to the Constitution which will authorize or give to Congress the power to abolish or interfere, within any state, with the domestic institutions thereof, including that of persons held to labor or service by the laws of said state."

Ratified by Ohio, March 13, 1861; Maryland, January 10, 1862; Illinois (convention), February 14, 1862. The amendment failed, for lack of a sufficient number of ratifications.

The Ten Original Amendments

(They were declared in force December 15, 1791.)

The first ten Amendments, known as the Bill of Rights, mostly the work of Madison, were adopted in 1791.

ARTICLE I

FREEDOM OF RELIGION, OF SPEECH, AND OF THE PRESS: RIGHT OF PETITION

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

ARTICLE II

RIGHT TO KEEP ARMS

A well-regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed.

ARTICLE III

QUARTERING OF SOLDIERS IN PRIVATE HOUSES

No soldier shall, in time of peace, be quartered in any house, without the consent of the owner; nor, in time of war, but in a manner to be prescribed by law.

ARTICLE IV
SEARCH WARRANTS

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated; and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

ARTICLE V
CRIMINAL PROCEEDINGS

No person shall be held to answer for a capital, or otherwise infamous, crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war, or public danger; nor shall any person be subject, for the same offense, to be twice put in jeopardy of life or limb; nor shall be compelled, in any criminal case, to be a witness against himself; nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation. [Amendment XIV, Sec. 1, extends part of this restriction to the States.]

ARTICLE VI
CRIMINAL PROCEEDINGS
(CONTINUED)

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for his defence.

ARTICLE VII
JURY TRIAL IN CIVIL CASES

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved; and no fact, tried by a jury, shall be otherwise re-examined in any court of the United States than according to the rules of the common law.

ARTICLE VIII
EXCESSIVE PUNISHMENTS

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE IX
UNENUMERATED RIGHTS OF THE PEOPLE

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

ARTICLE X
POWERS RESERVED TO STATES

The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.

ARTICLE XI
SUITS AGAINST STATES

The judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States by citizens of another state, or by citizens or subjects of any foreign state.

ARTICLE XII
ELECTION OF PRESIDENT AND VICE-PRESIDENT

1. The Electors shall meet in their respective states, and vote by ballot for President and Vice-President, one of whom, at least, shall not be an inhabitant of the same state with themselves; they shall name in their ballots the person voted for as President, and in distinct ballots the person voted for as Vice-President, and they shall make distinct lists of all persons voted for as President, and of all persons voted for as Vice-President, and of the number of votes for each, which lists they shall sign, and certify, and transmit, sealed, to the seat of the Government of the United States, directed to the President of the Senate; the President of the Senate shall, in the presence of the Senate and the House of Representatives, open all the certificates, and the votes shall then be counted; the person having the greatest number of votes for President shall be the President, if such number be a majority of the whole number of Electors appointed; and if no person have such a majority, then, from the persons having the highest numbers, not exceeding three, on the list of those voted for as President, the House of Representatives shall choose immediately, by ballot, the President. But in choosing the President, the votes shall be taken by states, the representation from each state having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to a choice. And if the House of Representatives shall not choose a President, whenever the right of choice shall devolve upon them, before the fourth day of March next following, then the Vice-President shall act as President, as in case of the death, or other constitutional disability, of the President. [Adopted in 1804, superseding Article II, Sec. 1.]

2. The person having the greatest number of votes as Vice-President, shall be the Vice-President, if such number be a majority of the whole number of Electors appointed; and if no person have a majority, then, from the two highest numbers on the list, the Senate shall choose the Vice-President; a quorum for the purpose shall consist of two-thirds of the whole number of Senators; a majority of the whole number shall be necessary to a choice.

3. But no person constitutionally ineligible to the office of President shall be eligible to that of Vice-President of the United States.

ARTICLE XIII

SLAVERY

SECTION 1.

ABOLITION OF SLAVERY

Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

SECTION 2.

POWER OF CONGRESS

Congress shall have power to enforce this article by appropriate legislation.

ARTICLE XIV

CIVIL RIGHTS: APPORTIONMENT OF REPRESENTATIVES: POLITICAL DISABILITIES: PUBLIC DEBT

SECTION 1.

CIVIL RIGHTS

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

SECTION 2.

APPORTIONMENT OF REPRESENTATIVES

Representatives shall be apportioned among the several states according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the executive and judicial officers of a state, or the members of the legislature thereof, is denied to any of the male inhabitants of such state, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such state.

SECTION 3.

POLITICAL DISABILITIES

No person shall be a Senator or Representative in Congress, or elector of President and Vice-President, or hold any office, civil or military, under the United States, or under any state, who, having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any state legislature, as an executive or judicial officer of any state, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may, by vote of two-thirds of each House, remove such disability.

SECTION 4.

PUBLIC DEBT

The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any state shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations, and claims shall be held illegal and void.

SECTION 5.

POWERS OF CONGRESS

The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

ARTICLE XV

RIGHT OF SUFFRAGE

SECTION 1.

RIGHT OF NEGRO TO VOTE

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude.

SECTION 2.

POWER OF CONGRESS

The Congress shall have power to enforce this article by appropriate legislation.

ARTICLE XVI

INCOME TAX

The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several states, and without regard to any census or enumeration.

ARTICLE XVII

SENATE: ELECTION: VACANCIES

The Senate of the United States shall be composed of two Senators from each state, elected by the people thereof, for six years; and each Senator shall have one vote. The electors in each state shall have the qualifications requisite for electors of the most numerous branch of the state legislatures.

When vacancies happen in the representation of any state in the Senate, the executive authority of such state shall issue writs of election to fill such vacancies: Provided, That the legislature of any state may empower the executive thereof to make temporary appointment until the people fill the vacancies by election as the legislature may direct.

This amendment shall not be so construed as to affect the election or term of any Senator chosen before it becomes valid as part of the Constitution.

ARTICLE XVIII
NATIONAL PROHIBITION

SECTION 1.

After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

SECTION 2.

The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

SECTION 3.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years of the date of the submission hereof to the States by Congress.

ARTICLE XIX
WOMAN SUFFRAGE

SECTION 1.

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

SECTION 2.

Congress shall have power to enforce this article by appropriate legislation.

ARTICLE XX
TERMS OF PRESIDENT, VICE-PRESIDENT AND CONGRESSMEN

SECTION 1.

The terms of the President and Vice-President shall end at noon on the 20th day of January, and the terms of Senators and Representatives at noon on the 3rd day of January, of the years in which such terms would have ended if this article had not been ratified; and the term of their successors shall then begin.

SECTION 2.

The Congress shall assemble at least once in every year, and such meeting shall begin at noon on the 3rd day of January, unless they shall by law appoint a different day.

SECTION 3.

If, at the time fixed for the beginning of the term of the President, the President elect shall have died, the Vice-President elect shall become President. If a President shall not have been chosen before the time fixed for the beginning of his term, or if the President elect shall have failed to qualify, then the Vice-President shall act as President until a President shall have qualified; and the Congress may by law provide for the case wherein neither a President elect nor a Vice-President elect shall have qualified, declaring who shall then act as President, or the manner in which one who is to act shall be selected, and such person shall act accordingly until a President or Vice-President shall have qualified.

SECTION 4.

The Congress may by law provide for the case of the death of any of the persons from whom the House of Representatives may choose a President whenever the right of choice shall have devolved upon them, and for the case of the death of any of the persons from whom the Senate may choose a Vice-President whenever the right of choice shall have devolved upon them.

SECTION 5.

Sections 1 and 2 shall take effect on the 15th day of October following the ratification of this article (October, 1933).

SECTION 6.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of three-fourths of the several States within seven years from the date of its submission.

ARTICLE XXI
REPEAL OF THE EIGHTEENTH AMENDMENT

SECTION 1.

The eighteenth article of amendment to the Constitution of the United States is hereby repealed.

SECTION 2.

The transportation or importation into any State, Territory, or Possession of the United States, for delivery or use therein of intoxicating liquors, in violation of the laws thereof is hereby prohibited.

SECTION 3.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by convention in the several States, as provided by the Constitution, within seven years from the date of the submission hereof to the States by Congress.

PROPOSED CHILD LABOR AMENDMENT

(RATIFIED BY 28 STATES. RATIFICATION BY 36 STATES NECESSARY.)

SECTION 1.

The Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age.

SECTION 2.

The power of the several States is unimpaired by this article except that the operation of State laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

STATES AND TERRITORIAL DIMENSIONS AND CAPITALS

States and Territories	Area Square Miles	Greatest Breadth Miles	Greatest Length Miles	Capitals
Alabama	51,998	200	330	Montgomery
Alaska	586,400	800	1,100	Juneau
Arizona	113,956	335	390	Phoenix
Arkansas	53,335	240	275	Little Rock
California	158,297	375	770	Sacramento
Colorado	103,948	270	390	Denver
Connecticut	4,965	75	90	Hartford
Delaware	2,370	35	110	Dover
District of Columbia	70	10	10	Washington
Florida	58,666	400	460	Tallahassee
Georgia	59,265	250	315	Atlanta
Idaho	83,888	305	490	Boise
Illinois	56,665	205	380	Springfield
Indiana	36,354	160	265	Indianapolis
Iowa	56,147	210	300	Des Moines
Kansas	82,158	200	400	Topeka
Kentucky	40,598	175	350	Frankfort
Louisiana	48,506	275	280	Baton Rouge
Maine	33,040	205	235	Augusta
Maryland	12,327	120	200	Annapolis
Massachusetts	8,266	110	190	Boston
Michigan	57,980	310	400	Lansing
Minnesota	84,682	350	400	St. Paul
Mississippi	46,865	180	340	Jackson
Missouri	69,420	280	300	Jefferson City
Montana	146,997	315	580	Helena
Nebraska	77,520	205	415	Lincoln
Nevada	110,690	315	485	Carson City
New Hampshire	9,341	90	185	Concord
New Jersey	8,224	70	160	Trenton
New Mexico	122,634	350	390	Santa Fe
New York	49,204	310	320	Albany
North Carolina	52,426	200	520	Raleigh
North Dakota	70,837	210	360	Bismarck
Ohio	41,040	205	230	Columbus
Oklahoma	70,057	210	585	Oklahoma City
Oregon	96,699	290	375	Salem
Pennsylvania	45,126	180	300	Harrisburg
Rhode Island	1,248	35	50	Providence
South Carolina	30,989	215	285	Columbia
South Dakota	77,615	245	380	Pierre
Tennessee	42,022	120	430	Nashville
Texas	265,896	620	760	Austin
Utah	84,990	275	345	Salt Lake City
Vermont	9,564	90	155	Montpelier
Virginia	42,627	205	425	Richmond
Washington	69,127	230	340	Olympia
West Virginia	24,170	200	225	Charleston
Wisconsin	56,066	290	300	Madison
Wyoming	97,914	275	365	Cheyenne

NAMES OF PLACES OF CATHOLIC ORIGIN IN THE UNITED STATES

ALABAMA
- Holy Trinity
- St. Bernard
- St. Claire Springs
- St. Elmo
- St. Stephens
- Trinity

ARIZONA
- Christmas
- St. David
- St. John's
- St. Michael's
- San Carlos
- San Simon

ARKANSAS
- St. Charles
- St. Francis
- St. James
- St. Paul

CALIFORNIA
- Bethany
- Camp Angelus
- Carmel
- Concepcion
- Cupertino
- Guadalupe
- Juan Bautista
- Los Angeles
- Sacramento
- San Andreas
- San Anselmo
- San Ardo
- San Benito
- San Bernardino
- San Bruno
- San Carlos
- San Clemente
- San Diego
- San Dismas
- San Fernando
- San Francisco
- San Gabriel
- San Geronimo
- San Gregorio
- San Jacinto
- San Joaquin
- San Jose
- San Juan Capistrano
- San Leandro
- San Lorenzo
- San Lucas
- San Luis Obispo
- San Luis Rey
- San Marcos
- San Marino
- San Martin
- San Mateo
- San Miguel
- San Onofre
- San Pablo
- San Pedro
- San Quentin
- San Raphael
- San Ramon
- San Simeon
- San Ysidro
- Santa Ana
- Santa Anita
- Santa Barbara
- Santa Clara
- Santa Margarita
- Santa Maria
- Santa Monica
- Santa Paula
- Santa Rosa
- Santa Susana
- Santa Ynez
- Santa Ysabel
- Santa Cruz
- Sante Fe
- Trinidad

COLORADO
- Loretto
- St. Elmo
- St. Acacio
- San Luis
- San Pablo
- Sante Fe
- Trinidad

CONNECTICUT
- Mt. Carmel

DELAWARE

FLORIDA
- Christmas
- St. Andrew
- St. Augustine
- St. Catherine
- St. Cloud
- St. James City
- St. John's Park
- St. Leo
- St. Lucie
- St. Marks
- St. Blas
- San Mateo
- Santa Fe
- Santa Rosa

GEORGIA
- St. Charles
- St. Claire
- St. George
- St. Mary's
- St. Simon's Island

IDAHO
- Priest River
- St. Anthony
- St. Charles
- St. Joe
- St. Maries

ILLINOIS
- Antioch
- Assumption
- Feehanville
- Hennepin
- Joliet
- La Salle
- Mt. Carmel
- Mt. Olive
- Mundelein
- Olivet
- St. Anne
- St. Augustine
- St. Charles
- St. David
- St. Elmo
- St. George
- Ste. Marie
- St. Francisville
- St. Jacob
- St. James
- St. John
- St. Joseph
- St. Libory
- St. Peter
- San Jose
- Wilmette

INDIANA
- Carmel
- Notre Dame
- St. Anthony
- St. Bernice
- St. Croix
- St. Henry
- St. Joe
- St. John
- St. Leon
- St. Louis Crossing
- St. Mary-of-the-Woods
- St. Meinrad
- St. Paul
- St. Pierre
- Trinity Springs
- Vera Cruz

IOWA
- St. Ansgar
- St. Anthony
- St. Benedict
- St. Charles
- St. Donatus
- St. Lucas
- St. Mary's
- St. Olaf

KANSAS
- Holyrood
- Olivet
- St. Clare
- St. Francis
- St. George
- St. John
- St. Mary's
- St. Paul

KENTUCKY
- Cardinal
- Christmas
- Gethsemane
- Holy Cross
- Loretto
- Mt. Carmel
- Nazareth
- Sacramento
- St. Catherine
- St. Charles
- St. Helen's
- St. John
- St. Joseph
- St. Mary's
- St. Mary's City
- St. Paul
- St. Vincent
- Trappist
- Trinity

LOUISIANA
- Convent
- St. Amant
- St. Benedict
- St. Francisville
- St. Gabriel
- St. James
- St. Joseph
- St. Landry
- St. Martinsville
- St. Maurice
- St. Patrick's
- St. Rose

MAINE
- Carmel
- St. Agatha
- St. Albans
- St. David

St. Francis
St. George
St. John

MARYLAND
Olivet
St. George Island
St. Helena
St. Inigoes
St. James School
St. Leonard
St. Margaret's
St. Martin
St. Mary's City
St. Michael's

MASSACHUSETTS

MICHIGAN
Loretto
Marquette
Nazareth
Olivet
St. Charles
St. Claire
St. Helen
St. Ignace
St. Jacques
St. James
St. John
St. Joseph
St. Louis
Sault Sante Marie

MINNESOTA
Loretto
Sacred Heart
St. Anthony Falls
St. Bonifacius
St. Charles
St. Claire
St. Cloud
St. Francis
St. Hilaire
St. James
St. Joseph
St. Leo
St. Louis Park
St. Martin
St. Michael
St. Paul
St. Peter
St. Vincent

MISSISSIPPI
Bay St. Louis
Mt. Carmel
Pentecost

MISSOURI
Conception
Mt. Carmel
St. Annie
St. Anthony
St. Aubert
St. Catherine
St. Charles
St. Clair
Ste. Genevieve
St. Elizabeth
St. Francisville
St. Francois
St. George
St. James
St. John's
St. Joseph
St. Louis
St. Marys
St. Patrick
St. Paul
St. Peters
St. Thomas
Santa Fe
Santa Rosa
Vera Cruz

MONTANA
Desmet
Ravalli
St. Ignatius
St. Pauls
St. Peter
St. Philip
St. Regis
St. Xavier

NEBRASKA
Loretta
Sacramento
St. Ann
St. Columbans
St. Edward
St. Helena
St. Libory
St. Mary
St. Michael
St. Paul

NEVADA
St. Clair
St. George
St. Thomas
San Jacinto

NEW HAMPSHIRE

NEW JERSEY

NEW MEXICO
Lamy
Las Cruces
Lourdes
St. Vrain
San Acacia
San Antonio
San Fidel
San Ignacio
San Jon
San Jose
San Lorenzo
San Marcial
San Mateo
San Patricio
San Raphael
San Ysidro
Santa Cruz
Santa Fe
Santa Rita
Santa Rosa

NEW YORK
Carmel
St. Albans
St. Bonaventure
St. Clara
St. Huberts
St. James
St. Johnsville
St. Josephs
St. Lawrence
St. Remy
St. Regis Falls

NORTH CAROLINA
St. Paul's
Trinity
Valle Crucis

NORTH DAKOTA
Mt. Carmel
St. Anthony
St. John
St. Thomas

OHIO
Isle St. George
St. Bernard
St. Clairsville
St. Henry
St. James
St. John's
St. Louisville
St. Martin
St. Mary's
St. Stephen
Santa Fe

OKLAHOMA
Sacred Heart
St. Louis
Santa Fe

OREGON
St. Benedict
St. Helens
St. Johns
St. Paul

PENNSYLVANIA
Angels
Immaculata
Loretto
Mt. Carmel
Nazareth
Sacramento
St. Benedict
St. Bonifacius
St. Charles
St. Clair
St. Davids
St. Johns
St. Joseph
St. Lawrence
St. Mary's
St. Michael
St. Nicholas
St. Peters
St. Thomas
Vera Cruz

RHODE ISLAND

SOUTH CAROLINA
Angelus
Mt. Carmel
St. Charles
St. George
St. Matthews
St. Paul
St. Stephen

SOUTH DAKOTA
De Smet
Olivet
St. Charles
St. Francis
St. Herbert
St. Lawrence
St. Mary's
St. Onge

TENNESSEE
Loretto
St. Andrews
St. Claire
St. Joseph

TEXAS
San Saba
Concepcion
Corpus Christi
Guadalupe
Mercedes
Nazareth
St. Hedwig
St. Jo
St. Paul
San Angelo
San Antonio
San Benito
San Diego
San Elizario
San Felipe
San Gabriel
San Jacinto
San Juan
San Leon
San Manuel
San Marcos
San Patricio
San Ygnacio
Santa Anna
Santa Cruz
Santa Maria
Santa Rosa
Trinidad
Trinity

UTAH
Mt. Carmel
St. George
St. John
Santa Clara

VERMONT
St. Albans
St. Brides
St. George

VIRGINIA
Cardinal
Carmel
Loretto
St. Charles
St. David
St. Just
St. Paul
St. Stephen

WASHINGTON
Priest Rapids
St. Andrews
St. Helen
St. John
Trinidad

WEST VIRGINIA
St. Albans
St. George
St. Clara
St. Mary's

WISCONSIN
De Pere
Mt. Calvary
St. Cloud
St. Croix Falls
St. Francis
St. Nazianz

WYOMING

DISTRICT OF COLUMBIA
Elizabeth

ADMISSION OF STATES TO UNION

1—Delaware	December 7, 1787	25—Arkansas	June 15, 1836
2—Pennsylvania	December 12, 1787	26—Michigan	January 26, 1837
3—New Jersey	December 18, 1787	27—Florida	March 3, 1845
4—Georgia	January 2, 1788	28—Texas	December 29, 1845
5—Connecticut	January 9, 1788	29—Iowa	December 28, 1846
6—Massachusetts	February 6, 1788	30—Wisconsin	May 29, 1848
7—Maryland	April 28, 1788	31—California	September 9, 1850
8—South Carolina	May 23, 1788	32—Minnesota	May 11, 1858
9—New Hampshire	June 21, 1788	33—Oregon	February 14, 1859
10—Virginia	June 25, 1788	34—Kansas	January 29, 1861
11—New York	July 26, 1788	35—West Virginia	June 20, 1863
12—North Carolina	November 21, 1789	36—Nevada	October 31, 1864
13—Rhode Island	May 29, 1790	37—Nebraska	February 9, 1867
14—Vermont	March 4, 1791	38—Colorado	August 1, 1876
15—Kentucky	June 1, 1792	39—North Dakota	November 2, 1889
16—Tennessee	June 1, 1796	40—South Dakota	November 2, 1889
17—Ohio	March 1, 1803	41—Montana	November 8, 1889
18—Louisiana	April 8, 1812	42—Washington	November 11, 1889
19—Indiana	December 11, 1816	43—Idaho	July 3, 1890
20—Mississippi	December 10, 1817	44—Wyoming	July 10, 1890
21—Illinois	December 3, 1818	45—Utah	January 4, 1896
22—Alabama	December 14, 1819	46—Oklahoma	November 16, 1907
23—Maine	March 15, 1820	47—New Mexico	January 6, 1912
24—Missouri	August 10, 1821	48—Arizona	February 14, 1912

NATIONAL STATUARY HALL

The National Hall of Statuary in the Capitol at Washington, was established by Congress July 2, 1864. Each State was invited to contribute marble or bronze statues of her two most distinguished deceased citizens.

State	Name	Date	State	Name	Date
Alabama	J. L. M. Curry	1906	Mississippi	Jefferson Davis	1929
Alabama	Gen. Joe Wheeler	1925	Mississippi	James Z. George	1929
Arizona	Gen. John C. Greenway	1929	Missouri	Francis P. Blair	1899
Arkansas	Uriah M. Rose	1917	Missouri	Thomas H. Benton	1899
Arkansas	James P. Clarke	1921	N. Hampshire	John Stark	1894
California	Rev. Thos. Starr King	1931	N. Hampshire	Daniel Webster	1894
California	Fr. Junipero Serra, O.F.M.	1931	New Jersey	Richard Stockton	1886
Connecticut	Roger Sherman	1872	New Jersey	Philip Kearny	1875
Connecticut	Jonathan Trumbull	1872	New York	Robert R. Livingston	1874
Florida	John W. Gorrie	1914	New York	George Clinton	1873
Florida	Gen. E. Kirby Smith	1918	N. Carolina	Zebulon Baird Vance	1916
Georgia	Dr. Crawford W. Long	1926	Ohio	James A. Garfield	1885
Georgia	Alexander H. Stephens	1927	Ohio	William Allen	1887
Idaho	George L. Shoup	1909	Oklahoma	Sequoyah	1917
Illinois	James Shields	1893	Pennsylvania	J. P. G. Muhlenberg	1881
Illinois	Frances E. Willard	1905	Pennsylvania	Robert Fulton	1881
Indiana	Oliver P. Morton	1899	Rhode Island	Nathaniel Green	1869
Indiana	Lew Wallace	1909	Rhode Island	Roger Williams	1870
Iowa	James Harlan	1909	S. Carolina	John C. Calhoun	1909
Iowa	Samuel J. Kirkwood	1913	S. Carolina	Wade Hampton	1929
Kansas	John J. Ingalls	1904	Tennessee	Andrew Jackson	1928
Kansas	George W. Glick	1914	Tennessee	John Sevier	1931
Kentucky	Henry Clay	1929	Texas	Stephen F. Austin	1904
Kentucky	Ephraim McDowell	1929	Texas	Samuel Houston	1904
Maine	William King	1877	Vermont	Ethan Allen	1875
Maryland	Charles Carroll	1901	Vermont	Jacob Collamer	1879
Maryland	John Hanson	1901	Virginia	Washington	1908
Massachusetts	Samuel Adams	1873	Virginia	Robert E. Lee	1908
Massachusetts	John Winthrop	1872	W. Virginia	John E. Kenna	1901
Michigan	Lewis Cass	1889	W. Virginia	Francis H. Pierpont	1903
Michigan	Zachariah Chandler	1913	Wisconsin	Fr. James Marquette, S.J.	1895
Minnesota	Henry Mower Rice	1910	Wisconsin	Robt. M. LaFolette	1929

MOTTOES OF THE STATES

Alabama — Here We Rest.

Arizona — God Enriches.

Arkansas — The People Rule.

California — **Eureka** (I Have Found It).

Colorado — Nothing without God.

Connecticut — **Sustinet qui Transtulit** (He Who Transplanted Sustains Us).

Delaware — Liberty and Independence.

District of Columbia — **Justitia Omnibus** (Justice to All).

Florida — In God We Trust.

Georgia — Wisdom, Justice, Moderation.

Idaho — **Salve** (Welcome).

Illinois — National Union — State Sovereignty.

Iowa — Our Liberties We Prize, and Our Rights We Maintain.

Kansas — **Ad Astra per Aspera** (To the Stars through Difficulties).

Kentucky — United We Stand, Divided We Fall.

Louisiana — Union, Justice and Confidence.

Maine — **Dirigo** (I Direct).

Maryland — **Fatti Maschi Parole Femine** (Deeds are Men; Words are Women). **Scuto Bonae Voluntatis Tuae Coronasti Nos** (With the Shield of Thy Good-will Thou hast Covered Us).

Massachusetts — **Ense Petit Placidam sub Libertate Quietem** (With the Sword She Seeks Quiet Peace under Liberty).

Michigan — **Si Quaeris Peninsulam Amoenam Circumspice** (If Thou Seekest a Beautiful Peninsula, Behold It Here).

Minnesota — **Etoile du Nord** (The Star of the North).

Mississippi — **Virtute et Armis** (By Virtue and Arms).

Missouri — The Welfare of the People Is the Supreme Law.

Montana — Gold and Silver.

Nebraska — Equality before the Law.

Nevada — All for Our Country.

New Jersey — Liberty and Prosperity.

New Mexico — **Crescit Eundo** (It Increases by Going).

New York — **Excelsior** (Higher).

North Carolina — **Esse Quam Videri** (To Be Rather Than to Seem).

North Dakota — Liberty and Union, One and Inseparable, Now and Forever.

Ohio — **Imperium in Imperio** (An Empire within an Empire).

Oregon — The Union.

Pennsylvania — Virtue, Liberty and Independence.

Rhode Island — Hope.

South Carolina — **Dum Spiro, Spero** (While I Breathe, I Hope).

South Dakota — Under God the People Rule.

Tennessee — Agriculture, Commerce.

Vermont — Freedom and Unity.

Virginia — **Sic Semper Tyrannis** (Ever Thus to Tyrants).

Washington — **Al-ki** (By and By).

West Virginia — Mountaineers Always Freemen.

Wisconsin — Forward.

Wyoming — **Cedant Arma Togae** (Let Arms Yield to the Gown).

NICKNAMES OF STATES

Alabama — Cotton State.
Arizona — Sunset State.
Arkansas — Wonder State.
California — Golden State.
Colorado — Centennial State.
Connecticut — Nutmeg State.
Delaware — Blue Hen State.
Florida — Everglade State.
Georgia — Cracker State.
Idaho — Gem State.
Illinois — Sucker State.
Indiana — Hoosier State.
Iowa — Hawkeye State.
Kansas — Sunflower State.
Kentucky — Blue Grass State.
Louisiana — Pelican State.
Maine — Pine Tree State.
Maryland — Old Line State.
Massachusetts — Bay State.
Michigan — Wolverine State.
Minnesota — Gopher State.
Mississippi — Bayou State.
Missouri — Iron Mountain State.
Montana — Treasure State.
Nebraska — Black-water State.
Nevada — Silver State.
New Hampshire — Granite State.
New Jersey — Garden State.

New Mexico — Sunshine State.
New York — Empire State.
North Carolina — Turpentine State.
North Dakota — Flickertail State.
Ohio — Buckeye State.
Oklahoma — Sooner State.
Oregon — Beaver State.
Pennsylvania — Keystone State.
Rhode Island — Little Rhody
South Carolina — Palmetto State.
South Dakota — Coyote State.
Tennessee — Volunteer State.
Texas — Lone Star State.
Utah — Bee Hive State.
Vermont — Green Mountain State.
Virginia — Old Dominion State.
Washington — Evergreen State.
West Virginia — Panhandle State.
Wisconsin — Badger State.
Wyoming — Equality State.

NICKNAMES OF CITIES

Akron, Ohio — Rubber City.
Atlanta, Ga. — Gate City.
Baltimore, Md.—Monumental City.
Bangor, Me. — Lumber City.
Binghamton, N. Y. — Parlor City.
Birmingham, Ala. — Steel City.
Boston, Mass. — Hub of the Universe.
Brockton, Mass. — Shoe City.
Brooklyn, N. Y.—City of Churches.
Buffalo, N. Y. — Queen City of the Lakes.
Chattanooga, Tenn. — Dynamo of Dixie.
Chicago, Ill. — Windy City.
Cincinnati, Ohio — Queen City of the West.
Columbia, S. C. — Golden Rule City.
Covington, Ky. — Dixie Gateway.
Dallas, Texas — City of the Hour.
Dayton, Ohio — Gem City.
Denver, Colo.—City of the Plains.
Des Moines, Ia. — City of Certainties.
Detroit, Mich. — City of the Straits, Motor Metropolis.
Duluth, Minn. — Zenith City of the Great Unsalted Seas.
Galveston, Texas—Oleander City.
Grand Rapids, Mich. — Furniture City.
Hartford, Conn. — Insurance City.
Indianapolis, Ind.—Railroad City.
Joplin, Mo. — The Town That "Jack" Built.
Kalamazoo, Mich. — Celery City.
Kansas City, Mo. — The Heart of America.
Little Rock, Ark. — City of Roses.
Los Angeles, Cal. — City of the Angels.
Louisville, Ky. — Falls City.
Lowell, Mass. — City of Spindles.
Lynchburg, Va. — Hill City.
Lynn, Mass. — City of Shoes.
Madison, Wis. — The Lake City.
Memphis, Tenn. — Bluff City.
Miami, Fla. — The Magic City.
Milwaukee, Wis. — Cream City.
Minneapolis, Minn. — Flour City.
Mobile, Ala. — City of Five Flags.
Nashville, Tenn. — City of Rocks.
New Bedford, Mass. — The Whaling City.
New Haven, Conn.—City of Elms.
New Orleans, La.—Crescent City.
New York, N. Y. — Gotham.
Niagara Falls, N. Y. — Cataract City; Power City of the World.
Orange, N. J. — The Hat City.
Paterson, N. J. — Silk City.
Philadelphia, Pa. — Quaker City.
Pittsburgh, Pa. — Smoky City.
Rochester, N. Y. — Flower City.
St. Joseph, Mo. — City Worth While.
St. Louis, Mo. — Mound City.
St. Paul, Minn.—The Saintly City.
St. Petersburg, Fla. — The Sunshine City.
Salem, Mass. — City of Witches.
Salt Lake City, Utah — Mormon City.
San Antonio, Texas—Alamo City.
San Francisco, Cal.—Golden Gate.
Savannah, Ga. — Forest City of the South.
Scranton, Pa.—The Electric City.
Seattle, Wash. — Cannery City.
Springfield, Mass. — City of Homes.
Syracuse, N. Y. — Salt City.
Tampa, Fla. — The Cigar City.
Tarpon Springs, Fla. — The Sponge City.
Terre Haute, Ind. — Prairie City.
Toledo, Ohio — Mud Hen City.
Troy, N. Y. — Collar City.
Washington, D. C. — City of Magnificent Distances.
Worcester, Mass. — The Heart of the Commonwealth.
Zanesville, Ohio — Pottery City.

CATHOLIC IDEALS IN GOVERNMENT

Thoughts from the Pastoral Letter of the American Hierarchy Issued in 1919

Purpose — Governments are organized to further the salvation of mankind.

Rights — The State, a creature of man, must respect the rights of the individual and the family.

Religion — The State has no right to hinder a citizen from performing his religious duties.

Classes — Whenever a particular class, such as the laboring class, suffers or is threatened by evils which cannot be met otherwise, the Government must meet them.

Industrial Evils — Governments rightly may be asked to help solve the industrial evils such as excessive labor, dangers to life and health, immoral shop conditions, interference with religion, etc.

Citizenship — Citizenship demands that the citizen obey the government and take an active interest in civic affairs.

Principles — The adoption of the true principles of government must be insisted upon.

Candidates — Only worthy candidates should be chosen for office.

Parties — Political parties should look for the nation's welfare, not party interests.

Elections — The purity of election is essential to a democracy.

Corruption — Politics is not exempted from the rules of morality. The will of the people must not be used for private or partisan advantage.

Peace — No international covenant can guarantee security or peace if it disregards divine commands.

Internationalism—In their dealings with one another, nations should observe both justice and charity.

Nationalism — The existence, integrity and rights of all nations must be respected by all Christian States.

Good Will — States should assist each other by acts of beneficence and good will.

Social Order—The State should appreciate the value of religion in preserving the social order.

Education — Rulers of the people should see the folly of excluding the teachings of the Gospel and of the Church from public instruction.

Union of Church and State — Any union of Church and State is not desirable in the United States. Each authority is supreme in its own sphere.

Schools—Catholic schools fulfill the obligation of training children to citizenship all the more fully by giving them religious instruction.

Duties — All citizens should be trained to fulfill their duties as citizens and individuals.

Compulsory Education—When persuasion fails, compulsion must be used in order to give all an adequate education for citizenship.

Public Opinion — An enlightened public opinion is necessary for the proper conduct of the democratic form of government.

Ignorance—The State has the right to establish schools and thus safeguard itself from the dangers resulting from ignorance.

Subversive Doctrines — The State has the right and the duty to exclude the teaching of doctrines aiming at the subversion of law and order.

Best Training for Citizenship — An education which unites intellectual, moral and religious elements is the best training for citizenship since it inculcates a sense of responsibility, a respect for authority and a consideration of the rights of others.

Freedom—Since in a democracy the citizen enjoys a larger freedom, he likewise has a greater obligation to govern himself.

Integrity of Life—Social righteousness depends upon individual morality. Integrity of life in each citizen is the only sure guarantee of worthy citizenship.

Law Observance — The efficacy of legislation and of all endeavor for the common good depends upon a personal observance of justice and charity by the individual citizens.

Amount of Government — Our aim should be not to multiply laws and restrictions, but to develop the spirit which will enable us to live in harmony under the simplest form with only the necessary amount of external regulation.

Democratic Government — Democracy implies that the people rule themselves, but if they are to rule wisely each must begin by governing himself, by performing his duty no less than by maintaining his right.

RELIGIOUS FREEDOM

Statements of Some of the Presidents

Washington — Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness — these firmest props of the duties of men and citizens. — Farewell Address.

Jefferson — All and every act of parliament by whatsoever title known or distinguished, which renders criminal the maintaining of any opinion in matters of religion... or exercising any mode of worship whatever... shall henceforth be of no validity or force within this commonwealth. — Statute of Virginia for Religious Freedom.

Lincoln — When the Know-nothings get control, it [the Declaration] will read: "All men are created equal except negroes, foreigners and Catholics." When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty. — Letter to Joshua F. Speed, 1855.

Theodore Roosevelt — Any political movement directed against any body of our fellow citizens because of their religious creed is a grave offense against American principles and American institutions. — October 11, 1915.

Taft — There is nothing so despicable as a secret society that is based upon religious prejudice and that will attempt to defeat a man because of his religious beliefs. — December 20, 1914.

Wilson — It does not become America that within her borders, where every man is free to follow the dictates of his conscience, men should raise the cry of church against church. To do this is to strike at the very spirit and heart of America. — November 4, 1915.

Harding — I hold it [religious intolerance] to be a menace to the very liberties we boast and cherish. — March 24, 1922.

Coolidge — It is not easy to conceive of anything that would be more unfortunate in a community based upon the ideals of which Americans boast than any considerable development of intolerance as regards religion. — American Legion Convention, Omaha, October, 1925.

Franklin D. Roosevelt — In the United States we regard it as axiomatic that every person shall enjoy the free exercise of his religion according to the dictates of his conscience. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of religious freedom and equality before the law, and these concepts are deeply ingrained in our national character. — October 2, 1935.

NATIONAL FLAG CODE

(Rules, as Adopted by the National Flag Conference)

1. The flag should be displayed only from sunrise to sunset, or between such hours as may be designated by proper authority. It should be displayed on national and state holidays and on historic and special occasions.

2. When carried in a procession with another flag or flags, the flag of the United States should be either on the marching right, i. e., the flag's own right, or when there is a line of other flags the flag of the United States may be in front of the center.

3. When displayed with another flag against a wall from crossed staffs, the flag of the United States should be on the right, the flag's own right, and its staff should be in front of the other flag.

4. When a number of flags are grouped and displayed from staffs, the flag of the United States should be in the center or at the highest point.

5. When flags of states or cities or pennants of societies are flown on the same halyard with the flag of the United States, the national flag should always be at the peak. When flown from adjacent staffs the flag of the United States should be hoisted first. No flag or pennant should be placed above or to the right.

6. When flags of two or more nations are displayed, they should be flown from separate staffs of the same height and the flags should be of approximately equal size.

7. When the flag is displayed from a staff projecting horizontally or at an angle from the window sill, balcony, or front of building, the union of the flag should go clear to the head of the staff unless the flag is at half mast.

8. When the flag of the United States is displayed in a manner other than by being flown from a staff, it should be displayed flat, whether indoors or out. When displayed either horizontally or vertically against a wall, the union should be uppermost and to the flag's own right, i. e , to the observer's left.

9. When displayed over the middle of the street, as between buildings, the flag of the United States should be suspended vertically with the union to the north in an east-and-west street or to the east in a north-and-south street.

10. When used on a speaker's platform, the flag should be displayed above and behind the speaker. It should never be used to cover the speaker's desk nor to drape over the front of the platform. If flown from a staff it should be on the speaker's right.

11. When used in unveiling a statue or monument, the flag should not be allowed to fall on the ground.

12. When flown at half staff, the flag is hoisted to the peak for an instant, and then lowered to the half staff position, but before lowering the flag for the day it is raised again to the peak. By "half staff" is meant hauling the flag down to one-half the distance between the top and bottom of the staff. On Memorial Day, May 30th, the flag is displayed at half staff from sunrise until noon and at full staff from noon until sunset.

13. Flags flown from fixed staffs are placed at half staff to indicate mourning. When the flag is displayed on a small staff, as when carried in parade, mourning is indicated by attaching two streamers of black crepe to the spear head, allowing the streamers to fall naturally.

14. When used to cover a casket, the flag should be placed so that the union is at the head and over the left shoulder. The flag should not be lowered into the grave nor allowed to touch the ground.

15. When the flag is displayed in the body of the church, it should be from a staff placed on the congregation's right as they face the clergyman. The service flag, the state flag, or any other flag should be at the left of the congregation.

United States Census
1930 and 1940

UNITED STATES AND ITS TERRITORIES AND POSSESSIONS

Area	Population		Increase	
	1940	1930	Amount	Percent
United States and all Territories and possessions	150,621,231	138,439,069	12,182,162	8.8
United States and Territories and possessions, excluding Philippine Islands	134,265,231	124,926,069	9,339,162	7.5
Continental United States	131,669,275	122,775,046	8,894,229	7.2
Territories and possessions, excluding Philippine Islands	2,595,956	2,151,023	444,933	20.7
Alaska	72,524	59,278	13,246	22.3
American Samoa	12,908	10,055	2,853	28.4
Guam	22,290	18,509	3,781	20.4
Hawaii	423,330	368,336	54,994	14 9
Panama Canal Zone	51,827	39,467	12,360	31 3
Puerto Rico	1,869,255	1,543,913	325,342	21 1
Virgin Islands	24,889	22,012	2,877	13.1
Military and naval services, etc., abroad	118,933	89,453	29,480	33.0
Philippine Islands	16,356,000	13,513,000	2,843,000	21.0

1790—1940

Census Year	Population	Increase Over Preceding Census		Land area in square miles	Population per square mile
		Number	Percent		
1940	131,669,275	8,894,229	7 2	3,026,789	43.4
1930	122,775,046	17,064,426	16 1	3,026,789	40 5
1920	105,710,620	13,738,354	14 9	2,973,776	35 5
1910	91,972,266	15,977,691	21 0	2,973,890	30 9
1900	75,994,575	13,046,861	20 7	2,974,159	25.6
1890	62,947,714	12,791,931	25.5	2,973,965	21.2
1880	50,155,783	11,597,412	30 1	2,973,965	16.9
1870	38,558,371	7,115,050	22 6	2,973,965	13 0
1860	31,443,321	8,251,445	35 6	2,973,965	10 6
1850	23,191,876	6,122,423	35 9	2,944,337	7.9
1840	17,069,453	4,203,433	32.7	1,753,588	9.7
1830	12,866,020	3,227,567	33.5	1,753,588	7.3
1820	9,638,453	2,398,572	33.1	1,753,588	5.5
1810	7,239,881	1,931,398	36.4	1,685,865	4.3
1800	5,308,483	1,379,269	35 1	867,980	6.1
1790	3,929,214	.....	....	867,980	4.5

URBAN AND RURAL POPULATION OF THE UNITED STATES: 1890 TO 1940

Class	1940	1930	1920	1910	1900	1890
Total, number	131,669,275	122,775,046	105,710,620	91,972,266	75,994,575	62,947,714
Urban	74,423,702	68,954,823	54,304,603	42,166,120	30,380,433	22,298,359
Rural	57,245,573	53,820,223	51,406,017	49,806,146	45,614,142	40,649,355
Total, percent	100.00	100.00	100.00	100.00	100.00	100.00
Urban	56.5	56.2	51.4	45.8	40.0	35.4
Rural	43.5	43.8	48.6	54.2	60.0	64.6

URBAN AND RURAL POPULATION, BY STATES: 1940 AND 1930

[A minus sign (-) denotes decrease]

Division and State	1940 Population			1930 Population		Increase, 1930-1940					Percent urban	
	Total	Urban	Rural	Urban	Rural	Total, percent	Urban		Rural			
							Number	Percent	Number	Percent	1940	1930
United States	131,669,275	74,423,702	57,245,573	68,954,823	53,820,223	7.2	5,468,879	7.9	3,425,350	6.4	56.5	56.2
Geographic Divisions:												
New England	8,437,290	6,420,542	2,016,748	6,311,976	1,854,365	3.3	108,566	1.7	162,383	8.8	76.1	77.3
Middle Atlantic	27,539,487	21,147,543	6,391,944	20,394,707	5,866,043	4.9	752,836	3.7	525,901	9.0	76.8	77.7
East North Central .	26,626,342	17,444,359	9,181,983	16,794,908	8,502,277	5.3	649,451	3.9	679,706	8.0	65.5	66.4
West North Central .	13,516,990	5,998,124	7,523,866	5,556,181	7,740,734	1.7	436,943	7.9	-216,868	-2.8	44.3	41.8
South Atlantic	17,823,151	6,921,726	10,901,425	5,698,122	10,095,467	12.9	1,223,604	21.5	805,958	8.0	38.8	36.1
East South Central .	10,778,225	3,165,356	7,612,869	2,778,687	7,108,527	9.0	386,669	13.9	504,342	7.1	29.4	28.1
West South Central .	13,064,525	5,203,401	7,861,124	4,427,439	7,749,391	7.8	775,962	17.5	111,733	1.4	39.8	36.4
Mountain	4,150,003	1,771,742	2,378,261	1,457,922	2,243,867	12.1	313,820	21.5	134,394	6.0	42.7	39.4
Pacific	9,733,262	6,355,909	3,377,353	5,534,881	2,659,552	18.8	821,028	14.8	717,801	27.0	65.3	67.5
New England:												
Maine	847,226	343,057	504,169	321,506	475,917	6.2	21,551	6.7	28,252	5.9	40.5	40.3
New Hampshire	491,524	283,225	208,299	273,079	192,214	5.6	10,148	3.7	16,085	8.4	57.6	58.7
Vermont	359,231	123,239	235,992	118,766	240,845	-0.1	4,473	3.8	-4,853	-2.0	34.3	33.0
Massachusetts	4,316,721	3,859,476	457,245	3,831,426	418,188	1.6	28,050	0.7	39,057	9.3	89.4	90.2
Rhode Island	713,346	653,383	59,963	635,429	52,068	3.8	17,954	2.8	7,895	15.2	91.6	92.4
Connecticut	1,709,242	1,158,162	551,080	1,131,770	475,133	6.4	26,392	2.3	75,947	16.0	67.8	70.4
Middle Atlantic:												
New York	13,479,142	11,165,893	2,313,249	10,521,952	2,066,114	7.1	643,941	6.1	247,135	12.0	82.8	83.6
New Jersey	4,160,165	3,394,773	765,392	3,339,244	702,090	2.9	55,529	1.7	63,302	9.0	81.6	82.6
Pennsylvania	9,900,180	6,586,877	3,313,303	6,533,511	3,097,839	2.8	53,366	0.8	215,464	7.0	66.5	67.8
East North Central:												
Ohio	6,907,612	4,612,986	2,294,626	4,507,371	2,139,326	3.9	105,615	2.3	155,300	7.3	66.8	67.8
Indiana	3,427,796	1,887,712	1,540,084	1,795,892	1,442,611	5.8	91,820	5.1	97,473	6.8	55.1	55.5
Illinois	7,897,241	5,809,650	2,087,591	5,635,727	1,994,927	3.5	173,923	3.1	92,664	4.6	73.6	73.9
Michigan	5,256,106	3,454,867	1,801,239	3,302,075	1,540,250	8.5	152,792	4.6	260,989	16.9	65.7	68.2
Wisconsin	3,137,587	1,679,144	1,458,443	1,553,843	1,385,163	6.8	125,301	8.1	73,280	5.3	53.5	52.9

West North Central:												
Minnesota	2,792,300	1,390,098	1,402,202	1,257,616	1,306,337	8.9	132,482	10.5	95,865	7.3	49.8	49.0
Iowa	2,538,268	1,084,231	1,454,037	979,292	1,491,647	2.7	104,939	10.7	-37,610	-2.5	42.7	39.6
Missouri	3,784,664	1,960,696	1,823,968	1,859,119	1,770,248	4.3	101,577	5.5	53,720	3.0	51.8	51.2
North Dakota	641,935	131,923	510,012	113,306	567,539	-5.7	18,617	16.4	-57,527	-10.1	20.6	16.6
South Dakota	642,961	158,087	484,874	130,907	561,942	-7.2	27,180	20.8	-77,068	-13.7	24.6	18.9
Nebraska	1,315,834	514,148	801,686	486,107	891,856	-4.5	28,041	5.8	-90,170	-10.1	39.1	35.3
Kansas	1,801,028	753,941	1,047,087	729,834	1,151,165	-4.3	24,107	3.3	-104,078	-9.0	41.9	38.8
South Atlantic:												
Delaware	266,505	139,432	127,073	123,146	115,234	11.8	16,286	13.2	11,839	10.3	52.3	51.7
Maryland	1,821,244	1,080,351	740,893	974,869	656,657	11.6	105,482	10.8	84,236	12.8	59.3	59.8
Dist. of Columbia	663,091	663,091	--	486,869	--	36.2	176,222	36.2	--	--	100.0	100.0
Virginia	2,677,773	944,675	1,733,098	785,537	1,636,314	10.6	159,138	20.3	96,784	5.9	35.3	32.4
West Virginia	1,901,974	534,292	1,367,682	491,504	1,237,701	10.0	42,788	8.7	129,981	10.5	28.1	28.4
North Carolina	3,571,623	974,175	2,597,448	809,847	2,360,429	12.7	164,328	20.3	237,019	10.0	27.3	25.5
South Carolina	1,899,804	466,111	1,433,693	371,080	1,367,685	9.3	95,031	25.6	66,008	4.8	24.5	21.3
Georgia	3,123,723	1,073,808	2,049,915	895,492	2,013,014	7.4	178,316	19.9	36,901	1.8	34.4	30.8
Florida	1,897,414	1,045,791	851,623	759,778	708,433	29.2	286,013	37.6	143,190	20.2	55.1	51.7
East South Central:												
Kentucky	2,845,627	849,327	1,996,300	799,026	1,815,563	8.8	50,301	6.3	180,737	10.0	29.8	30.6
Tennessee	2,915,841	1,027,206	1,888,635	896,538	1,720,018	11.4	130,668	14.6	168,617	9.8	35.2	34.3
Alabama	2,882,961	855,941	1,977,020	744,273	1,901,975	7.1	111,668	15.0	75,045	3.9	30.2	28.1
Mississippi	2,183,796	432,882	1,750,914	338,850	1,670,971	8.7	94,032	27.8	79,943	4.8	19.8	16.9
West South Central:												
Arkansas	1,949,387	431,910	1,517,477	382,878	1,471,604	5.1	49,032	12.8	45,873	3.1	22.2	20.6
Louisiana	2,363,880	980,439	1,383,441	833,532	1,268,061	12.5	146,907	17.6	115,380	9.1	41.5	39.7
Oklahoma	2,336,434	879,663	1,456,771	821,681	1,574,359	-2.5	57,982	7.1	-117,588	-7.5	37.6	34.3
Texas	6,414,824	2,911,389	3,503,435	2,389,348	3,435,367	10.1	522,041	21.8	68,068	2.0	45.4	41.0
Mountain:												
Montana	559,456	211,535	347,921	181,036	356,570	4.1	30,499	16.8	-8,649	-2.4	37.8	33.7
Idaho	524,873	176,708	348,165	129,507	315,525	17.9	47,201	36.4	32,640	10.3	33.7	29.1
Wyoming	250,742	93,577	157,165	70,097	155,468	11.2	23,480	33.5	1,697	1.1	37.3	31.1
Colorado	1,123,296	590,756	532,540	519,882	515,909	8.4	70,874	13.6	16,631	3.2	52.6	50.2
New Mexico	531,818	176,401	355,417	106,816	316,501	25.6	69,585	65.1	38,916	12.3	33.2	25.2
Arizona	499,261	173,981	325,280	149,856	285,717	14.6	24,125	16.1	39,563	13.8	34.8	34.4
Utah	550,310	305,493	244,817	266,264	241,583	8.4	39,229	14.7	3,234	1.3	55.5	52.4
Nevada	110,247	43,291	66,956	34,464	56,594	21.1	8,827	25.6	10,362	18.3	39.3	37.8
Pacific:												
Washington	1,736,191	921,969	814,222	884,539	678,857	11.1	37,430	4.2	135,365	19.9	53.1	56.5
Oregon	1,089,684	531,675	558,009	489,746	464,040	14.2	41,929	8.6	93,969	20.3	48.8	51.3
California	6,907,387	4,902,265	2,005,122	4,160,596	1,516,655	21.7	741,669	17.8	488,467	32.2	71.0	73.3

RANK OF STATES ACCORDING TO POPULATION 1940 and 1930

State	Rank		Population	
	1940	1930	1940	1930
New York	1	1	13,479,142	12,588,066
Pennsylvania	2	2	9,900,180	9,631,350
Illinois	3	3	7,897,241	7,630,654
Ohio	4	4	6,907,612	6,646,697
California	5	6	6,907,387	5,677,251
Texas	6	5	6,414,824	5,824,715
Michigan	7	7	5,256,106	4,842,325
Massachusetts	8	8	4,316,721	4,249,614
New Jersey	9	9	4,160,165	4,041,334
Missouri	10	10	3,784,664	3,629,367
North Carolina	11	12	3,571,623	3,170,276
Indiana	12	11	3,427,796	3,238,503
Wisconsin	13	13	3,137,587	2,939,006
Georgia	14	14	3,123,723	2,908,506
Tennessee	15	16	2,915,841	2,616,556
Kentucky	16	17	2,845,627	2,614,589
Alabama	17	15	2,832,961	2,646,248
Minnesota	18	18	2,792,300	2,563,953
Virginia	19	20	2,677,773	2,421,851
Iowa	20	19	2,538,268	2,470,939
Louisiana	21	22	2,363,880	2,101,593
Oklahoma	22	21	2,336,434	2,396,040
Mississippi	23	23	2,183,796	2,009,821
Arkansas	24	25	1,949,387	1,854,482
West Virginia	25	27	1,901,974	1,729,205
South Carolina	26	26	1,899,804	1,738,765
Florida	27	31	1,897,414	1,468,211
Maryland	28	28	1,821,244	1,631,526
Kansas	29	24	1,801,028	1,880,999
Washington	30	30	1,736,191	1,563,396
Connecticut	31	29	1,709,242	1,606,903
Nebraska	32	32	1,315,834	1,377,963
Colorado	33	33	1,123,296	1,035,791
Oregon	34	34	1,089,684	953,786
Maine	35	35	847,226	797,423
Rhode Island	36	37	713,346	687,497
Dist. of Columbia	37	41	663,091	486,869
South Dakota	38	36	642,961	692,849
North Dakota	39	38	641,935	680,845
Montana	40	39	559,456	537,606
Utah	41	40	550,310	507,847
New Mexico	42	45	531,818	423,317
Idaho	43	43	524,873	445,032
Arizona	44	44	499,261	435,573
New Hampshire	45	42	491,524	465,293
Vermont	46	46	359,231	359,611
Delaware	47	47	266,505	238,380
Wyoming	48	48	250,742	225,565
Nevada	49	49	110,247	91,058

STATES IN ORDER OF PERCENTAGE OF INCREASE 1930 to 1940

State	Per cent of increase*
1. Dist. of Columbia	36 2
2. Florida	29 2
3. New Mexico	25 6
4. California	21 7
5. Nevada	21 1
6. Idaho	17 9
7. Arizona	14.6
8. Oregon	14 2
9. North Carolina	12 7
10. Louisiana	12 5
11. Delaware	11 8
12. Maryland	11 6
13. Tennessee	11.4
14. Wyoming	11 2
15. Washington	11 1
16. Virginia	10 6
17. Texas	10 1
18. West Virginia	10 0
19. South Carolina	9.3
20. Minnesota	8 9
21. Kentucky	8.8
22. Mississippi	8 7
23. Michigan	8 5
24. Colorado	8 4
25. Utah	8 4
26. Georgia	7.4
27. Alabama	7 1
28. New York	7 1
29. Wisconsin	6.8
30. Connecticut	6.4
31. Maine	6 2
32. Indiana	5 8
33. New Hampshire	5 6
34. Arkansas	5 1
35. Missouri	4 3
36. Montana	4.1
37. Ohio	3.9
38. Rhode Island	3 8
39. Illinois	3 5
40. New Jersey	2 9
41. Pennsylvania	2 8
42. Iowa	2 7
43. Massachusetts	1 6
44. Vermont	—0 1
45. Oklahoma	—2.5
46. Kansas	—4.3
47. Nebraska	—4 5
48. North Dakota	—5.7
49. South Dakota	—7 2

A minus sign (—) denotes decrease.

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

[A minus sign (−) denotes decrease]

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
ALABAMA				
Anniston	25,523	22,345	3,178	13.8
Birmingham	267,583	259,678	7,905	3 1
Gadsden	36,975	24,042	12,933	50.1
Mobile	78,720	68,202	10,518	15 4
Montgomery	78,084	66,079	12,005	18.1
Tuscaloosa	27,493	20,659	6,834	33
ARIZONA				
Phoenix	65,414	48,118	16,296	33
Tucson	36,818	32,506	4,312	13 4
ARKANSAS				
Fort Smith	36,584	31,429	5,055	16
Little Rock	88,039	81,679	6,960	8 4
CALIFORNIA				
Alameda	36,256	35,033	1,223	2 8
Alhambra	38,935	29,472	9,463	32
Bakersfield	29,252	26,015	3,237	12 3
Belvedere township	37,192	33,023	4,069	12 3
Berkeley	85,547	82,109	3,438	4 1
Beverly Hills	26,823	17,429	9,394	53.5
Burbank	34,337	16,662	17,675	106.0
Fresno	60,685	52,513	8,172	13
Glendale	82,582	62,736	19,846	32 5
Huntington Park	28,648	24,591	4,057	16.5
Inglewood	30,114	19,480	10,634	55.6
Long Beach	164,271	142,032	22,239	15 6
Los Angeles	1,504,277	1,238,048	266,239	22
Oakland	302,163	284,063	18,100	6.3
Pasadena	81,864	76,086	5,778	7.5
Riverside	34,696	29,696	5,000	16 9
Sacramento	105,958	93,750	12,208	13
San Bernardino	43,646	37,481	6,165	16.3
San Diego	203,341	147,995	55,346	37.5
San Francisco	634,536	634,394	142	.
San Jose	68,457	57,651	10,806	18.7
Santa Ana	31,921	30,332	1,599	3.4
Santa Barbara	34,958	33,613	1,235	3
Santa Monica	53,500	37,146	15,854	42.6
South Gate	26,945	19,632	7,313	37 2
Stockton	54,714	47,963	6,751	14
COLORADO				
Colorado Springs	36,789	33,237	3,552	10 2
Denver	322,412	287,861	34,551	12.1
Pueblo	52,162	50,096	2,066	4 1
CONNECTICUT				
Bridgeport	147,121	146,716	405	.3
Bristol	30,167	28,451	1,716	6
Hartford	166,267	164,072	2,195	1.3
Meriden	39,494	38,481	1,013	2.6
Middletown	26,495	24,554	1,941	7 8
New Britain	68,685	68,128	457	.6
New Haven	160,605	162,655	−2,050	−5.7
New London	30,456	29,640	816	1.7
Norwalk	39,849	36,019	3,830	10 6
Stamford	47,938	46,346	1,592	3.4
Torrington	26,988	26,040	948	3.6
Waterbury	99,314	99,902	−588	−.5
West Hartford town	33,776	24,914	8,835	35 5
West Haven town	30,012	25,808	4,213	16.3
DELAWARE				
Wilmington	112,504	106,597	5,907	5.5
DISTRICT OF COLUMBIA				
Washington	663,091	468,869	176,222	36 2
FLORIDA				
Jacksonville	173,065	129,549	43,516	33.6
Miami	172,172	110,637	61,535	55.5
Miami Beach	28,012	6,494	21,518	331.0
Orlando	36,736	27,330	9,406	34.4
Pensacola	37,449	31,579	5,870	18.6
St. Petersburg	60,812	40,425	20,385	53 6

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
FLORIDA—*Continued*				
Tampa	108,391	101,161	7,230	7 2
West Palm Beach	33,693	26,610	7,083	26 6
GEORGIA				
Atlanta	302,288	270,366	31,922	11 6
Augusta	65,919	60,342	4,577	7.5
Columbus	53,280	43,131	10,149	23.6
Macon	57,865	53,829	3,936	7 3
Rome	26,282	21,843	4,339	19 8
Savannah	95,998	85,024	10,972	12 8
IDAHO				
Boise City	26,130	21,554	4,586	21 3
ILLINOIS				
Alton	31,255	30,151	1,104	3.6
Aurora	47,170	46,589	581	1 2
Belleville	28,405	28,425	−20	...
Bloomington	32,686	30,930	1,938	6 2
Chicago	3,396,808	3,376,438	20,370	.5
Cicero	64,712	66,602	−1,890	−2.8
Danville	36,919	36,765	244	.6
Decatur	59,305	57,510	1,795	3.1
East St. Louis	75,609	74,347	1,262	1.7
Elgin	38,333	35,929	2,404	6.7
Evanston	65,389	63,120	2,279	3.6
Galesburg	28,876	28,830	46	...
Joliet	42,365	42,993	−628	−1.4
Maywood	26,648	25,829	819	3.1
Moline	34,608	32,236	2,372	7.3
Oak Park	66,015	63,982	2,033	3.1
Peoria	105,087	104,969	118	.1
Quincy	40,469	39,241	1,228	3.1
Rockford	84,637	85,864	−1,227	−1.4
Rock Island	42,775	37,953	4,822	12.7
Springfield	75,503	71,864	3,639	5
Waukegan	34,241	33,499	742	2 2
INDIANA				
Anderson	41,572	39,804	7,768	19.4
East Chicago	54,637	54,784	−147	−.2
Elkhart	33,434	32,949	485	1.4
Evansville	97,062	102,249	−5,187	−5
Fort Wayne	118,410	114,946	3,464	3.1
Gary	111,719	100,426	11,293	11.2
Hammond	70,184	64,560	5,624	8.7
Indianapolis	386,972	364,161	22,811	6.2
Kokomo	33,795	32,843	952	2.9
Lafayette	28,798	26,240	2,558	9 7
Marion	26,767	24,496	2,271	9.3
Michigan City	26,476	26,735	−259	−.9
Mishawaka	28,298	28,630	−332	−1.1
Muncie	49,720	46,548	3,172	6.8
New Albany	25,414	25,819	−405	−1.5
Richmond	35,147	32,493	2,654	8.1
South Bend	101,268	104,193	−2,925	−2.8
Terre Haute	62,693	62,810	−117	−.1
IOWA				
Burlington	25,832	26,755	−923	−3.4
Cedar Rapids	62,120	56,097	6,023	10.7
Clinton	26,270	25,726	544	2 1
Council Bluffs	41,439	42,048	−609	−1.4
Davenport	66,039	60,751	5,288	8.6
Des Moines	159,819	142,559	17,260	12.1
Mason City	27,080	23,304	3,776	16.1
Ottumwa	31,570	28,075	3,495	12.4
Sioux City	82,364	97,183	3,181	4
Waterloo	51,743	46,191	5,552	12
Dubuque	43,892	41,679	2,213	5.3
KANSAS				
Hutchinson	30,013	27,085	2,928	10.8
Kansas City	121,458	121,857	−399	−.2
Topeka	67,833	64,120	3,713	5.7
Wichita	114,966	111,110	3,856	3.3

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
KENTUCKY				
Ashland	29,537	29,074	463	1.5
Covington	62,018	65,252	−2,234	−3.4
Lexington	49,304	45,736	3,568	7 8
Louisville	319,077	307,745	11,332	3.6
Newport	30,631	29,744	887	2.9
Owensboro	30,245	22,765	7,480	32.9
Paducah	33,765	33,541	224	6
LOUISIANA				
Alexandria	27,066	23,025	4,041	17.5
Baton Rouge	34,719	30,729	3,990	13
Monroe	28,309	26,028	2,281	8 7
New Orleans	494,537	458,762	35,775	7.6
Shreveport	98,167	76,655	21,512	28.1
MAINE				
Bangor	29,822	28,749	1,073	3.7
Lewiston	38,598	34,948	3,650	10.4
Portland	73,643	70,810	2,833	4
MARYLAND				
Baltimore	859,100	804,874	54,226	6.7
Cumberland	39,483	37,747	1,736	4.5
Hagerstown	32,491	30,861	1,630	5 2
MASSACHUSETTS				
Arlington town	40,013	36,094	3,919	10 8
Belmont town	26,867	21,748	5,119	22.5
Beverly	25,537	25,086	451	1.7
Boston	770,816	781,188	−10,372	−1.3
Brockton	62,343	63,797	−1,454	−2.2
Brookline town	49,786	47,490	2,296	4.8
Cambridge	110,879	113,643	−2,764	−2 4
Chelsea	41,259	45,816	−4,557	−10
Chicopee	41,664	43,930	−2,266	−5.1
Everett	46,784	48,424	−1,640	−3.3
Fall River	115,428	114,274	154	.1
Fitchburg	41,824	40,692	1,132	2.7
Haverhill	46,752	48,710	−1,958	−4
Holyoke	53,750	56,537	−2,887	−5.1
Lawrence	84,323	85,068	−745	−.8
Lowell	101,389	100,234	1,155	1.1
Lynn	98,123	102,320	−4,197	−4.1
Malden	58,010	58,036	−26	...
Medford	63,083	59,714	3,369	5.6
Melrose	25,333	23,170	2,163	9.3
New Bedford	110,341	112,597	−2,256	−2
Newton	69,873	65,276	4,597	4.1
Pittsfield	49,684	49,677	7	..
Quincy	75,810	71,983	3,827	5.3
Revere	34,405	35,680	−1,275	−3.5
Salem	41,213	43,353	−2,140	−4.9
Somerville	102,177	103,908	−1,731	−1.6
Springfield	149,554	149,900	−346	−.1
Taunton	37,395	37,355	40	.....
Waltham	40,020	39,247	773	1.9
Watertown town	35,427	34,913	514	1.4
Worcester	193,694	195,311	−1,617	−.8
MICHIGAN				
Ann Arbor	29,815	26,944	2,871	10.6
Battle Creek	43,453	43,573	−120	−.3
Bay City	47,956	47,355	601	1.2
Dearborn	63,584	50,358	13,226	26.1
Detroit	1,623,452	1,568,662	54,790	3.5
Flint	151,543	156,492	−4,949	−3.1
Grand Rapids	164,292	168,592	−4,300	−2.5
Hamtramck	49,839	56,268	−6,429	−11.4
Highland Park	50,810	52,959	−2,149	−4
Jackson	49,656	55,187	−5,531	−10
Kalamazoo	54,097	54,786	−689	−1.2
Lansing	78,753	78,397	356	.4
Muskegon	47,697	41,390	6,307	15.2
Pontiac	66,626	64,928	1,698	2.6
Port Huron	32,759	31,361	1,398	4.4

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
MICHIGAN—*Continued*				
Royal Oak	25,087	22,904	2,183	9.5
Saginaw	82,794	80,715	2,079	2.5
Wyandotte	30,618	28,368	2,250	7.9
MINNESOTA				
Duluth	101,065	101,463	−398	−.4
Minneapolis	492,370	464,356	18,014	3.8
Rochester	26,312	20,621	5,691	27.6
St. Paul	287,736	271,606	16,130	5.9
MISSISSIPPI				
Jackson	62,107	48,282	3,825	7.9
Meridian	35,481	31,954	3,428	10.7
MISSOURI				
Joplin	37,144	33,454	3,690	11.
Kansas City	399,178	399,746	−568	−.1
St. Joseph	75,711	80,935	−5,224	−6.4
St. Louis	816,048	821,960	−5,912	−.7
Springfield	61,238	57,527	3,711	6.4
University City	33,023	25,809	7,214	28.9
MONTANA				
Butte	37,081	39,532	−2,451	−6.2
Great Falls	29,928	28,822	1,106	4.
NEBRASKA				
Lincoln	81,984	75,933	6,051	7.9
Omaha	223,844	214,006	9,838	4.6
NEW HAMPSHIRE				
Concord	27,171	25,228	1,943	7.6
Manchester	77,685	76,834	851	1.1
Nashua	32,927	31,463	1,464	4.6
NEW JERSEY				
Atlantic City	64,094	66,198	−2,104	−3.1
Bayonne	79,198	88,979	−9,781	−11.
Belleville	28,167	26,974	1,193	4.4
Bloomfield	41,623	38,077	3,546	9.3
Camden	117,536	118,700	−1,164	−.9
Clifton	48,827	46,875	1,952	4.1
East Orange	68,945	68,020	925	1.3
Elizabeth	109,912	114,589	−4,677	−4.
Garfield	28,044	29,739	−1,695	−5.7
Hackensack	26,279	24,568	1,711	7.
Hoboken	50,115	59,261	−9,146	−15.4
Irvington	55,328	56,733	−1,405	−2.4
Jersey City	301,173	316,715	−15,542	−4.9
Kearny	39,467	40,716	−1,249	−3.
Montclair	39,807	42,071	−2,210	−5.2
Newark	429,760	442,337	−12,577	−2.8
New Brunswick	33,180	34,555	−1,375	−4.
North Bergen township	39,714	40,714	−1,000	−2.4
Orange	35,717	35,399	318	.9
Passaic	61,394	62,959	−1,555	−2.4
Paterson	139,656	138,513	1,143	.8
Perth Amboy	41,242	43,242	−2,274	−5.2
Plainfield	37,469	34,422	3,047	8.8
Teaneck township	25,275	16,513	8,762	53.1
Trenton	124,697	123,356	1,341	1.1
Union City	56,173	58,659	−2,486	−4.2
West New York	39,439	37,107	2,322	6.2
Woodbridge township	27,191	25,266	1,925	7.6
NEW MEXICO				
Albuquerque	35,449	26,570	8,879	32.1
NEW YORK				
Albany	130,577	127,412	3,165	2.5
Amsterdam	33,329	34,817	−1,488	−4.3
Auburn	35,753	36,652	−899	−2.4
Binghamton	78,309	76,662	1,647	2.1
Buffalo	575,901	573,076	2,825	.5
Elmira	45,106	47,397	−2,291	−4.8
Jamestown	42,638	45,155	−2,517	−5.5
Kingston	28,589	28,088	501	1.7
Mount Vernon	67,362	61,499	5,863	9.5
Newburgh	31,883	31,275	608	1.9

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
NEW YORK—*Continued*				
New Rochelle	58,408	54,000	4,408	8 1
New York City	7,454,995	6,930,446	524,549	7 5
Bronx Borough	1,394,711	1,265,258	129,453	10 2
Brooklyn Borough	2,698,285	2,560,401	137,884	5 3
Manhattan Borough	1,889,924	1,867,312	22,612	1 2
Queens Borough	1,297,634	1,079,129	218,505	2
Richmond Borough	174,441	158,346	16,095	10 1
Niagara Falls	78,029	75,460	2,569	3 4
Poughkeepsie	40,478	40,288	190	4
Rochester	324,975	328,132	−3,157	−.9
Rome	34,214	32,338	1,876	5 8
Schenectady	87,549	95,692	−8,143	−8 5
Syracuse	205,967	209,326	−3,359	−1 6
Troy	70,304	72,763	−2,459	−3.3
Utica	100,518	101,740	−1,222	−1.2
Watertown	33,385	32,205	1,180	3.6
White Plains	40,327	35,830	4,497	12 2
Yonkers	142,598	134,648	7,952	5.9
NORTH CAROLINA				
Asheville	51,310	50,193	1,117	2 3
Charlotte	100,899	82,675	18,224	2 1
Durham	60,195	52,037	8,158	15.6
Greensboro	59,319	53,569	5,750	10.3
High Point	38,495	36,745	1,750	4.2
Raleigh	46,897	37,379	9,518	25.3
Rocky Mount	25,568	21,412	4,156	19 3
Wilmington	33,407	32,270	1,137	3.5
Winston-Salem	79,815	75,274	4,541	6
NORTH DAKOTA				
Fargo	32,580	28,619	3,961	13.8
OHIO				
Akron	244,791	255,040	−10,249	−4
Canton	108,401	104,906	3,495	3 3
Cincinnati	455,610	451,160	4,450	9
Cleveland	878,336	900,429	−22,093	−2 4
Cleveland Heights	54,992	50,945	4,047	7 9
Columbus	306,087	290,564	5,523	1.9
Dayton	210,718	200,982	9,736	4 8
East Cleveland	39,495	39,667	−172	−.4
Elyria	25,120	25,633	−513	−2
Hamilton	50,592	52,176	−1,584	−3
Lakewood	69,160	70,509	−1,349	−1.9
Lima	44,711	42,287	2,424	5.2
Lorain	44,125	44,512	−387	− 8
Mansfield	37,154	33,525	3,629	10.8
Marion	30,817	31,084	−264	−.8
Massillon	26,644	26,400	244	.9
Middletown	31,220	29,992	1,228	4
Newark	31,487	30,596	891	2.9
Norwood	34,010	33,411	599	1.7
Portsmouth	40,466	42,560	−2,084	−4.9
Springfield	70,662	68,743	1,919	2 7
Steubenville	37,651	35,422	2,229	6.2
Toledo	282,349	290,718	−8,369	−2 9
Warren	42,837	41,062	1,775	4 3
Youngstown	167,720	170,002	−2,282	−1.3
Zanesville	37,500	36,440	1,140	3 1
OKLAHOMA				
Enid	28,081	26,399	1,682	6.3
Muskogee	32,332	32,026	306	.9
Oklahoma City	204,424	185,389	19,035	10.3
Tulsa	142,157	141,258	899	.6
OREGON				
Portland	305,394	301,815	3,579	1.1
Salem	30,908	26,266	4,642	17.7
PENNSYLVANIA				
Aliquippa	27,023	27,116	−93	−.3
Allentown	96,904	92,563	4,341	4.7
Altoona	80,214	82,054	−1,840	−2.2
Bethlehem	58,490	57,892	598	1

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
PENNSYLVANIA—*Continued*				
Chester	59,285	59,164	121	.2
Easton	33,589	34,468	−879	−2.5
Erie	116,955	115,967	988	.8
Harrisburg	83,893	80,339	3,554	4.4
Haverford Township	27,594	21,362	6,232	29.2
Hazelton	38,009	36,765	1,244	3.3
Johnstown	66,668	66,993	−325	−4.9
Lancaster	61,345	59,949	1,396	2.3
Lebanon	27,206	25,516	1,645	6.1
Lower Merion Township	39,566	35,166	4,400	12.5
McKeesport	55,355	54,632	723	1.3
New Castle	47,638	48,674	−1,036	−2.1
Norristown	38,181	35,853	2,328	6.5
Philadelphia	1,931,334	1,950,961	−19,627	−1
Pittsburgh	671,659	669,817	1,842	.2
Reading	110,568	111,171	−603	−.5
Scranton	140,404	143,433	−3,029	−2.1
Sharon	25,622	25,908	−286	−1.1
Upper Darby Township	56,883	47,145	9,738	20
Washington	26,166	24,545	1,621	6.7
Wilkes-Barre	86,236	86,626	−390	−.4
Wilkinsburg	29,853	29,639	214	.7
Williamsport	44,355	45,729	−1,374	−3
York	56,712	55,254	1,458	2.6
RHODE ISLAND				
Central Falls	25,248	25,898	−650	−2.5
Cranston	47,085	42,911	4,174	9.7
East Provincetown	32,165	29,995	2,170	7.2
Newport	30,532	27,612	2,920	10.5
Pawtucket	75,797	77,149	−7,352	−9.5
Providence	253,504	252,981	523	.2
Warwick	28,757	23,196	5,561	24
Woonsocket	49,303	49,376	−73	−.1
SOUTH CAROLINA				
Charleston	71,275	62,265	8,010	12.8
Columbia	62,396	51,581	10,815	21
Greenville	34,734	29,154	5,580	19.2
Spartanburg	32,249	28,732	3,526	11.8
SOUTH DAKOTA				
Sioux Falls	40,832	33,362	7,470	22.2
TENNESSEE				
Chattanooga	128,163	119,798	8,365	7
Johnson City	25,332	25,080	252	1
Knoxville	111,580	105,802	5,778	5.4
Memphis	292,942	253,143	39,799	15.7
Nashville	167,402	153,866	13,536	8.8
TEXAS				
Abilene	26,612	23,175	3,437	14.8
Amarillo	51,686	43,132	8,554	19.8
Austin	87,930	53,120	34,810	65.7
Beaumont	59,061	57,732	1,329	2.2
Corpus Christi	57,301	27,741	29,560	106.7
Dallas	294,734	260,475	34,259	13.2
El Paso	96,810	102,421	−5,611	−5.4
Fort Worth	177,662	163,447	14,215	8.7
Galveston	60,862	52,938	7,924	14.9
Houston	384,514	292,352	92,162	31.5
Laredo	39,274	32,618	6,656	20.4
Lubbock	31,853	20,520	11,333	55.2
Port Arthur	46,140	50,902	−4,762	−9.3
San Angelo	25,802	25,308	494	1.9
San Antonio	253,854	231,542	21,312	9.2
Tyler	28,279	17,113	11,166	65.3
Waco	55,982	52,848	3,134	5.9
Wichita Falls	45,112	43,690	1,422	3.2
UTAH				
Ogden	43,688	40,272	3,416	8.4
Salt Lake City	149,934	140,267	9,667	6.8
VERMONT				
Burlington	27,686	24,789	2,897	11.7

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
VIRGINIA				
Alexandria	33,523	24,149	9,374	38.8
Arlington County	57,040	26,615	30,425	114.2
Danville	32,749	22,247	10,502	47.3
Lynchburg	44,541	40,661	3,880	9.5
Newport News	37,067	34,417	2,650	7.7
Norfolk	144,332	129,710	14,622	11.3
Petersburg	30,631	28,564	2,067	7.2
Portsmouth	50,745	45,704	5,041	11
Richmond	193,042	182,929	10,113	5.5
Roanoke	69,287	69,206	81	.1
WASHINGTON				
Bellingham	29,314	30,823	−1,509	−4.8
Everett	30,324	30,567	−343	−1.1
Seattle	368,302	365,583	2,719	.7
Spokane	122,001	115,514	6,487	5.6
Tacoma	109,408	106,817	2,591	2 2
Yakima	27,221	22,101	5,120	23.1
WEST VIRGINIA				
Charleston	67,914	60,408	7,506	12.4
Clarksburg	30,579	28,866	1,713	5.9
Huntington	78,836	75,572	3,264	4.3
Parkersburg	30,103	29,623	480	1.6
Wheeling	61,099	61,659	−560	−.9
WISCONSIN				
Appleton	28,436	25,267	3,169	12.6
Beloit	25,365	23,611	1,754	7.4
Eau Claire	30,745	26,287	4,458	17
Fon du Lac	27,209	26,449	760	2.8
Green Bay	46,235	37,415	8,820	24.2
Kenosha	48,765	50,262	1,497	2.9
La Crosse	42,707	39,614	3,093	7.8
Madison	67,447	57,899	9,548	16.5
Milwaukee	587,472	578,249	9,223	1.6
Oshkosh	39,089	40,108	−1,019	−4
Racine	67,195	67,542	−347	−.5
Sheboygan	40,638	39,251	1,387	3.5
Superior	35,136	36,113	−977	−2.7
Wausau	27,268	23,758	4,510	19
Wauwatosa	27,769	21,194	6,575	31.1
West Allis	36,364	34,671	1,693	4.8

RELIGIOUS POPULATION OF THE WORLD

Sect	North America	South America	Europe	Asia	Africa	Oceania	Total
Roman Catholics	40,000,000	61,000,000	220,000,000	7,000,000	2,000,000	1,500,000	331,500,000
Orthodox Catholics	1,000,000		120,000,000	20,000,000	3,000,000		144,000,000
Protestants	75,000,000	900,000	115,000,000	7,000,000	3,000,000	6,000,000	206,900,000
Total Christians	116,000,000	61,900,000	455,000,000	34,000,000	8,000,000	7,500,000	682,400,000
Jews	4,000,000	100,000	10,000,000	1,000,000	500,000	30,000	15,630,000
Mohammedans	20,000		5,000,000	160,000,000	44,000,000		209,020,000
Buddhists	180,000			150,000,000			150,180,000
Hindus	150,000			230,000,000			230,150,000
Confucianists, Taoists	600,000			350,000,000			350,600,000
Shintoists				25,000,000			25,000,000
Animists	50,000			45,000,000	90,500,000	100,000	135,650,000
Miscellaneous	25,000,000	2,000,000	5,000,000	18,000,000		870,000	50,870,000
Total Non-Christian	30,000,000	2,100,000	20,000,000	979,000,000	135,000,000	1,000,000	1,157,100,000
Grand Total	146,000,000	64,000,000	475,000,000	1,013,000,000	143,000,000	8,500,000	1,849,500,000

CATHOLIC POPULATION OF STATES AND DISTRICT OF COLUMBIA WITH THEIR ECCLESIASTICAL DIVISIONS

(Archdioceses, indicated by asterisk, and Dioceses)

(*Figures from the Official Catholic Directory*)

	Catholics
Alabama	
Mobile (also comprises west Florida)	55,493
Arizona	
Tucson	100,000
Arkansas	
Little Rock	37,070
California	
*Los Angeles	327,952
*San Francisco	443,000
Monterey-Fresno	127,703
Sacramento	82,166
San Diego	141,689
	1,122,510
Colorado	
Denver	147,217
Connecticut	
Hartford	633,124
Delaware	
Wilmington (also comprises eastern shores of Md. and Va.)	34,576
Florida	
St. Augustine (east Fla.; west Fla. is included in Mobile)	65,767
Georgia	
Savannah-Atlanta	22,500
Idaho	
Boise	21,255
Illinois	
*Chicago	1,536,100
Belleville	76,517
Peoria	130,888
Rockford	60,590
Springfield	88,114
	1,892,209
Indiana	
Fort Wayne	183,297
Indianapolis	173,463
	356,760
Iowa	
*Dubuque	127,361
Davenport	60,887
Des Moines	41,090
Sioux City	72,424
	301,762
Kansas	
Concordia	43,000
Leavenworth	80,000
Wichita	56,645
	179,645
Kentucky	
*Louisville	113,564
Covington	65,000
Owensboro	28,613
	207,177
Louisiana	
*New Orleans	330,000
Alexandria	45,162
Lafayette	247,970
	623,132
Maine	
Portland	195,185
Maryland and District of Columbia	
*Baltimore and *Washington, (D. C.) (Baltimore includes all Maryland except the eastern shore, which is included in Wilmington; Washington comprises the District of Columbia)	385,751
Massachusetts	
*Boston	1,500,382
Fall River	191,171
Springfield	497,500
	2,189,053
Michigan	
*Detroit	602,000
Grand Rapids	71,850
Lansing	70,000
Marquette	88,941
Saginaw	86,330
	919,121

	Catholics
Minnesota	
*St. Paul	314,558
Crookston	27,984
Duluth	71,130
St. Cloud	84,181
Winona	70,000
	567,853
Mississippi	
Natchez	38,612
Missouri	
*St. Louis	440,000
Kansas City	77,935
St. Joseph	27,877
	545,812
Montana	
Great Falls	39,772
Helena	45,151
	84,923
Nebraska	
Grand Island	26,000
Lincoln	36,344
Omaha	100,000
	162,344
Nevada	
Reno	12,153
New Hampshire	
Manchester	170,783
New Jersey	
*Newark	645,000
Camden	111,380
Paterson	120,936
Trenton	223,093
	1,100,409
New Mexico	
*Santa Fe (comprises all counties in N. M., except 7 which are included in El Paso)	141,201
New York	
*New York	1,004,173
Albany	242,560
Brooklyn	962,063
Buffalo	392,184
Ogdensburg	109,460
Rochester	230,107
Syracuse	203,986
	3,144,503
North Carolina	
Raleigh	10,917
Belmont Abbey (abbey nullius)	644
	11,561

	Catholics
North Dakota	
Bismarck	51,371
Fargo	69,086
	120,457
Ohio	
*Cincinnati	253,635
Cleveland	540,482
Columbus	142,409
Toledo	164,716
	1,101,242
Oklahoma	
Oklahoma City and Tulsa	64,410
Oregon	
*Portland	55,766
Baker City	11,968
	67,734
Pennsylvania	
*Philadelphia	872,425
Altoona	117,265
Erie	142,517
Harrisburg	97,677
Pittsburgh	665,979
Scranton	356,957
	2,252,820
Rhode Island	
Providence	347,961
South Carolina	
Charleston	12,571
South Dakota	
Rapid City	40,204
Sioux Falls	64,188
	104,392
Tennessee	
Nashville	31,343
Texas	
*San Antonio	195,326
Amarillo	23,075
Corpus Christi	160,864
Dallas	47,250
El Paso (comprises 12 counties in Texas and 7 in N. M.)	123,538
Galveston	200,612
	750,665
Utah	
Salt Lake	17,117

	Catholics
Vermont	
Burlington	110,531
Virginia	
Richmond (includes all Va. except 2 counties in Wilmington and 18 in Wheeling; also includes 8 counties of W. Va.)	47,428
Washington	
Seattle	103,000
Spokane	30,547
	133,547
West Virginia	
Wheeling (includes all W. Va. except 8 counties in Richmond; also includes 18 Va. counties)	67,950
Wisconsin	
*Milwaukee	460,000
Green Bay	170,750
La Crosse	139,797
Superior	64,332
	834,879
Wyoming	
Cheyenne	32,935

*The Ukrainian Greek Catholic Diocese, established in 1913, with plenary faculties granted to the bishop, appointed in 1907, includes churches and missions in Conn., Del., Ill., Md., Mass., Mich., Minn., Mo., N. H., N. J., N. Y., N. D., Ohio, Pa., R. I., W. Va., Wis. Philadelphia is the seat of the bishop. Ukrainian Catholics number 293,050.

The Diocese of Pittsburgh embraces all Greek Catholics of Russian, Hungarian and Croatian nationalities in the United States, totaling 260,627.

CATHOLIC POPULATION OF OUTLYING POSSESSIONS AND DEPENDENCIES OF THE UNITED STATES

	Catholics
Alaska (Vicariate Apostolic; comprises also the Aleutian Islands)	12,650
Canal Zone (under ecclesiastical jurisdiction of the Archdiocese of Panama, R. P., and Vicariate of Darien, Colon, R. P.)	38,000
Guam (Vicariate Apostolic)	21,500
Hawaiian Islands	
Diocese of Honolulu (comprises also the Equatorial Islands)	120,000
Puerto Rico	
Diocese of San Juan (includes Virgin Islands)	1,000,000
Diocese of Ponce	700,000
	1,700,000
Virgin Islands (included in San Juan)	4,775
Philippine Islands	
Archdiocese of Manila	1,480,000
Archdiocese of Cebu	1,590,888
Diocese of Bacolod	736,784
" " Cagayan	393,419
" " Calbayog	1,244,989
" " Jaro	1,648,827
" " Lingayen	1,000,000
" " Lipa	950,000
" " Nueva Caceres	1,046,267
" " Nueva Segovia	554,676
" " Palo	
" " Surigao	225,500
" " Tuguegarao	250,543
" " Zamboango	270,000
Apostolic Prefecture of Mindoro	105,000
Prefecture Apostolic of Mountain Province	85,347
Prefecture Apostolic of Palawan	61,058
	11,643,298
Samoa (Vicariate Apostolic; U. S. possession of Tutuila and attendant islets)	1,731

1940 STATISTICS OF THE CHURCH IN THE UNITED STATES

(Taken from the Official Catholic Directory)

Catholic population	22,293,101	Seminaries	201
Converts	76,705	Seminarians	17,507
Archbishops	22	Colleges for Men	143
Bishops	122	Colleges and Academies for Girls	682
Clergy		High Schools	1,442
Secular	23,409	Pupils attending Colleges, Academies and High Schools	493,754
Religious	12,430	Parishes with Schools	7,660
Total	35,839	Parochial School Children	2,017,094
Churches with priests		Orphan Asylums	304
Resident	13,224	Orphans	31,827
Mission	5,897	Homes for the Aged	181
Total	19,121	Hospitals	709

GROWTH OF THE CATHOLIC CHURCH

(As noted in a Comparative Study of the U. S. Religious Censuses)

Item	1936	1926	1916	1906
Churches (local organizations), number	18,409	18,940	17,375	12,472
Increase over preceding census:				
Number	*—531	1,565	4,903	.....
Percent	*—2. 8	9. 0	39. 3	.....
Members, number	19,914,937	18,605,003	15,721,815	14,210,755
Increase over preceding census:				
Number	1,309,934	2,883,188	1,511,060	.....
Percent	7. 0	18. 3	10. 6	.....
Average membership per church	1,082	982	905	1,139
Church edifices, number	16,637	16,794	15,120	11,881
Value—number reporting	15,661	16,254	14,489	10,293
Amount reported	$787,001,357	$837,271,053	$374,206,895	$292,638,787
Average value per church	$50,252	$51,512	$25,827	$28,431
Debt—number reporting	6,996	5,361	6,024	4,104
Amount reported	$189,350,733	$129,937,504	$68,590,159	$49,488,055
Parsonages, number	11,248	.....	.....	.....
Value—number reporting	10,354	11,042	8,976	6,360
Amount reported	$104,434,368	$135,815,789	$61,338,287	$36,302,064
Expenditures:				
Churches reporting, number	15,720	16,317	13,722	.....
Amount reported	$139,073,358	$204,526,487	$72,358,136	.....
Pastors' salaries	$11,816,859			
All other salaries	$29,128,421			
Repairs and improvements	$16,166,771			
Payment on church debt, excluding interest	$14,710,721	$181,737,884	$54,354,228	.....
All other current expenses, including interest	$46,791,438			
Local relief and charity	$5,108,325			
Home missions	$1,158,198			
Foreign missions	$743,598	$19,381,523	$9,978,356	.....
To headquarters for distribution	$3,844,247			
All other purposes	$9,604,780			
Not classified	.....	$3,407,080	$8,025,552	.....
Average expenditures per church	$8,847	$12,535	$5,273	.....
Sunday schools:				
Churches reporting, number	8,053	8,239	11,748	9,406
Officers and teachers	49,822	49,498	71,370	62,470
Scholars	972,891	1,201,330	1,860,836	1,481,535

* A minus sign (—) denotes decrease.

UNITED STATES CENSUS (1936) OF RELIGIOUS BODIES

The following analysis of the 1936 Religious Census is condensed from the Report of the Bureau of the Census, Department of Commerce:

Number of religious bodies in the United States..... 256
Denominations reporting less than 1,000 members 63
Denominations reporting from 1,000-5,000 members..... 64
Denominations reporting more than 200,000 members..... 27

The Bureau of the Census announces that, according to the returns received, there were in continental United States in 1936, 256 religious bodies with 199,302 organizations and 55,807,366 members, as compared with 213 denominations reporting 232,154 organizations and 54,576,346 members in 1926. Comparative figures are shown in the following table for number of churches (or other local organizations) and members for the denominations for which data were collected in 1936 and 1926. As the term "members" has a variety of uses, each church was requested to report the number of members according to the definition of membership in that church or organization. In some religious bodies the term member is limited to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons.

The report for 1926 included statistics for 213 denominations, 9 of which are not shown at this census. Some have joined other denominations and their statistics are included with them, others are out of existence, etc. There are 57 denominations shown at this census not reported in 1926. All of them are not new, however, as a number were created by divisions in denominations which were shown as units in 1926.

At the census of 1936 the total expenditures were $518,953,571, as compared with $817,214,528 in 1926. Under this item are included the amount expended for salaries, repair, etc.; for payments on church debt; for benevolences, including home and foreign missions; for denominational support; and for all other purposes.

The value of church edifices in 1936 was $3,411,875,467, as compared with $3,839,500,610 in 1926. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.

All figures for 1936 are preliminary and subject to correction.

Denomination	Churches		Membership	
	1936	1926	1936	1926
All denominations	199,302	232,154	55,807,366	54,576,346
Adventist bodies:				
Advent Christian Church	346	444	26,258	29,430
Church of God (Oregon, Ill.)..	71	86	4,163	3,528
Church of God (Adventist)....	45	58	1,250	1,686
Life and Advent Union.....	6	7	352	535
Seventh-day Adventist Denomination	2,054	1,981	133,254	110,998
Primitive Advent Christian Church	14	———	538	———
African Orthodox Church	13	13	1,952	1,568
Amana Church Society	7	7	847	1,385
American Ethical Union	7	6	2,659	3,801
American Rescue Workers	19	97	797	1,989
Apostolic Overcoming Holy Church of God	23	16	863	1,047

Denomination	Churches		Membership	
	1936	1926	1936	1926
Assemblies of God, General Council	2,611	671	148,043	47,950
Assyrian Jacobite Apostolic Church	4	3	3,100	1,407
Baha'is	88	44	2,584	1,247
Baptist bodies:				
Northern Baptist Convention.	6,284	7,611	1,329,044	1,289,966
Southern Baptist Convention.	13,815	23,374	2,700,155	3,524,378
Negro Baptists	23,093	22,081	3,782,464	3,196,623
American Baptist Association.	1,064	1,431	115,022	117,858
Christian Unity Baptist Association	7	———	188	———
Colored Primitive Baptists...	1,009	925	43,897	43,978
Duck River and Kindred Associations of Baptists (Baptist Church of Christ)	91	98	7,951	7,340
Free Will Baptists	920	1,024	76,643	79,592
General Baptists	422	465	36,573	31,501
General Six Principle Baptists.	4	6	294	293
Independent Baptist Church of America	8	13	129	222
National Baptist Evangelical Life and Soul Saving Assembly of the United States of America	28	———	2,300	———
Primitive Baptists	1,726	2,267	69,157	81,374
Regular Baptists	266	349	17,186	23,091
General Association of Regular Baptist Churches in the United States of America.	84	———	22,345	———
Separate Baptists	69	65	5,287	4,803
Seventh Day Baptists	66	67	6,698	7,264
Seventh Day Baptists (German, 1728)	3	14	157	1144
Two-Seed-in-the-Spirit Predestinarian Baptists	16	27	201	304
United American Free Will Baptist Church (Colored).	226	166	19,616	13,396
United Baptists	277	221	27,000	18,903
Brethren, German Baptist (Dunkers):				
The Brethren Church (Progressive Dunkers)	163	174	30,636	26,026
Church of the Brethren (Conservative Dunkers)	1,143	1,030	153,516	128,392
Church of God (New Dunkers)	8	9	549	650
Old German Baptist Brethren (Old Order Dunkers)	67	62	3,589	3,036
Brethren, Plymouth :				
Plymouth Brethren I	74	166	3,375	4,877
Plymouth Brethren II	344	307	15,684	13,497
Plymouth Brethren III	22	24	1,000	684
Plymouth Brethren IV	56	47	1,909	1,663
Plymouth Brethren V	67	83	1,766	2,152
Plymouth Brethren VI	2	6	34	88

Denomination	Churches		Membership	
	1936	1926	1936	1926
Plymouth Brethren VII	38	———	800	———
Plymouth Brethren VIII	61	———	1,243	———
Brethren, River:				
Old Order or Yorker Brethren	7	10	291	472
Brethren in Christ	90	81	5,494	4,320
United Zion's Children	24	28	1,240	905
Buddhist Mission of North America	35	———	14,388	———
Catholic Apostolic Church	7	11	2,577	3,408
Christadelphians	109	134	2,755	3,352
The Christian and Missionary Alliance	444	332	32,145	22,737
Christian Nation Church	5	———	112	———
Christian Union	93	137	6,124	8,791
Christ's Sanctified Holy Church.	31	———	665	———
Church of Armenia in America..	37	29	18,787	28,181
Church of Christ (Holiness) U. S. A.	106	82	7,379	4,919
Church of Christ, Scientist	2,113	1,913	268,915	202,098
Church of Eternal Life	1	———	128	———
Churches of God:				
Church of God	1,081	644	44,818	23,247
Church of God (Headquarters, Anderson, Ind.)	1,032	932	56,911	38,249
Church of God (Salem, W. Va.)	39	———	1,154	———
The (Original) Church of God	58	50	2,269	1,869
(Tomlinson) Church of God...	441	———	18,351	———
Church of God and Saints of Christ	213	112	37,084	6,741
Church of God in Christ	772	733	31,564	30,263
Church of the Full Gospel, Incorporated	4	———	300	———
Church of the Gospel	2	———	73	———
Church of the Nazarene	2,197	1,444	136,227	63,558
Church of Revelation	3	———	345	———
Churches of Christ	3,815	6,226	309,551	433,714
Churches of Christ in Christian Union of Ohio	86	———	3,568	———
Churches of God, Holiness	35	29	5,872	2,278
General Eldership of the Churches of God in North America	352	428	30,820	31,596
Churches of the Living God:				
Church of the Living God, Christians Workers for Fellowship	96	149	4,525	11,558
Church of the Living God, "The Pillar and Ground of Truth"	119	81	4,838	5,844
Churches of the New Jerusalem:				
General Convention of the New Jerusalem in the United States of America	82	85	5,099	5,442
General Church of the New Jerusalem	15	13	865	996
Congregational and Christian Churches	5,300	26,072	976,388	2994,491

Denomination	Churches		Membership	
	1936	1926	1936	1926
Congregational Holiness Church	56	25	2,167	939
Disciples of Christ	5,566	7,648	1,196,315	1,377,595
Divine Science Church	18	22	4,085	3,466
Eastern Orthodox Churches:				
Albanian Orthodox Church	13	9	3,137	1,993
American Holy Orthodox Catholic Apostolic Eastern Church	4	———	1,420	———
Apostolic Episcopal Church (The Holy Eastern Catholic and Apostolic Orthodox Church)	12	———	6,389	———
Bulgarian Orthodox Church	5	4	969	937
Greek Orthodox Church (Hellenic)	241	153	189,368	119,495
Holy Orthodox Church in America (Eastern Catholic and Apostolic)	4	———	804	———
Roumanian Orthodox Church	35	34	15,090	18,853
Russian Orthodox Church	229	199	89,510	95,134
Serbian Orthodox Church	27	17	20,020	13,775
Syrian Antiochian Orthodox Church	61	30	18,451	9,207
Ukrainian Orthodox Church of America	28	———	11,480	———
Erieside Church	1	———	85	———
Evangelical and Reformed Church	2,875	[3]2,996	723,877	[3]675,804
Evangelical Church	1,695	2,054	212,446	206,080
Evangelical Congregational Church	160	153	23,894	20,449
Evangelistic associations:				
Apostolic Christian Church (Nazarean)	31	———	1,663	———
Apostolic Christian Church	57	53	5,841	5,709
Apostolic Faith Mission	17	14	2,288	2,119
Christian Congregation	1	2	57	150
Church of Daniel's Band	5	4	122	129
Church of God (Apostolic)	13	18	314	492
Church of God as Organized by Christ	13	19	361	375
Hephzibah Faith Missionary Association	20	14	709	495
Metropolitan Church Association	14	40	961	1,113
Missionary Bands of the World	6	11	222	241
Missionary Church Association	47	34	3,648	2,498
Pillar of Fire	46	48	4,044	2,442
Faith Tabernacle	1	———	206	———
Federated Churches	508	361	88,411	59,977
Fire Baptized Holiness Church of the Americas	59	———	1,973	———
Free Christian Zion Church of Christ	9	5	1,840	187
Friends:				
Friends (Primitive)	1	1	14	25

Denomination	Churches		Membership	
	1936	1926	1936	1926
Orthodox Conservative Friends (Wilburite)	31	41	3,351	2,966
Society of Friends (Hicksite)	115	128	14,680	16,105
Society of Friends (Orthodox)	570	715	75,652	91,326
Holiness Church	15	32	404	861
House of David	1	———	167	———
House of God, Holy Church of the Living God, the Pillar and Ground of the Truth, House of Prayer for All People	4	———	200	———
House of the Lord	4	———	302	———
The Church of Illumination	1	———	250	———
Independent Churches	384	259	40,276	40,381
Independent Negro Churches	50	———	12,337	———
International Church of the Foursquare Gospel	205	———	16,147	———
Italian bodies:				
General Council of the Italian Pentecostal Assemblies of God	16	———	1,547	———
The Unorganized Italian Christian Churches of North America	104	———	9,567	———
Jewish Congregations	3,728	3,118	4,641,184	4,081,242
Kodesh Church of Immanuel	9	———	562	———
Latter-day Saints:				
Church of Christ (Temple Lot)	16	———	689	———
Church of Jesus Christ (Bickertonites)	31	———	1,639	———
Church of Jesus Christ (Cutlerites)	2	———	31	———
Church of Jesus Christ of Latter-day Saints	1,452	1,275	678,217	542,194
Church of Jesus Christ (Strangites)	4	———	123	———
Reorganized Church of Jesus Christ of Latter-day Saints	567	592	93,470	64,367
The Latter House of the Lord, Apostolic Faith	2	———	29	———
Liberal Catholic Church	33	39	1,527	1,799
Lithuanian National Catholic Church of America	7	4	2,904	1,497
Lutherans:				
American Lutheran Conference:				
American Lutheran Church	1,803	41,786	499,899	4474,923
Evangelical Lutheran Augustana Synod of North America	1,133	1,180	327,472	311,425
Norwegian Lutheran Church of America	2,400	2,554	516,400	496,707
Lutheran Free Church	341	393	47,140	46,366
United Danish Evangelical Lutheran Church in America	178	190	33,531	29,198

Denomination	Churches		Membership	
	1936	1926	1936	1926
Evangelical Lutheran Synodical Conference of North America:				
Evangelical Lutheran Synod of Missouri, Ohio, and Other States	4,014	3,917	1,192,553	1,040,275
Evangelical Lutheran Joint Synod of Wisconsin and Other States	718	709	235,402	229,242
Slovak Evangelical Lutheran Synod of the United States of America	54	55	18,910	14,759
Norwegian Synod of the American Evangelical Lutheran Church	59	71	7,632	8,344
Negro Mission of the Synodical Conference	81	———	8,985	———
United Lutheran Church in America	3,484	3,650	1,286,612	1,214,340
Church of the Lutheran Brethren of America	30	26	2,066	1,700
Evangelical Lutheran Church of America (Eielsen Synod)	13	15	831	1,087
Finnish Apostolic Lutheran Church of America	123	138	16,293	24,016
Finnish Evangelical Lutheran Church of America, or Suomi Synod	160	185	21,466	32,071
Finnish Evangelical Lutheran National Church of America	67	70	6,157	7,788
Icelandic Evangelical Lutheran Synod in North America	13	14	1,808	2,186
Danish Evangelical Lutheran Church in America	80	96	16,057	18,921
The Protestant Conference (Lutheran)	22	———	3,253	———
Independent Lutheran Congregations	15	50	2,423	11,804
Mayan Temple	2	———	1,053	———
Mennonite bodies:				
Central Conference of Mennonites	26	29	3,434	3,124
Church of God in Christ (Mennonnite)	20	26	2,024	1,832
Conference of the Defenseless Mennonites of North America	10	10	1,184	1,060
Evangelical Mennonite Brethren Conference	12	9	1,432	818
Conservative Amish Mennonite Church	20	7	2,538	691
General Conference of the Mennonite Church of North America	142	136	26,535	21,582

Denomination	Churches 1936	Churches 1926	Membership 1936	Membership 1926
Hutterian Brethren, Mennonites	6	6	501	700
Krimmer Mennonite Brueder-Gemeinde	12	14	1,283	797
Mennonite Brethren in Christ	112	99	7,841	5,882
Mennonite Brethren Church of North America	55	61	7,595	6,484
Mennonite Church	342	295	46,301	34,039
Mennonite Kleine Gemeinde	2	4	275	214
Old Order Amish Mennonite Church	100	71	9,887	6,006
Old Order Mennonite Church (Wisler)	20	19	1,822	2,227
Reformed Mennonite Church	27	31	1,044	1,117
Stauffer Mennonite Church	2	4	161	243
Unaffiliated Mennonite Congregations	5	5	480	348
Methodist bodies:				
African Methodist Episcopal Church	4,578	6,708	493,357	545,814
African Methodist Episcopal Zion Church	2,252	2,466	414,244	456,813
African Union Methodist Protestant Church	45	43	4,239	4,086
Apostolic Methodist Church	2	———	31	———
Colored Methodist Episcopal Church	2,063	2,518	269,915	202,713
Colored Methodist Protestant Church	1	3	216	533
Congregational Methodist Church	121	145	8,293	9,691
Free Methodist Church of North America	1,084	1,375	37,587	36,374
Holiness Methodist Church	3	7	239	459
Independent African Methodist Episcopal Church	29	29	1,064	1,003
Methodist Episcopal Church	18,349	26,130	3,509,763	4,080,777
Methodist Episcopal Church, South	11,454	18,096	2,061,683	2,487,694
Methodist Protestant Church	1,498	2,239	148,288	192,171
New Congregational Methodist Church	25	26	1,449	1,229
Primitive Methodist Church in the United States of America	91	80	12,395	11,990
Reformed Methodist Church	9	14	288	390
Reformed Methodist Union Episcopal Church	25	25	1,836	2,265
Reformed New Congregational Methodist Church	8	———	329	———

Denomination	Churches		Membership	
	1936	1926	1936	1926
Reformed Zion Union Apostolic Church	54	48	5,035	4,538
Union American Methodist Episcopal Church	71	73	9,369	10,169
Wesleyan Methodist Connection (or Church) of America	565	619	22,017	21,910
Moravian bodies:				
Bohemian and Moravian Brethren Churches	3	3	285	303
Evangelical Unity of Bohemian and Moravian Brethren in North America	41	34	5,330	5,241
Moravian Church in America	132	127	30,904	31,699
National David Spiritual Temple of Christ Church Union	11	———	1,880	———
New Apostolic Church	56	25	6,147	2,938
Old Catholic Churches in America:				
American Catholic Church	7	11	1,333	1,367
American Old Catholic Church (Incorporated)	2	———	452	———
North American Old Roman Catholic Church	36	27	14,985	14,793
Old Catholic Church in America	24	9	5,470	1,888
Pentecostal assemblies:				
Pentecostal Fire Baptized Holiness Church	55	———	1,348	———
Church of God in Christ (Pentecostal)	9	———	210	———
Pentecostal Assemblies of Jesus Christ	245	———	16,070	———
International Pentecostal Assemblies	98	———	6,333	———
Pentecostal Assemblies of the World	87	126	5,713	7,850
Pentecostal Church of God of America	81	———	4,296	———
Pentecostal Church, Incorporated	168	———	9,681	———
Calvary Pentecostal Church, Incorporated	16	———	1,046	———
Pentecostal Holiness Church	375	252	12,955	8,096
Pilgrim Holiness Church	510	441	20,124	15,040
Polish National Catholic Church of America	118	91	63,366	61,574
Presbyterian bodies:				
The General Synod of the Associate Reformed Presbyterian Church	141	143	21,981	20,410
The Synod of the Associate Presbyterian Church of North America	9	11	308	329
Colored Cumberland Presbyterian Church	145	178	10,668	10,868

Denomination	Churches		Membership	
	1936	1926	1936	1926
Cumberland Presbyterian Church	699	1,097	49,975	67,938
Presbyterian Church in the United States	2,967	3,469	449,045	451,043
Presbyterian Church in the United States of America	7,789	8,947	1,797,927	1,894,030
Reformed Presbyterian Church in North America, General Synod	11	13	1,686	1,929
The Orthodox Presbyterian Church	63	———	4,710	———
Synod of the Reformed Presbyterian Church of North America	83	89	6,386	7,166
United Presbyterian Church of North America	778	901	170,967	171,571
Protestant Episcopal Church	6,407	7,299	1,735,335	1,859,086
Reformed bodies:				
Christian Reformed Church	272	245	107,993	98,534
Free Magyar Reformed Church in America	19	11	7,165	3,992
Reformed Church in America	695	717	184,536	153,739
Reformed Episcopal Church	67	69	7,656	8,651
Roman Catholic Church	18,409	18,940	19,914,937	18,605,003
Salvation Army	1,088	1,052	103,038	74,768
Scandinavian Evangelical bodies:				
Norwegian and Danish Evangelical Free Church Association of North America	44	41	3,989	3,781
The Evangelical Free Church of America	102	107	8,857	8,166
Evangelical Mission Covenant Church of America	407	357	43,981	36,838
Schwenkfelders	5	6	1,896	1,596
Social Brethren	14	22	788	1,214
Spiritualists:				
General Assembly of Spiritualists	96	———	2,894	———
National Spiritual Alliance of the United States of America	49	59	1,845	2,015
National Spiritualist Association	258	543	11,266	41,233
Progressive Spiritualist Church	21	9	11,347	7,383
Triumph the Church and Kingdom of God in Christ	2	———	69	———
Unitarians	305	353	59,228	60,152

Denomination	Churches		Membership	
	1936	1926	1936	1926
United Brethren bodies:				
Church of the United Brethren in Christ	2,500	2,988	376,905	377,436
United Christian Church	14	15	591	577
Church of the United Brethren in Christ (Old Constitution)	248	372	15,401	17,872
United Holy Church of America, Incorporated	162	———	7,535	———
United Society of Believers (Shakers)	3	6	92	192
Universal Emancipation Church.	1	———	18	———
Universalist Church	339	498	45,853	54,957
Vedanta Society	10	3	628	200
The Volunteers of America	72	133	7,923	28,756
Other denominations [5]	———	285	———	11,085

[1] Enumerated with Brethren, German Baptists, in 1926.
[2] Represents merger of Congregational Churches with General Convention of the Christian Church, since 1926.
[3] Represents merger of Evangelical Synod of North America with Reformed Church in the United States, since 1926.
[4] Represents federation of Evangelical Lutheran Joint Synod of Ohio and Other States, Lutheran Synod of Buffalo, and Evangelical Lutheran Synod of Iowa and Other States.
[5] Not represented in 1936.

JEWS IN THE WORLD, BY COUNTRIES

The estimated Jewish population of the world is as follows: Europe, 9,390,113; the Americas, 4,739,769; Asia, 774,049; Africa, 593,736; Australia, 26,954; total, 15,525,000. The number of Jews in various countries previous to expulsion from Germany was as follows:

Country	Jews	Country	Jews
Argentina	260,000	Japan	2,000
Australia	23,553	Latvia	93,479
Chile	3,697	Mexico	20,000
China	19,850	Morocco (Fr.)	161,312
Colombia	2,045	Morocco (Sp.)	12,918
Cyprus	75	Norway	1,359
Danzig	10,448	Panama	850
Denmark	5,690	Paraguay	1,200
Estonia	4,302	Peru	1,500
Ethiopia	51,000	Saar Basin	3,117
France	240,000	Surinam	800
Germany	691,090	Sweden	6,653
Gibraltar	886	Tangier Zone	7,000
Hong Kong	250	Tunisia	56,248
Iraq	72,783	Union of S. Africa	95,000
Jamaica	2,000	Uruguay	12,000

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Adventists	Dresden, N. Y.	William Miller	1831	Believed Christ would come the second time in 1843. Thereafter they split into five parts, all believing in the second coming of Christ, immersion and congregational government.	166,015
Amana Church Society	Buffalo, N. Y.	Christian Metz Barbara Hinemann	1843	Located at Amana, Iowa, it is a socialistic settlement of German Protestants.	847
American Rescue Workers (formerly American Salvation Army)	United States	Thomas E. Moore	1882	Withdrew from the Salvation Army in 1882. Changed name from American Salvation Army to American Rescue Workers in 1913. Observe the sacraments of Baptism and the Lord's Supper.	797
Assemblies of God	Arkansas, Missouri	Evangelizing Missions banded together	1914	Emphasize the inspiration of the Scriptures; claim they cannot take part in war.	148,043
Baptists	England	John Smith Thomas Helwys	1611	The first Baptist Church in America was founded 1638 at Providence. Rhode Island, by Roger Williams. All Baptists hold that immersion is necessary for Baptism and that the Scripture is the sole rule of faith and conduct. There are eighteen Baptist sects.	8,262,287
Brethren, German Baptist (Dunkers)	Germany	Arose out of the Pietist movement	17th Century	Persecuted in Germany in the eighteenth century, they came to America and settled around Philadelphia. Practice trine immersion.	188,290

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Brethren, Plymouth		John Nelson Darby	1830	Called Darbyites in England and on the continent of Europe. There are six groups in the United States.	25,806
Catholic Apostolic Church	London, England	Edward Irving	1835	Deposed by the Established Church of Scotland, his followers were first termed Irvingites, then called the Catholic Apostolic Church.	2,577
Christadelphians	United States, Canada, Great Britain	Dr. John Thomas	1844	They did not accept the doctrine of the Trinity; practice baptism by immersion, and have a congregational government.	2,755
Christian Scientists	Boston, Mass.	Mrs. Mary Baker Glover (Patterson) Eddy	1879	Believed cured by the mesmerist, Quimby. Mrs. Eddy studied his methods and founded a church based on "healing" and negation of evil.	268,915
Christian Union	Indiana	Rev. Eli Farmer	1857	To unite various creeds under certain principles of union.	6,124
Church of God	Pittsburgh, Pa.	John Weinbrenner	1830	First called Christian Union, then Holiness Church, and finally Church of God; follows the teaching of Arminius; observes the Lord's Supper, Baptism by Immersion, and the Washing of the Feet.	44,818

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Church of God and Saints of Christ	Lawrence, Kans.	M. S. Crowdy	1896	Crowdy, a Negro cook on the Santa Fe Railroad, claimed to have a vision of God, ordering him to lead the Negro people to a true religion, and endowing him with the gift of prophecy; practiced Baptism by Immersion, the Lord's Supper, the Washing of the Feet, and the "Pledge of the Holy Kiss."	37,084
Church of the Nazarene	New England, New York City, Los Angeles, Cal.		....	Methodist dissenters who first united as the Association of Pentecostal Churches of America; emphasize the doctrine of entire satisfaction.	136,227
Churches of the Living God	United States	William Christian	1889	Observe the sacraments of Baptism by Immersion, the Lord's Supper, and "The Washing of the Feet."	9,363
Churches of the New Jerusalem	London, England	Robert Hindmarsh	1787	Based on the writings of Emmanuel Swedenborg, their first church in America was founded in Baltimore, 1792.	5,964
Congregational and Christian Churches	London, England	Robert Brown	1560-1633	Originally called Brownism, a dissent from the Anglican Church. The first American church was established at Plymouth in 1620 by the Pilgrims; called the National Council of Congregational Churches in the United States. Since 1926 the General Convention of the Christian Church has merged with it.	976,388

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Disciples of Christ (Campbellites)	Lexington, Ky.	Alexander Campbell Barton W. Stone	1832	Followers of the two founders united as Campbellites until in convention they adopted a new name; celebrate the Lord's Supper every Sunday; congregational in government.	1,196,315
Evangelical Church	Pennsylvania	Jacob Albright	1803	Adhere to the articles of faith of the Methodist Episcopal Church; congregational government.	212,446
Evangelical Congregational Church	Cincinnati, Ohio	German Protestant Ministers	1911	Believe in the Gospel, grant individual examination and research.	28,894
Foursquare Gospel	Los Angeles, Calif.	Aimee Semple McPherson	1923	Broadly evangelical; they practise baptism by immersion; celebrate the Lord's Supper.	16,147
Friends	Leicestershire, England	George Fox	1648	Include four groups; first tolerated slavery and disowned slave owners; refused to fight in the Revolution because of religion; teach peace and non-resistance.	93,697
Independent Catholic Church in the United States	United States	Rev. Anthony Kozlowski	1897	A union of the Lithuanian National Catholic Church of America and the Polish Catholic Church in America; accept Seven General Councils, and use the Nicene and Constantinopolitan Creeds.	66,270

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Latter Day Saints Mormons	Palmyra, N. Y.	Joseph Smith	1829	Were first expelled from Missouri, because of friction with the early settlers; Smith was killed by a mob in 1844 when Brigham Young was chosen president, and established headquarters in Salt Lake Valley, Utah. They regard the Bible and Book of Mormon as the word of God; advocate polygamy; since 1890, plural marriages have been forbidden.	93,470
Lutherans	Germany	Martin Luther	1517	Doctrine: Accept Apostles, Nicene and Athanasian Creeds; scriptures as the rule of life; justification by faith alone, consubstantiation; worship is based on the Mass but eliminates the idea of sacrifice. The various groups show a tendency to unite.	4,244,890
Mennonites	Holland	Menno Simons	1525	First Mennonite Church in America, organized in Germantown, Pa., 1683; observe Lord's Supper twice a year, "washing of the saint's feet," baptism by pouring.	114,337
Methodists	Oxford, England	John and Charles Wesley, George Whitefield	1729	Charles Wesley and Whitefield came and preached in America; they reject the stricter doctrines of Calvinism, predestination and reprobation, and emphasize repentance, faith and holiness.	7,001,537

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Moravians	Kunwald, Bohemia	Peter Chelczicky	1467	Broadly evangelical; the Moravian principle is "in essentials, unity; in non-essentials, liberty, and in all things, charity." They practice infant baptism and communicate six times in the year.	36,519
Old Catholic Churches in America	Germany and Switzerland	Episcopacy is descended from the Jansenists of Holland	1870	Withdrew from the Catholic Faith rather than accept the decree of Papal Infallibility.	22,240
Pentecostal Assemblies of the World	Cincinnati, Ohio	Rev. Martin W. Knapp	1897	Lord's Supper is observed, and individual opinion governs the method of Baptism.	5,712
Pentecostal Holiness Church	Anderson, S. C.	Originated from Methodists	1898	Originated from Methodists; observe Baptism and the Lord's Supper.	12,955
Pilgrim Holiness Church	California	Rev. Henderson Wallace	1896	Wallace, a minister of the Free Methodist Church, organized the new body.	20,124
Presbyterian Church	Scotland	John Knox	1560	Accept Calvinistic theology but have modified the rigor of the system. Organized in the United States 1706, at Philadelphia Divided into a number of separate bodies.	2,513,653
Protestant Episcopal Church	American Colonies	Samuel Seabury, first bishop of Protestant Episcopal Church (Anglican Church in U. S.), received Anglican orders from Scotch Anglican bishop.	18th Century	An offspring of the Church of England: the Anglican Church in the United States: holds the Apostles' and Nicene Creeds; Baptism by pouring or immersion.	1,735,335

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Reformed Churches	Switzerland, Holland, Germany	Outcome of the Reformation	16th Century	Calvinistic in doctrine, employ the Heidelberg Catechism. Include Reformed Churches in America, Free Magyar Reformed Church in America, and Christian Reformed Church.	299,694
Reformed Church, Episcopal	England	George Cummins	1873	Accepts the Apostles' Creed, Baptism, and the Lord's Supper; adheres to the thirty-nine articles of Protestant Episcopal Church.	7,656
Roman Catholic Church	Jerusalem	Jesus Christ	33	The name "Roman" was applied after the Reformation as a phrase of reprobation; as understood now the word "Roman" draws attention to the unity of the Church.	19,914,937
Salvation Army	London, England	William Booth	1865	Philanthropic body in harmony with evangelical creeds. Aims to evangelize the masses outside the influence of churches. Organized in America by George Railton in 1880.	103,038
Scandinavian Evangelical Bodies	United States	Dissenters from the State Churches of Sweden, Norway and Denmark	....	Accept the Bible as the only guide in matters of faith, doctrine, and practice.	56,827
Spiritualists	Hydeville, N. Y.	Fox Family	1848	Date from the seances of the Fox Family.	.....

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Spiritualist Association	United States	Andrew Jackson Davis	1893	Believe religion is the correct understanding of the physical and spiritual phenomena, and the living in accord with these phenomena; also in communication with the dead.	11,266
Theosophical Societies	New York City	Madame Helene Petrovena Blavatasky and Colonel Henry S. Olcott	1875	Have no regular churches or ministers; believe in a principle transcending human comprehension, and the Universal Oversoul.	.....
Unitarians	Boston	Liberal Christians	1785	Do not believe in the Trinity, but only one God and one Person; insist on freedom in belief, reliance on the guidance of reason, tolerance in religious differences.	59,228
United Brethren	Susquehanna Valley	William Otterbein	1766	Resemble the Methodist Church; adhere to thirteen articles of Faith; observe Baptism and Lord's Supper.	392,897
United Society of Believers (Shakers)	England	Jane Wardley	Middle 18th Century	Organized in the United States near Watervliet, N. Y., by Anna Fee in 1776. They are emotionalists who shake their bodies and hence are called Shakers; noted for inspirational singing.	92

U. S. FEDERAL CENSUS FROM 1790 to 1940

Year	Census Figure	Increase	Pct. Increase
1790	3,929,214		
1800	5,308,483	1,379,269	35.1
1810	7,239,881	1,931,398	36.4
1820	9,638,453	2,398,572	33.1
1830	12,866,020	3,227,567	33.5
1840	17,069,453	4,203,433	32.7
1850	23,191,876	6,122,423	35.9
1860	31,443,321	8,251,445	35.6
1870	38,558,371	7,115,050	22.6
1880	50,155,783	11,597,412	30.1
1890	62,947,714	12,791,931	25.5
1900	75,994,575	13,046,861	20.7
1910	91,972,266	15,977,691	21 0
1920	105,710,620	13,738,354	14 9
1930	122,775,046	17,064,426	16.1
1940	131,669,275	8,894,229	7.2

U. S. POPULATION WITH AGE DISTRIBUTION: 1890-1935

In this table ages are based upon the age at the last birthday. The distribution figures clearly show how the decline in the birth rate has affected the percentage of the population in the younger age brackets.

Age Period	1890	1900	1910	1920	1930	1935 (est.)
All ages	62,622,250	75,994,575	91,972,266	105,710,620	122,775,046	127,341,000
Under 5 yrs....	7,634,693	9,170,628	10,631,364	11,573,230	11 444,390	(incl. below)
5 to 14 yrs ..	14,607,507	16,954,357	18,867,772	22,039,212	24,612,486	34,826,000
15 to 24 yrs .	12,754,239	14,881,105	18,120,387	18,707,577	22,422,493	23,252,000
25 to 44 yrs....	16,858,086	21,297,427	26,809,875	31,278,522	36,152,869	37,914,000
45 to 64 yrs.	8,188,272	10,399,976	13,424,089	17,030,165	21,414,981	23,851,000
65 and over....	2,417,288	3,080,498	3,949,524	4,933,215	6,633,805	7,498,000
Age unknown	162,165	200,584	169,055	148,699	94 022	.....

U. S. POPULATION BY SEX AND AGE

On July 10, 1932, the Bureau of Census issued figures on the nation's population as of April, 1930, as distributed by sex and age:

Age	Total	Male	Female
All ages	122,775,046	62,137,080	60,637,966
Under 5 years	11,444,390	5,806,174	5,638,216
5 to 9 years	12,607,609	6,381,108	6,226,501
10 to 14 years	12,004,877	6,068,777	5,936,100
15 to 19 years	11,552,115	5,757,825	5,794,290
20 to 24 years	10,870,378	5,336,815	5,533,563
25 to 29 years	9,833,608	4,860,180	4,973,428
30 to 34 years	9,120,421	4,561,786	4,558,635
35 to 39 years	9,208,645	4,679,860	4,528,785
40 to 44 years	7,990,195	4,136,459	3,853,736
45 to 49 years	7,042,279	3,671,924	3,370,355
50 to 54 years	5,975,804	3,131,645	2,844,159
55 to 59 years	4,645,677	2,425,992	2,219,685
60 to 64 years	3,751,221	1,941,508	1,809,713
65 to 69 years	2,770,605	1,417,812	1,352,793
70 to 74 years	1,950,004	991,647	958,357
75 to 79 years	1,106,390	547,604	558,786
80 to 84 years	534,676	251,138	283,538
85 to 89 years	205,469	90,893	114,576
90 to 94 years	51,664	20,431	31,233
95 to 99 years	11,033	4,283	6,750
100 and over	3,964	1,403	2,561
Unknown	94,022	51,816	42,206

POPULATION, BIRTHS, AND DEATH RATE OF VARIOUS COUNTRIES

Unless otherwise indicated, the population figures given in the table below are for 1936; the births and death rate are for 1935.

Country	Population	Births	Death Rate
Australia	6,806,752[4]	111,325	9.5
Belgium	8,330,959[4]	132,568	12.2[1]
Ceylon	5,312,548	192,755	36.6
Chile	4,522,136[4]	153,151	25.0
Denmark	3,706,349[3]	65,223	11.1
England and Wales	40,839,000	598,756	11.7
Finland	2,756,552[4]	69,942	12.5
France	42,013,506	677,878[1]	15.7[2]
Germany (excluding Austria)	66,030,491[5]	1,182,789[1]	11 8[2]
Italy	42,527,561	992,966[1]	13.9[2]
Jamaica	1,138,558[4]	37,379	17.7
Japan	69,254,148[3]	2,043,783[1]	12.5
Netherlands	8,556,920	170,425	8.7[2]
New Zealand	1,491,484	23,965	8.2
Norway	2,881,605[3]	41,833[1]	10.2[2]
Scotland	4,966,000	87,928	13.2
Sweden	6,250,506[3]	85,902	11.7[2]
Switzerland	4,143,500[6]	66,378	12.1
United States	128,429,000[4]	2,155,105	10.9

1. Figure for 1934
2. Estimate for 1935
3. Figure for 1935
4. Estimate for 1936
5. Estimate for 1933
6. Estimate for 1934

U. S. BIRTH AND DEATH RATES

The following figures are based on returns received from the birth registration area and the death registration area, both designations covering territory under proper registration laws, properly carried out. Territories in the registration areas include about 95 per cent of the entire population for the year 1930. In 1933 registration areas for both the birth and death statistics included 100 per cent of the entire population. Figures on that proportion of the population from which the birth rate is compiled before 1930 vary from 59.8 per cent in 1920 to 94.7 per cent in 1930; those from which the death rate is compiled vary from 82.3 per cent in 1920 to 96.2 per cent in 1930.

The appended table shows that while the absolute numbers of births is generally increasing, the rate of increase is gradually diminishing. It has been estimated that by 1960 a maximum of 140,000,000 population will be reached and that thereafter the population will remain stationary for a time and then gradually decline. In ten years the birth rate has declined from 23.7 per cent to 18.9 per cent. From a Catholic viewpoint this decline is an evil sign of the times.

In view of the declining birth rate it also is argued that the death rate likewise shows a decline in ten years from 13.1 per cent to 11.3 per cent. The decrease however is less and may be explained by the fact that the average span of life has been increased. Since the population is thus increasing in average age this decline in the death rate will not long be maintained. Precalculations point to a further decreasing birth rate and an increasing death rate.

Year	Births	Birth Rate Per 1,000 Pop.	Deaths	Death Rate Per 1,000 Pop.
1920	1,508,874	23.7	1,142,558	13.1
1921	1,714,261	24.3	1,032,009	11.6
1922	1,774,911	22.5	1,101,863	11.8
1923	1,792,646	22.4	1,193,017	12.3
1924	1,930,614	22.6	1,173,990	11.8
1925	1,878,880	21.4	1,219,019	11.8
1926	1,856,068	20.6	1,285,927	12.2
1927	2,137,836	20.6	1,236,949	11.4
1928	2,233,149	19.8	1,378,675	12.1
1929	2,169,920	18.9	1,386,363	11.9
1930	2,203,894	18.9	1,343,358	11.3
1931	2,112,760	18.0	1,322,589	11.1
1932	2,074,042	17.4	1,308,529	10.9
1933	2,081,232	16.5	1,342,106	10.7
1934	2,167,636	17.1	1,396,903	11.0
1935	2,155,105	16.9	1,392,752	10.9
1936	2,144,790	16.7	1,479,228	11.5
1937	2,203,000	17.0	1,450,427	11.2

U. S. MARRIAGES AND DIVORCES: 1900-1937

Of the male population for 1930, 60 per cent were reported married; of the female population, 61.1 per cent. Males in the single state were reported as 34.1 per cent of the male population; females, 26.4 per cent. The state of the remainder was reported as widowed, divorced or unknown.

Divorce statistics for 1930 show that of the total of 189,863, 52,554 or 27.2 per cent were granted to the husband and 137,309 or 73.8 per cent to the wife. The principal causes for which divorces were granted were listed as: 79,381 for cruelty; 54,802 for desertion; 14,841 for adultery; 7,719 for non-support; 3,168 for drunkenness, and 29,953 for other causes.

Of the whole number of divorces, 163,320 or 86 per cent were reported as uncontested. Those married less than five years obtained 36.9 per cent of the divorces; those married from five to nine years obtained 28.8 per cent. In 63.2 of the cases there were no children or children were not affected by the divorce. About 100,000 children are affected every year by divorces.

Year	Marriages		Divorces			Year	Marriages		Divorces		
	No.	Per 1,000 Pop.	No.	Per 1,000 Pop.	Per 100 Mrgs		No.	Per 1,000 Pop.	No.	Per 1,000 Pop.	Per 100 Mrgs
1900....	685,101	9.32	55,751	0.73	7.9	1919....	1,150,186	10.95	141,527	1.35	12.3
1901....	716,287	9.57	60,984	0.79	8.2	1920....	1,274,476	11.98	170,505	1.60	13.4
1902....	746,364	9.80	61,480	0.78	8.0	1921....	1,163,863	10.73	159,580	1.47	13.7
1903....	785,926	10.15	64,925	0.81	8.0	1922....	1,134,151	10.32	148,815	1.35	13.1
1904....	780,856	9.92	66,199	0.81	8.2	1923....	1,229,784	11.30	165,096	1.48	13.4
1905....	804,016	10.04	67,976	0.82	8.2	1924....	1,184,574	10.46	170,952	1.51	14.4
1906....	853,079	10.47	72,062	0.86	8.2	1925....	1,188,334	10.35	175,449	1.53	14.8
1907....	936,936	10.71	76,571	0.88	8.2	1926....	1,202,574	10.32	180,853	1.55	15.0
1908....	857,461	9.63	76,852	0.86	9.0	1927....	1,201,053	10.16	192,037	1.62	16.0
1909....	897,345	9.89	79,671	0.88	8.9	1928....	1,182,497	9.87	195,939	1.63	16.6
1910....	948,166	10.28	83,045	0.90	8.8	1929....	1,232,559	10.14	201,468	1.66	16.3
1911....	955,287	10.20	89,219	0.95	9.3	1930....	1,126,856	9.15	191,591	1.56	17.0
1912....	1,004,602	10.56	94,318	0.99	9.4	1931	1,060,914	8.55	183,664	1.48	17.3
1913....	1,021,398	10.58	91,307	0.95	8.9	1932....	981,903	7.87	160,000	1.28	16.3
1914....	1,025,092	10.47	100,584	1.03	9.8	1933, est.	1,098,000	8.74	165,000	1.31	15.0
1915....	1,007,595	10.14	104,298	1.05	10.4	1934, est.	1,302,000	10.28	204,000	1.61	15.7
1916....	1,075,775	10.68	114,000	1.13	10.6	1935, est.	1,327,000	10.41	218,000	1.71	16.4
1917....	1,144,200	11.20	121,564	1.20	10.6	1936, est.	1,369,000	10.66	236,000	1.84	17.2
1918....	1,000,009	9.65	116,254	1.12	11.6	1937, est.	1,426,000	11.03	250,000	1.93	17.5

Annulments, not included in the above table, were listed, as 3,825 in 1926; 4,255 in 1927; 4,237 in 1928; 4,408 in 1929; 4,370 in 1930.

The information contained herein is only general. In a legal matter the facts are all important and may change the entire situation and the legal solution thereof. It is recommended that an attorney be consulted in all legal affairs and that the statutes of the various states be consulted for particular practices.

For those who cannot afford the services of an attorney there are Legal Aid Societies in all or most of the larger cities. For Catholics who require legal assistance and cannot afford an attorney their pastor should be able to recommend a Catholic attorney who will render such assistance.

The Law of Contracts

A contract is a promise or set of promises for the breach of which the law gives a remedy (either in the form of damages or by requiring the fulfilment of the contract), or the performance of which the law in some way recognizes as a duty.

Contracts may be written or oral. The following contracts are generally by statute required to be in writing.

(a) Contracts not to be performed within a year from the date of their making.

(b) A promise to be responsible for the debt, default or miscarriage of another. By miscarriage is meant the failure of another to fulfil a contract.

(c) Contracts made in consideration of marriage, but not the mutual promises of marriage.

(d) Contracts for the sale or leasing of real estate with the exception of leases for one year or less.

(e) Contracts for the sale of goods above a certain value (determined by statute, generally $50) unless a part of the price is paid, or the goods or part of them delivered.

Parties to a Contract — In order to form a contract there must be at least two or more parties or persons who desire to enter into contractual relations with each other. The parties or persons must have contractual capacity; that is, a person cannot be a party to a contract if he is an infant (in most states an infant is anyone under the age of twenty-one years), insane or forced or tricked into the contract. In the case of contracts made with infants they are not binding on him unless they are for the necessaries of life or unless he ratifies the contract after he becomes of age.

For the creation of a valid contract there must be in addition to contractual capacity:

(a) Complete agreement. The minds of the contracting parties must meet and be in complete agreement on all points involved in the contract. There must be an offer and acceptance in accordance with the terms of the contract.

(b) There must be consideration, not necessarily of a "money" character.

(c) The intention of the contracting parties must be lawful; agreements made in violation of laws or against public policy are void and not enforceable.

Discharge of Contracts — After a contract has been made it can only be discharged in one of the following ways:

(a) By mutual agreement of the contracting parties.

(b) By full and complete performance in accordance with its terms.

(c) By breach; where one breaks the contract obligation which has been imposed on him by the terms of the contract the other party is no longer required to fulfil his part of the agreement.

(d) By an act of God, e. g., the death of the party who has contracted to render personal services.

(e) By operation of law, e. g., bankruptcy.

Negotiable Instruments

The ordinary forms of negotiable instruments are checks, bills of exchange and promissory notes.

To be negotiable an instrument must conform to the following facts and requirements:

(a) Must be in writing and be signed by the maker or drawer.

(b) Must contain an unconditional promise or order to pay a "Sum Certain" in money.

(c) Must be payable on demand or at a fixed and determinable date in the future.

(d) Must be payable to order or bearer.

(e) Where the instrument is addressed to a drawee (e. g., a bank) it must be named or otherwise indicated therein with reasonable certainty.

Negotiation and Indorsement — An instrument is said to be negotiated when it is transferred to another party so as to vest title in that party. This may be done:

(a) By delivery, that is, merely handing over the instrument, if the instrument is payable to "Bearer" or indorsed in blank (the name of the last holder being signed to it without any qualifications).

(b) If the instrument is payable to order, by indorsement and delivery, by the party to whose order it is drawn. One who negotiates or transfers an instrument by indorsement (unless he qualifies his indorsement with the statement "without recourse") warrants or guarantees to all subsequent holders of the instrument: that the instrument is genuine and in all respects what it purports to be; that he has good title to it; that all prior parties had capacity to contract; that he has no knowledge of any fact that would render the instrument valueless; that the instrument at the time of its indorsement is valid and subsisting; and he agrees that on due presentation it shall be accepted or paid or both as the case may be, according to its tenor and that if it is not paid or accepted he, the indorser, will pay the amount to the holder, or to any indorser subsequent to him who may be required to pay it.

When an indorser is compelled to pay he may hold any indorser prior to him through whom he has received the instrument by sending him notice *promptly* of non-payment.

Certified Checks — A check is a bill of exchange drawn on a bank and payable on demand. A check must be presented for payment within a reasonable time after issued or the drawer will be discharged from liability thereon to the extent of the loss occasioned by the delay.

When a check is certified by a bank the bank becomes primarily liable to pay it. The drawer of the check and all the indorsers are released from liability and the holder of the check looks to the bank for payment. The drawer of a check cannot stop payment on it after it has been certified by the bank.

Will and Last Testaments

A will or last testament is the final disposition of a person's property to take effect after his death. A will must be in writing signed at the end thereof by the testator or by someone else for the testator at his direction and in his presence. The will must be witnessed by at least two witnesses who must subscribe their signatures as witnesses in the presence of the testator. The law of most states requires two witnesses. Connecticut, Maine, Massachusetts, New Hampshire, South Carolina, Vermont require three. Even where the law requires only two witnesses it is good policy to have three in case one or more of the witnesses predecease the testator.

A witness can never benefit by or receive anything under a will.

The form or wording of a will is immaterial as long as the intention of the testator is made clear.

A codicil is an addition to or an alteration in an original will. It must be made in the same manner as the will itself.

A nuncupative will or unwritten will is permitted only in the case of a soldier on active service or by a mariner at sea.

All persons are competent to make a will except idiots, persons of unsound minds and infants. The legal age for the making of a will is determined by statute in the various states.

A will may be revoked by subsequent marriage (see statutes of the various staes) or by the burning, tearing or otherwise destroying the same by the testator or by some person in his presence and at his direction with the intention of revoking the will; also by the subsequent making of a new will with the intention of revoking the old one.

Funds may be left for charitable or religious purposes either outright or in trust. Most states place a limitation on the amount which can be left for charity if there are dependent relatives.

FINANCE AND BANKING

Money

Money, in some form or other, has probably been used by man since the very earliest time. The form in which money has been used ranges all the way from the skins of animals, cattle, corn, tobacco, shells, beads, the precious metals, to the paper currency in use today. Originally its only use was as a measurement of the value of unlike quantities. When however people found that this unit of measurement was readily acceptable to all, it came to possess a value that was not intrinsic. Many of the units of themselves could not supply the needs of those who used them, as, for instance, the wampum of the American Indians.

From this we are able to understand the principal characteristic of money in its general acceptability by all and to all. With this quality it is able to discharge its functions of being both a medium of exchange and a standard of value.

Probably one of the earliest writings in which there is made mention of this unit of measurement is in the "Iliad" of Homer, in the Sixth Book, in which two sets of armor are estimated in terms of oxen. In the pastoral stage of man's civilization, cattle were often used in reckoning values. It is quite commonly believed that the Latin word for money, *pecunia* is derived from the word *pecus* of the same language, which means "cattle."

History tells us that the ancient Egyptians used metallic currency, and that of gold. On these pieces of gold was stamped a cow, and each piece was equal to the value of a full-grown cow. In Lydia, in Asia Minor, as early as the eighth century before Christ, there was in vogue a system of coinage which made use of coins of pure gold and silver. The Greeks copied them in this, and thus the art of coinage was introduced into Europe.

There is frequent mention in the Bible, both in the Old as well as in the New Testament, of money and money transactions. Probably the first time it is mentioned is in the Book of Genesis, wherein in the sixteenth chapter there is narrated the purchase, for 400 sicles of silver, or about $320, of a field by Abraham to provide a burial place for his wife Sara. In the Book of Tobias, we are told that Tobias gave Gabelus, one of his kindred, ten talents of silver (about $20,000) in exchange for a note of Gabelus. In the New Testament, Saint Paul in his First Epistle to Timothy utters that prophetic statement: "The desire of money is the root of all evils."

In the course of centuries the precious metals usurped the position held by the other forms of currency, and came to be recognized as the principal monetary standards. Today in addition to gold and silver, almost all nations have a subsidiary metallic currency in the form of coins of silver, nickel and copper, and in addition a regulated paper currency.

Banks

In general, banks may be defined as institutions working under a charter from the state or national government and serve as a depository for the funds of individuals and corporations. Of course the deposit function is not the bank's sole activity. They also loan money to individuals and to corporations, act as investment agents, issue their own money in the form of banknotes, and perform innumerable duties which make them well nigh indispensable in the present economic set-up.

In a sort of broad way, banks may be classified under three general types:

Commercial Banks — Business of these institutions primarily consists in making loans to and receiving deposits from its customers. In the United States they represent the largest group of banking institutions, and are usually represented by the national and state banks.

Trust Companies — Originally, their main object was taking care of the investments and financial affairs of their customers; but today they have for the most part extended themselves into the functions of the ordinary banking institutions, with the exception of note issue.

Savings Banks are institutions devoted principally to receiving small accounts for long-term deposit.

Stocks and Bonds

The main difference between stocks and bonds may be simply stated by saying that stocks represent ownership, proportioned to the number of shares held, in the company or corporation. Bonds on the other hand are, as it were, loans of a definite sum (usually $1,000) and payable at a definite date in the future. In other words, the stockholders are the owners of the company, and the bondholders are the creditors. The stockholders share in the management, and in the profit or loss of the organization in which the stocks are held. Bondholders receive a fixed income, the interest on their investment. Should the corporation or company fail to pay dividends, that is a loss the stockholders must be prepared to suffer. However, failure to pay interest on its bonds, or fixed charges as they are called, makes the organization liable to legal action on the part of the bondholders. In the liquidation, the claims of the bondholders take precedence over all other claims.

Usual Types of Stock

Common: Holders usually enjoy the voting rights in the management, and participate in dividends after preferred shareholders have received their dividends.

Preferred: Holders usually lack voting rights, and enjoy preference in the payment of dividends.

Cumulative Preferred: Holders enjoy right of receiving all unpaid dividends before the common shareholders can receive any.

Participating Preferred: Holders have the right to proportional division of surplus profits, if there are any, after common shareholders have received their dividends.

CORPORATION UNDISTRIBUTED PROFITS TAX

The Corporation Undistributed Profits Tax is a measure to tax corporations earning above $40,000 annually, at rates ranging from 7 to 27 per cent on all income not paid out as dividends, in addition to a normal tax of approximately 15 per cent. Among those exempt are banks and life insurance companies.

It appears that the main purpose of the tax is an attempt at closer government control of industry. The Treasury advances three reasons for the bill's adoption: "(1) It aims to prevent tax evasion on the part of the ultra-wealthy individuals who, by corporate retention of income, have been paying 12½ to 15 per cent corporation tax rather than individual income taxes ranging from 4 to 75 per cent. (2) It claims that

corporation income retention tends to dry up the stream of purchasing power. (3) It contends corporations were not bearing their fair share of taxes." The bill seeks to overcome the avoidance of surtax by individuals through accumulation of income by corporations. It will try to remove the inequality that exists between large and small shareholders resulting from the present flat-rate corporate taxes. The burden of taxation will be placed on those best able to bear it. It will redistribute wealth now held as surplus profits by large corporations.

Those who are opposed to the law state that while the law apparently aims at large corporations and the wealthier among their stockholders, it is really striking at the small corporations since they will be forced to give up each year part of their small profits, and will thereby be prevented from building up a reserve. The bill will crucify small businesses. It will not redistribute wealth since that portion of the public drawing dividends is small. The efforts of industry to absorb the unemployed will be checked. And there will be a doubtful flow of money to the government.

A BRIEF SUMMARY OF THE SOCIAL SECURITY ACT

(Courtesy of Social Security Board)

The Social Security Act of 1935 provided for the establishment of a federally operated system of old-age insurance and for federal co-operation with the states in unemployment insurance systems and in programs for giving financial aid to three groups of the needy — the aged, the blind, and dependent children. It also made available more federal aid to the states for health and welfare services and for vocational training.

In 1939 the act was materially strengthened by amendments. Under the original law there was begun the most comprehensive social welfare program ever undertaken in this or any other country. Under the law as revised the insurance protection given the wage earner was extended to his family. The amendments also resulted in liberalization of other features of the general program and made possible an improvement in administrative procedures. Of particular significance was the requirement that state agencies, which administer the programs operated on a federal-state co-operative basis, establish and maintain personnel standards on a merit basis.

Responsibility for administration of the provisions of the Social Security Act relating to old-age and survivors insurance, unemployment compensation, and public assistance rests upon the Social Security Board. The members of the Board, which is a part of the Federal Security Agency, are A. J. Altmeyer, chairman, Ellen S. Woodward and George E. Bigge.

Old-Age and Survivors Insurance

Under the 1939 amendments the old-age insurance system was expanded to provide protection not only for the insured wage earner, but also for his dependents. It became an old-age and survivors insurance system. Monthly benefits are payable under the new system to retired workers over 65, their wives when they become 65, and their children under 18 years of age. In the event of the death of an insured wage earner, similar monthly benefits are payable: to his widow when she reaches 65; his children; his widow, regardless of her age if she has such children in her care; or his dependent parents over 65, if he leaves no widow or child under 18. These monthly benefits became payable January 1, 1940. This is the only program included in the Social Security Act which is entirely administered by the Federal Government without state co-operation.

The benefits provided by this system are financed by equal taxes paid by workers and their employers into an Old-Age and Survivors Insurance Trust Fund in the United States Treasury. The tax rate up to 1943 is 1% each for employees and employers on the first $3,000 a year in wages. For 1943, 1944 and 1945, it is 2% each, for 1946, 1947 and 1948, it is 2% each, and for 1949 and thereafter the rate is 3% each.

The system covers practically all industrial and commercial employment, such as work in factories, shops, mines, mills, stores, offices, banks, other places of business or on American ships. Occupations not covered include agricultural labor, domestic service, employment by federal, state or local governments or any of their instrumentalities, service for certain non-profit educational, charitable or religious organizations, and railroad employment (which comes under the Railroad Retirement Act).

Workers 65 years old or over, who were not covered by the original plan, are now afforded insurance protection as a result of the amendments. Many workers who could not have qualified under the original act, because they were 65 or near that age, now can qualify for monthly benefits.

Old-Age and Survivors Insurance benefits are based on the individual's average monthly wages under the system. The worker's own monthly benefit is figured as follows: 40% of the first $50 of average monthly wages, plus 10% of the next $200, plus 1% of this amount for each year in covered employment in which he made $200 or more. For example, if a man had average monthly wages of $100 after 5 years in covered employment, he would get 40% of $50 or $20, plus 10% of the next $50 or $5, making $25, and in addition, for 5 years' coverage he would get 5% of $25 or $1.25; so that his total monthly benefit would be $26.25.

Benefits payable to a worker's dependents or survivors are figured according to his own benefit rate. The benefit payable to a wife, minor child or a dependent parent is equal to one-half of the benefit due the wage earner on the basis of his earnings record. The benefit payable to a widow is equal to three-fourths of the benefit due her husband.

The total of benefits to a retired wage earner and his family or to his survivors, if over $20, cannot exceed 80% of his average monthly wage, twice his monthly benefit, or $85, whichever of these three amounts is the smallest.

A lump-sum death payment is also provided under the act if a wage earner dies leaving no one entitled to monthly benefits at the time of his death. This payment may be up to 6 times the monthly benefit that would have been due the deceased. If there is no relative entitled to the lump-sum payment, it may be used to reimburse the individual who bore the funeral expenses, but only to the extent of the actual expenditures incurred.

Employment Security

The United States Employment Service was consolidated with the Social Security Board's Bureau of Unemployment Compensation on July 1, 1939, in accordance with the President's first reorganization plan. The two now functioning as a unified service are under the supervision of the Board's Bureau of Employment Security. The employment security program, a joint federal-state enterprise, combines job insurance and job placement to protect wage earners if they lose their jobs. Federal grants are made to states for administration of their employment security programs.

State unemployment compensation laws, now in effect in all states, the District of Columbia, Alaska and Hawaii, provide for the payment

of weekly benefits to jobless workers covered by the law who have sufficient wage or employment credits to entitle them to benefits. When a man loses his job, he is required to file his claim for such benefits at the local employment office, which helps him find another job.

At the end of a specified waiting period, if he is still unemployed, his benefits begin and continue until he has exhausted all his wage credits or has received them for the maximum period allowed by law—usually three to four months. These benefits in most states are equal to about half a regular week's pay.

The Social Security Act levies a tax of 3% on the payrolls of employers of eight or more persons in all but a few specifically excluded occupations. Under the amendments of 1939 this tax now applies only to the first $3,000 a year paid to each employee. Employers may offset up to 90% of this federal payroll tax against their contributions to state unemployment funds, if the state has an unemployment compensation law approved by the Social Security Board.

In every state the public employment service registers unemployed workers, both those insured under the state unemployment compensation law and those not insured. These state employment services have local offices or traveling representatives in most communities and offer free service to all employers and workers.

Public Assistance

Under the public assistance provisions of the Social Security Act, the Federal Government makes grants to states for aid to the needy aged, the needy blind, and dependent children. Every state and territory now has a plan for old-age assistance under which it is receiving federal grants, and more than three-fourths of the states have plans for aid to the blind and aid to dependent children Under these plans cash allowances related to the individual's own need are paid each month. The Federal Government pays half the cost of these three forms of assistance to needy individuals; for aid to the needy aged and the blind it matches state payments up to a combined federal-state total of $40 a month per person; for aid to dependent children up to $18 for the first dependent child and $12 for every other dependent child in the same home.

Health and Welfare Services

In addition to these programs for which the Social Security Board is the federal agency, the Social Security Act provides for certain welfare and health services directed by other agencies. Under all of these grants are made to co-operating states. Substantially all the states are participating in these welfare programs.

The maternal and child welfare sections of the act are administered by the Children's Bureau of the Department of Labor. Under these provisions states receive grants for services to protect the health of mothers and young children, to provide treatment for crippled children, and to care for those who are neglected or are in danger of becoming delinquent.

The public health provisions of the act, which give grants to states to aid them in developing and strengthening local health services, are administered by the Public Health Service, a part of the Federal Security Agency.

Another organization within the Federal Security Agency, the U. S. Office of Education, has administrative responsibility for the vocational rehabilitation provisions of the act, under which grants are made to states for the vocational training of disabled adults to enable them to become self-supporting.

THE SELECTIVE TRAINING AND SERVICE ACT OF 1940

On September 16, 1940, the 76th Congress of the United States approved an act to provide for the common defense by increasing the personnel of the armed forces of the country and providing for its training. An executive order of Franklin D. Roosevelt made this act a law on September 26, 1940, and almost at once a system was put into operation for its execution which had been in preparation by the Army and Navy since 1926. Peace-time conscription was considered necessary both because the recruiting districts were far behind their quotas and because of the general opinion that volunteer recruiting was inadequate to meet the exigencies of modern warfare. The act, unless continued in effect by Congress, becomes inoperative on May 15, 1945.

The initiators of the plan for universal training were Colonel Julius Ochs Adler of the New York "Times" and Greville Clark. Early in June, 1940, Colonel Adler revealed that a bill was being drawn up for congressional action. Although this was not the same bill that Congress voted upon, nevertheless the final act was in some respects derived from and modelled upon it.

The primary objective of peace-time conscription is not to create a standing army, but to assure the United States a huge, rotating reserve of trained manpower to be called up quickly in wartime. The course of the European War pointed out the imperative necessity of increasing and training the personnel of the armed forces of the country. With this end in view, the Selective Service System was put into motion, originally providing that not more than 900,000 men could be called for training each year. In August, 1941, however, this limitation was removed and Congress, at the same time, extended the original peace-time training period of 12 months to 30 months. After completing their primary training the men are transferred to the enlisted reserve where they are subject to recall for additional service. They remain in the reserves for ten years, or until they reach the age of 45.

The elements of the System are: National Headquarters; State Headquarters; the Local Boards with their affiliated Medical Boards, Boards of Appeal and Registrants' Advisory Boards. In the first registration, the election machinery of the various states enrolled the prospective selectees, but this job has since been delegated to the Local Boards. In general, the elements operate as follows. The Local Board classifies the registrants, and has assigned to it a physician to make physical examinations and a Government Appeal Agent to protect the interests of the government and of the registrants. An Advisory Board is appointed to advise and assist registrants in filling out questionnaires, making appeals, etc. The Medical Advisory Board assists in determining doubtful cases of physical condition. The Board of Appeals considers the classification made by the Local Board, when an appeal is made. The State Headquarters operates the system within the state; the National Headquarters, within the nation. There is no contact whatsoever between the prospective conscripts and the army. Because of the blunders of the army in administering the Civil War draft, and the relatively higher efficiency of civilian operation in the draft of the first World War, the proponents of the system are careful that all the above elements be composed of, and administered by, the civilians.

Each state is divided into Local Board areas by the Governor, each area having a population of 30,000. For each area a Local Board of three or more members is appointed by the President upon the recommendation of the Governor. The Local Board has jurisdiction over all persons registered in the area for which it was appointed. It has full authority to perform all the acts authorized by the Selective Service Law.

All male citizens and all male aliens residing in the country, who were between the ages of 21 and 36, were required to register on the first Registration Day on October 16, 1940. A subsequent registration was conducted on July 1, 1941, for men who had reached the age of 21 following the first registration and it is considered likely that additional registrations will be held each year to enroll youths who become 21. After each of the two registrations the Local Boards assigned a serial number to each registrant. Subsequently, National Lotteries were held, in which capsules containing numbers representing serial numbers were drawn at random and an order number was assigned to each man in accordance with the order in which it was drawn. Closely following the sequence of these order numbers the Local Boards sent questionnaires to registrants to gather the information which determines in which class a registrant is placed. There are four main classes.

In the first class are placed all men who are fit for general or limited military service and those who are already of the land or naval forces of the United States. There is also a subdivision in this class in which are placed registrants who are over 28 years old and who are deferred from service by reason of legislation enacted in August, 1941, providing for the deferment of men who had reached their 28th birthdays prior to July 1, 1941, and prior to their induction.

In the second class are placed all men who are engaged in civilian activities which contribute to the national health, safety or interest or which are essential to the National Defense.

In the third class were placed all men who had one or more dependents.

In the fourth class were placed all those who had completed service in the United States Army, all officials who were deferred by law, all aliens who had not yet declared their intention of becoming citizens, ministers of religion and divinity students, conscientious objectors, and, finally, all those who were mentally, morally or physically unfit.

The ultimate step before induction for training was the physical examination of all those whom the Local Boards had grouped in the first class or in the two last divisions of the fourth class (conscientious objectors and the physically, mentally and morally unfit).

The men inducted for training and service under the act receive the same pay, pensions and other benefits as the other enlisted men of the same grades and length of service.

A delinquent as defined by the Selective Service Regulations is any man, required under the selective law to submit to registration, who fails to do so; and any registrant who prior to his induction into the military service fails to perform any duty imposed upon him. Upon conviction in the civil court his penalty is a term of not more than five years imprisonment and a fine of $10,000.

On October 16, 1940, the first day fixed for Registration by the President, approximately 16,500,000 men were registered. On July 1, 1941, the second Registration Day, approximately 750,000 men were registered. The first National Lottery was held in Washington on October 29, 1940, and some 9,000 capsules, representing the serial numbers of registrants, were drawn. The second lottery was held on July 17, 1941, and 800 capsules were drawn. After classification, 13,800 men were called to training in November, 1940, 5,500 in December, 73,600 in January, 1941, 90,238 in February, 153,150 in March and so on until 750,000 had been called to training after Selective Service had been in effect for one year.

THE NATIONAL CATHOLIC COMMUNITY SERVICE

The Archbishops and Bishops of the Catholic Church in the United States at their 1940 annual meeting designated the National Catholic Community Service as the official Catholic agency to meet the community needs growing out of military and industrial mobilization for national defense. In doing this work on a national scale, the National Catholic Community Service is associated with similar agencies representing other faiths and other groups of citizens in the United Service Organizations for National Defense.

Through the NCCS, as it is now familiarly known, the Catholic resources of the United States are mobilized; and under its direction, every Catholic organization — national, diocesan and parochial — has put its shoulder to the wheel in a common cause.

In broad outline, the NCCS is establishing and maintaining "a home away from home" for those in the service of their country, women defense workers, as well as soldiers and sailors. Clubs, homelike in atmosphere, are in operation in communities near camps and naval bases. Through its Women's Division, centers, comparable in facilities and program to those provided for the men, are maintained in large industrial centers to care for the needs of the young women, who have been displaced from normal home environments as a result of their joining the large army of industrial workers contributing to the country's total defense.

Briefly, these are the objectives of the National Catholic Service:

1. To bring to bear upon civilian and military defense forces in communities throughout the country, the morale-building processes of spiritual and religious leadership.

2. To offer our Catholic soldiers, sailors and defense workers every encouragement in the faithful practice of their religion, and every proper facility for reaching and enjoying opportunities for rest, recreation and amusement while on leave.

3. To bring to their relatives and friends the comfort and assurance of knowing that the inspiration and consolations of the Catholic faith are being provided for our Catholic men and women in their patriotic devotion to the defense of their country.

4. To enlist the support and active participation of laity and clergy in the planning and operation of the work.

5. To serve faithfully as an agency of the United Service Organizations and to cooperate with public and private agencies in meeting the community spiritual, recreational and welfare needs growing out of military and industrial mobilization for national defense.

Based principally on a resourceful use of the creative arts and vocational guidance, the program is designed, according to Dr. Franklin Dunham, executive director of NCCS, as a means of "long range planning in the art of community living which looks not only to the necessities of the current emergency but to the inevitable necessities of service men and women in the post-peace era."

Functioning directly under the guidance of its Board of Trustees, the NCCS operates clubs staffed by professional workers who conduct a comprehensive range of planned projects embracing religious, social, recreational and educational activities.

In regard to religious activities, the close relationship existing between the club directors, the camp chaplains and the parish priests, insures that every opportunity will be offered the man in camp and the industrial worker for observance of his religious duties. Adequate provision is made for attendance at Mass, confession, spiritual guidance, informal religious talks and study clubs. Arrangements are made to distribute religious articles and to provide Catholic literature.

POSTAL RATES

(United States Official Postal Guide)

Domestic Postage Rates, Etc.

First Class (limit 70 pounds): Letters and written and sealed matter, 3 cents for each ounce, except when addressed for local delivery. Local letters, 2 cents an ounce at letter-carrier offices; and 1 cent an ounce at all other offices unless collected or delivered by rural or star-route carriers, in which case the rate is 2 cents an ounce.

Government postal cards, 1 cent each.

Private mailing or postal cards, 1 cent each.

Second Class (no limit of weight): Newspapers, magazines, and other periodicals containing notice of second class entry, 1 cent for each 2 ounces or fraction thereof, or the fourth-class rate, which ever is lower.

Third Class (limit 8 ounces): Circulars and other miscellaneous printed matter, also merchandise, 1½ cents for each 2 ounces.

Books (including catalogs) of 24 pages or more, seeds, cuttings, bulbs, roots, scions, and plants, 1 cent for each 2 ounces.

Identical pieces of third-class matter may be mailed under permit in bulk lots of not less than either 20 pounds or 200 pieces, at the rate of 12 cents a pound, or fraction thereof, in case of circulars, miscellaneous printed matter, and merchandise, and 8 cents a pound, or fraction thereof, in the case of books or catalogs having 24 pages or more, seeds, plants, etc., with a minimum charge of 1 cent a piece in either case. Apply to postmaster for permit.

Fourth Class (over 8 ounces): Limit of size, 100 inches length and girth combined. Limit of weight, 70 pounds.

Merchandise, books, printed matter, and all other mailable matter not in first or second class.

Postage Rates:

Zones	First pound	Each add'l pound
Local	7c	1c (ea. 2 lbs.)
1 and 2	8c	1.1c
3	9c	2c
4	10c	3.5c
5	11c	5.3c
6	12c	7c
7	14c	9c
8	15c	11c

(A fraction of a cent in the total postage on any parcel is counted as a full cent.)

Exceptions: (a) In the first or second zone, where distance by shortest practicable mail route is 300 miles or more, the rate is 9 cents for first pound and 2 cents for each additional pound. (b) On parcels collected on rural routes, the postage is 2 cents less per parcel than at rates in table when for local delivery and 3 cents less per parcel when for other than local delivery. (c) Parcels weighing less than 10 pounds, but exceeding 84 inches in length and girth combined, are subject to 10-pound rate. (d) For rates on books and on catalogues consult postmaster.

Special Handling — Fourth Class Matter Only: Parcels of fourth-class matter indorsed "Special Handling" will be given the most expeditious handling, transportation and delivery practicable (but not special delivery) upon the payment, in addition to the regular postage, of the following charge:

Up to 2 pounds 10c
Over 2 pounds up to 10 pounds 15c
Over 10 pounds 20c

Special Fourth Class Rates — The eighth zone rate applies (1) between the United States and the Hawaiian Islands; (2) between any two points in Alaska and between any point in Alaska and any other point in the United States (3) between the United States and the Canal Zone; (4) between the

United States and the Philippine Islands; (5) to, from or between Guam, Tutila and Manua and other islands of the Samoan group east of longitude 171 degrees west of Greenwich, and the United States and its other possessions; (6) between the United States and its naval vessels stationed in foreign waters; (7) to or from any other places where the United States mail service is in operation.

Special Delivery Fees:

	1st-Class	2nd, 3rd or 4th-Class
Up to 2 lbs.	10c	15c
Over 2 lbs. up to 10 lbs.	20c	25c
Over 10 lbs.	25c	35c

The prepayment of the foregoing fee on second, third or fourth class mail entitles it to the most expeditious handling and transportation practicable, and also entitles it to special delivery at the office of address.

Registered Mail—The fees, which are in addition to regular postage, and limits of indemnity are as follows:

Limit of Indemnity	*Fee*	*Limit of Indemnity*	*Fee*
$ 5	15c	$ 400	60c
25	18c	500	70c
50	20c	600	80c
75	25c	700	85c
100	30c	800	90c
200	40c	900	95c
300	50c	1,000	$1.00

Domestic registered mail is subject to surcharges in addition to regular registry fees as follows: When declared value exceeds maximum indemnity covered by registry fee paid by not more than $50, 1 cent; over $50, not over $100, 2 cents; over $100, not over $200, 3 cents; over $200, not over $400, 4 cents; over $400, not over $600, 5 cents; over $600, not over $800, 6 cents; over $800, but less than $1,000, 7 cents. If excess of declared value over maximum indemnity covered by registry fee paid is $1,000 or more, additional fees for each $1,000 or part of $1,000 are: for local delivery or delivery in 1st zone, 8 cents; 2nd zone, 9 cents; 3rd zone, 10 cents; 4th zone, 11 cents; 5th or 6th zone, 12 cents; 7th or 8th zone, 13 cents. In the case of non-negotiable securities, surcharge is based on the known or estimated cost of duplication.

Registration fee for mail without intrinsic value for which no indemnity is paid, 15 cents.

Insured Mail (Third and Fourth Classes) — The fees, which are in addition to regular postage, and limits of indemnity are as follows:

Limit of Indemnity	*Fee*	*Limit of Indemnity*	*Fee*
$ 5	5c	$100	25c
25	10c	150	30c
50	15c	200	35c

C. O. D. Mail — Unregistered (Third and Fourth Classes and sealed matter of any class bearing First Class postage): The fees for collections, which are in addition to regular postage, and limits of indemnity are as follows:

Limit of Indemnity	*Fee*	*Limit of Indemnity*	*Fee*
$ 5	12c	$100	32c
25	17c	150	40c
50	22c	200	45c

C. O. D. Mail — Registered (sealed matter of any class bearing First Class postage): The fees for collections, which are in addition to regular postage, and limits of indemnity are as follows:

Limit of Indemnity	*Fee*	*Limit of Indemnity*	*Fee*
$10	25c	$100	40c
50	30c	200	50c

C. O. D. charges not exceeding $200, but indemnity up to:

$300	60c	$ 700	$1.00
400	70c	800	1.10
500	80c	1,000	1.20
600	90c		

(Surcharges are collectible on registered C. O. D. mail; see postmaster.)

A Demurrage Charge of 5 cents a day is collected on each C. O. D. article which the addressee fails to accept within 20 days after the first attempt to deliver or the first

notice of arrival at the office of address is given.

Return Receipts for registered or insured mail: Fee, if requested at time of mailing, 3 cents; after mailing, 5 cents; at time of mailing to show address of delivery, 23 cents.

Restricted Delivery — An additional charge of 10 cents is made when registered, insured, or C.O.D. mail is restricted in delivery to addressee only, or to the addressee or order.

Receipts or Certificates of Mailing for ordinary mail or any class and additional certificates for ordinary registered, insured, and C.O.D. mail, 1 cent for each article described thereon.

Money Orders — Domestic rates:

$ .01	to	$ 2.50	6c
2.51	to	5.00	8c
5.01	to	10.00	11c
10.01	to	20.00	13c
20.01	to	40.00	15c
40.01	to	60.00	18c
60.01	to	80.00	20c
80.01	to	100.00	22c

International money orders cost, up to $10, 10 cents; and for each additional $10, 10 cents extra.

The maximum amount for which a single money order may be issued is, by law, $100; but there is no restriction as to the number of domestic money orders which may be issued in one day to the same remitter. A money order is valid for payment for a period of one year from the last day of the month of issue.

Foreign Postage Rates

Letters, 3 cents an ounce or fraction of an ounce if sent to any of the following countries: Argentina, Bolivia, Brazil, Canada, Chile, Columbia, Costa Rica, Cuba, Dominican Republic, Ecuador, Guatamala, Haiti, Honduras (Republic of), Mexico, Morocco (Spanish zone), Newfoundland (including Labrador), Nicaragua, Panama, Paraguay, Peru, Rio de Oro, Salvador (El), Spain (including Balearic Islands, Canary Islands, and the Spanish Offices in Northern Africa; also Andorra), Spanish Guinea, Uruguay, and Venezuela.

Letters sent to all other countries than the above, 5 cents for the first ounce and 3 cents for each additional ounce.

Dimensions: Length, breadth and thickness combined 36 inches; greatest length 24 inches. When sent in the form of a roll the length (maximum of which is 32 inches) plus twice the diameter is limited to 40 inches.

Postcards: 2 cents to the countries listed above, and 3 cents to all other countries. The maximum size of the postcards must not exceed 6 by 4¼ inches; the minimum, 4 by 2¾ inches.

Air Mail Information

The rate of postage on air mail is 6 cents for each ounce or fraction thereof, anywhere in the United States, including Alaska, and also to Hawaii when sent by steamship across the Pacific Ocean. Effective April 21, 1937, the air mail rate to Hawaii, Guam, and the Philippine Islands over the trans-Pacific air-mail service is 20 cents to Hawaii, 40 cents to Guam, and 50 cents to the Philippines for each half ounce or fraction of a half ounce.

The air-mail rate between Puerto Rico, Virgin Islands of the United States, or the United States Naval Station, Guantanamo Bay, Cuba, and the United States is 10 cents for each half ounce or fraction of a half ounce, and from the United States, Puerto Rico, Virgin Islands of the United States, or the United States Naval Station, Guantanamo Bay, Cuba, to the Canal Zone it is 15c for each half ounce or fraction of a half ounce. Such postage includes the transportation to and from the airmail routes.

Air mail originating in Puerto Rico, Virgin Islands of the United States, the United States Naval Station, Guantanamo Bay, and Cuba, intended for dispatch over the trans-Pacific airmail service to Hawaii, Guam and the Philippines, is subject to the air-mail rates over

the trans-Pacific route in addition to the regular ail-mail rates from the points of origin to the mainland of the United States.

Any mailable matter, except that liable to damage from freezing, may be sent by air mail at the above rates of postage including sealed parcels not exceeding 70 pounds in weight and not exceeding 100 inches in length and girth combined. The prohibition against the acceptance of articles liable to damage from freezing includes baby chicks, but does not include queen bees or cut flowers.

Air-mail postage should be fully prepaid to expedite the handling of the matter.

Special air-mail stamps are issued for the payment of postage on air mail, but ordinary stamps may be used. Government stamped 6-cent air-mail envelopes are also issued. A 16-cent special delivery air-mail stamp is available for use on letters not exceeding 1 ounce in weight intended to be sent by air mail and given special delivery at the office of address. The use of air-mail stamps on other than air mail is not permissible.

Air mail should be conspicuously endorsed in the space immediately below the stamp, above the address "Via Air Mail." Articlels for dispatch over the trans-Pacific route destined to the Philippine Islands and points beyond should bear the blue label "Par Avion — By Air Mail," which may be secured without expense at post offices. Embossed stamped envelopes of various sizes for air-mail use are on sale at post offices. Letters bearing 16-cent special-delivery air-mail stamps, as well as other air mail sent special delivery, should be conspicuously endorsed "Special Delivery — Air Mail," the mere fact that the matter may bear air-mail and special-delivery stamps not being sufficient.

In order to obtain the fullest measure of service for the postage paid at the air-mail rate, air mail should be sent special delivery. Matter sent by airplane reaches the office of address sooner than if sent by train, but when it gets there after the last regular carrier trip of the day of its arrival, delivery is not made until the following business day, unless sent special-delivery and the fee therefore paid in addition to the air-mail postage.

Mail for dispatch by airplane will be accepted for registration upon payment of the prescribed registry fee in addition to the air-mail postage. Insured and C. O. D. parcels, including sealed parcels, may also be sent via air mail when the prescribed fees for such service are paid in addition to the air-mail postage.

Special air-mail stamps may be used to pay the fees on all matter sent special delivery, insured, or C. O. D. via airplane. However, the 16-cent special-delivery air-mail stamp designed and intended primarily for use on letters not exceeding 1 ounce in weight, should not be used in payment of additional charges applicable to air mail, such as registry or C. O. D. fees, or for postage in addition to that chargeable for the initial rate of 1 ounce.

Matter sent by air mail may be forwarded to the addressee by the same means when delivery of the matter will be expedited if carried by airplane, provided the air-mail rate to the new address is no higher than that originally applicable. No additional charge for postage will be made for such forwarding, regardless of the number of the air-mail routes over which the mail may be carried.

Undeliverable air mail will not be returned to the sender via airplane, but shall be returned in the regular mails.

NATURALIZATION REGULATIONS

(From U. S. Government pamphlet on Naturalization, Citizenship and Expatriation Laws. Naturalization Regulations, Dec. 1, 1936)

The requirements for the naturalization of aliens, generally, are:

Age: Must be at least eighteen years of age at the time of filing declaration of intention.

Declaration of Intention: An alien must make and file declaration of intention, in proper form, under oath before the clerk or deputy clerk of the court in the office of the clerk of court in the district in which alien resides.

Petition for Citizenship: Not less than two nor more than seven years after making declaration of intention, must make and file petition for citizenship in proper form under oath in the court of the district wherein he then resides.

Certificate of Arrival: Where declaration of intention was made prior to July 1, 1929, a certificate from the Department of Labor showing lawful entry of the alien into the United States for permanent residence must have been issued prior to filing petition for citizenship. Where declaration of intention is made on or after July 1. 1929, such certificate from the Department of Labor must have been issued and certification thereof made to the clerk of court prior to making the declaration. In both of such cases certificate of arrival is required when date of entry into the United States was after June 29, 1906. At the time of filing petition for citizenship, such certificate from the Department of Labor must be filed with, attached to, and made a part of the petition.

Final Hearing: After the petition is filed at least ninety days must elapse before final hearing thereon.

Proof: An alien must prove (1) that immediately preceding the date of his petition for citizenship he has resided continuously within the United States five years at least, and within the county where he resided at the time petition was filed for at least six months; (2) that he has resided continuously within the United States from the date of his petition up to the time of his admission to citizenship; (3) that during all such periods he has behaved as a man of good moral character, attached to the principles of the Constitution of the United States and well disposed to the good order and happiness of the United States; (4) that he is not an anarchist or a polygamist; and (5) that, being physically able to do so, he can speak the English language.

Witnesses: In addition to his own oath, there is required the testimony of at least two witnesses, citizens of the United States, as to the facts of petitioner's residence, moral character, and attachment to the principles of the Constitution.

Oath of Allegiance: Must be taken in open court before he is admitted to citizenship.

Certificate of Citizenship: Issued only when all of the foregoing requirements are met, and after the final order has been signed by the presiding judge.

Fees: The certificate of arrival and the declaration of intention each cost $2.50. The petition costs $5.00. A new certificate of citizenship to replace one lost or destroyed costs $1.00.

Citizenship of Married Women

Prior to September 22, 1922, an American woman who married a foreigner took the nationality of her husband; and a foreign woman could acquire American citizenship by marriage to an American, and could retain same unless formal renunciation thereof was made.

Since the above date that legislation has been changed and amended by subsequent enactments. The following represents the present status of such women:

"The right of any woman to become a naturalized citizen of the

United States shall not be denied or abridged because of her sex, or because she is a married woman.

"An alien who marries a citizen of the United Staes after the passage of this Act, as here amended, or an alien whose husband or wife is naturalized after the passage of this Act, as here amended, shall not become a citizen of the United States by reason of such marriage or naturalization; but, if eligible to citizenship, he or she, may be naturalized upon full and complete compliance with all requirements of the naturalization laws, with the following exceptions:

"(a) No declaration of intention shall be required.

"(b) In lieu of the five-year period of residence within the United States, and the one-year period of residence within the State or Territory where the naturalization court is held, he or she shall have resided continuously in the United States, Hawaii, Alaska, or Puerto Rico for at least three years immediately preceding the filing of the petition.

"A woman citizen of the United States shall not cease to be a citizen of the United States by reason of her marriage after this section, as amended, takes effect, unless she makes a formal renunciation of her citizenship before a court having jurisdiction over naturalization of aliens.

"Any woman who before this section, as amended, takes effect, has lost her United States citizenship by residence abroad after marriage to an alien or by marriage to an alien ineligible to citizenship may, if she has not acquired any other nationality by affirmative act, be naturalized in the manner prescribed. (See paragraph below titled 'Exemptions.') Any woman who was a citizen of the United States at birth shall not be denied naturalization on account of her race.

"No woman shall be entitled to naturalization under section 4 of this Act as amended (see paragraph titled 'Exemptions'), if her United States citizenship originated solely by reason of her marriage to a citizen of the United States or by reason of the acquisition of United States citizenship by her husband.

Exemptions: "A woman who has lost her United States citizenship by reason of her marriage to an alien eligible to citizenship or by reason of the loss of United States citizenship by her husband may, if eligible to citizenship and if she has not acquired any other nationality by affirmative act, be naturalized upon full and complete compliance with all requirements of the naturalization laws, with the following exceptions:

"(1) No declaration of intention and no certificate of arrival shall be required, and no period of residence within the United States or within the county where the petition is filed shall be required;

"(2) The petition need not set forth that it is the intention of the petitioner to reside permanently within the United States;

"(3) The petition may be filed in any court having naturalization jurisdiction, regardless of the residence of the petitioner;

"(4) If there is attached to the petition, at the time of filing, a certificate from a naturalization examiner stating that the petitioner has appeared before him for examination, the petition may be heard at any time after filing.

"After her naturalization such woman shall have the same citizenship status as if her marriage, or the loss of citizenship by her husband, as the case may be, had taken place after this section, as amended, takes effect."

Citizenship of Children

Any child born out of the limits and jurisdiction of the United States, whose father or mother or both is a citizen of the United States at the time of the birth of such child, is declared to be a citizen of the United States, but the rights of citizenship shall not descend to any such child unless the citizen father or citizen mother, as the case may be has resided in the

United States previous to the birth of such child. In cases where one of the parents is an alien, the right of citizenship shall not descend unless the child comes to the United States and resides therein for at lease five years continuously immediately previous to his eighteenth birthday, and unless, within six months after the child's twenty-first birthday, he or she shall take an oath of allegiance to the United States of America as prescribed by the Immigration and Naturalization Service.

That a child of alien parents born without the United States shall be deemed a citizen of the United States by virtue of the naturalization of or resumption of American citizenship by the father or the mother: *Provided,* That such naturalization or resumption shall take place during the minority of such child: *And provided further,* That the citizenship of such minor child shall begin five years after the time such minor child begins to reside permanently in the United States.

Oath of Allegiance

"I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, and particularly to ———— of whom I have heretofore been a subject; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; and that I will bear true faith and allegiance to the same."

The Constitution and Citizenship

Article I. Section 8. The Congress shall have power... to establish a uniform rule of naturalization....

Article XIV. Section 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside.

CATHOLIC POPULATION OF THE WORLD

According to a bulletin from the headquarters of the National Geographic Society issued at the time of the coronation of Pope Pius XII there is under his spiritual authority approximately one out of every seven persons on earth. The bulletin says:

"Proportionately, South America has the largest Catholic population of any continent, amounting to over 90 percent of the entire number of inhabitants. Asia has the least Catholic representation, with less than 2 percent of the total population. Africa counts a share of something more than 2 percent; while Europe, with more than 200,000,000, approaches the 50 percent mark.

"In both Americas there are about 110,000,000 Catholics, of which Uncle Sam accounts for approximately one-fifth. Number One Catholic State, numerically, is New York, with more than 3,000,000. In proportion to population, however, Massachusetts tops the list. The Philippines have some 10,000,000 Catholics, and even little Puerto Rico has about 1,500,000.

"Across the Atlantic, among Europe's predominantly Catholic lands are Italy, Spain and former Austria. Germany has about 27,000,000 Catholics, 6,000,000 of whom were added with the absorption of Austria. This means that 'Greater Germany' is now about one-third Catholic.

"Other strong Catholic countries include Ireland, Portugal, Hungary, France, Poland and Belgium. Before the partition of Czechoslovakia, two-thirds of this small land's population were listed as Catholic.

"Besides covering large segments of the globe, the Catholic world extends into geographic nooks and corners whose names read like a gazetteer — from Alaska to Zanzibar. Some of these regions represent 100 percent Catholic membership, such as the little Pyrenees republic of Andorra which, according to the 'Franciscan Almanac' has 'population, 5,231; Catholics, 5,231.'"

The Nine Worthies of the World

1. Hector of Troy.
2. Alexander the Great.
3. Julius Caesar.
4. Joshua.
5. King David.
6. Judas Machabaeus.
7. King Arthur (of England).
8. Charlemagne.
9. Godfrey of Bouillon.

The Seven Celestial Sciences

1. Civil Law.
2. Christian Law.
3. Practical Theology.
4. Devotional Theology.
5. Dogmatic Theology.
6. Mystic Theology.
7. Polemical Theology.

The Seven Terrestrial Sciences

1. Grammar.
2. Rhetoric.
3. Logic.
4. Music.
5. Astronomy.
6. Geometry.
7. Arithmetic.

The Seven Sleepers

According to a legend of early Christianity, seven noble youths of Ephesus, having fled from persecution to a certain cavern for refuge, where they were discovered and walled in for a cruel death, were made to fall asleep, and in that state lived for two centuries. Their names are said to have been: Maximian, Malchus, Martinian, Denis, John, Serapion, and Constantine.

Seven Wonders of the World (Ancient)

Pyramids of Egypt.
Pharaos of Alexandria.
Walls and Hanging Gardens of Babylon.
Temple of Diana at Ephesus.
The Statue of the Olympian Jupiter.
Mausoleum of Artemisia.
Colossus of Rhodes.

Seven Wonders of the World (Medieval)

Colosseum at Rome.
Catacombs at Rome.
Great Wall of China.
Stonehenge in England.
Leaning Tower of Pisa.
Porcelain Tower of Nanking.
Mosque of St. Sophia.

Seven Wonders of the World (Modern)

Wireless telegraphy and telephony.
Automobile and locomotive.
Airplane.
Discovery of radium.
Discovery of anaesthetics, antiseptics and antitoxins.
Spectrum analysis.
Discovery of X-ray and ultraviolet rays.

Seven Hills of Rome

Rome is built on the Aventine, Capitoline, Coelian, Esquiline, Palatine, Quirinal and Viminal hills. Their altitude above the Tiber is only about 150 feet.

Seven Wise Men of Greece

Solon, Chilon, Pittacus, Bias, Periander, Cleobulus, and Thales.

Brief Notes on Etiquette

Courtesy

Of courtesy, it is much less
Than courage of heart, or holiness,
Yet in my walks, it seems to me,
The Grace of God is in courtesy.

Hilaire Belloc.

INTRODUCTIONS

The number of people who stumble awkwardly through an introduction is still large, despite the frequent use of this simple courtesy. A few rules clear away the difficulty.

The younger persons is always presented to the older or more noteworthy; likewise, the unmarried person to the married person.

For all ordinary occasions, the plainest and the simplest form of introduction is the best. One may say: "Mrs. Harris, Miss White." Or: "Mrs. Jones, this is Miss Smith." Other forms are: "Mrs. Morris, do you know Miss Stone?" Or: "Mrs. Morris, have you met Miss Stone?" Avoid such introductions as: "Mrs. Jones, meet Miss Smith." Or: "Mrs. Jones, this is my friend, Miss Smith."

A gentleman is always presented to a lady, regardless of his age, or her lack of age. Thus: "Miss Thomas, Mr. Williams."

An exception to the above rule is that a lady is presented to dignitaries such as the President, a governor (but not a foreign ambassador), a cardinal, an archbishop, a bishop, a monsignor or a priest. These men are addressed by their titles, thus: the President as, "Mr. President"; the governor as, "Your Excellency"; a cardinal as, "Your Eminence"; an archbishop or a bishop as, "Your Excellency"; a monsignor as, "Monsignor"; and a priest as, "Father." The correct form for the introduction is: "Your Excellency, may I present Mrs. Johnson?" She bows deeply.

A Catholic drops on his right knee and kisses the bishop's ring, if the introduction to a bishop takes place in his diocese.

When introducing a highly distinguished man, the correct way for a mother to present her daughter to him is as follows: "Mr. Raymond, my daughter, Ellen." If the man is young, the name of the daughter is omitted, unless she is married, and then her married name is given.

It is better taste not to use Mr., Mrs. or Miss in introducing the members of your family, if it can be avoided.

To those considered equals, married persons introduce each other as "my wife" or "my husband" (this form is acceptable in any circle whatsoever) or as "Julia" or "Francis." To others it is, "Mrs. Wright" or "Mr. Wright."

On informal occasions a newcomer may be presented to a small group of people, instead of to each one individually. If there are women in the group it is better to make the introductions individually. In this case it is not necessary to repeat the newcomer's name to each individual; once is enough for all.

When introduced to each other, gentlemen shake hands. If a gentleman, when introduced to a lady, puts out his band she should, rather than hurt him, shake hands with him. However, it is the lady's privilege to shake or not to shake hands. A lady should not be indiscriminate in handshaking.

The phrase most used in acknowledgment of an introduction is "How do you do?" Such expressions as "The pleasure is mine," "My pleasure," "Pleased to meet you," are not only archaic, but bad form.

When taking leave, if one has enjoyed talking to the person introduced, one usually says,

"Goodbye, I am very glad to have met you," or "Goodbye, I hope I shall see you again soon."

The response to this is "Thank you" or "I hope so, too."

THE TABLE

Lay the silver in the order in which it is used. To the left of the plate put the forks, prongs up. To the right of the plate place the knives, sharp edges toward the plate, handles half an inch from the edge of the table. When soup is served, the soup spoon is laid next to the meat knife, and the cocktail fork or grapefruit spoon to the right of the soup spoon.

Place the bread and butter plate above the forks with the butter knife laid on the plate's upper edge, and parallel with the edge of the table. The bread and butter plate is not used for a formal dinner.

Silver for dinner should be arranged thus: Salad fork at the left of plate, then meat fork, then a fork for fish or other entree. At right, nearest to the plate, salad knife, then a dinner knife or meat knife, then a fish knife, then the soup spoon, then the oyster fork or fruit spoon.

TABLE MANNERS

Preliminaries — To begin with, the napkin should not be unfolded more than half way. It should be out of sight across the knees (never to be tucked under the collar, or the like). At the end of the meal, it is laid on the table unfolded, at the right of the finger-bowl.

One never rests the elbows on the table while eating, except when wishing to be heard above the noise of conversation and music; then one may lean forward on the elbows. Ordinarily, the hand not in use rests on one's lap.

Accidents may happen at table. The sooner passed over, the better. Short apologies such as "I am sorry" or "How careless of me" are enough. Effusive apologies increase the confusion. Good humor means a great deal.

The Proper Use of the Silver — The implements should be grasped firmly but not tenaciously, gracefully but not artificially.

One eats semi-solids that require a spoon by dipping the spoon toward one and eating from the side or end. In eating soup, one dips the spoon away from one, then sips the soup from the side, never from the end of the spoon. While drinking coffee, lay the spoon on the saucer.

The fork when used for cutting is held in the left hand, with prongs downward. The index finger is placed on the shank so that the finger points to the prongs.

The knife is held in the right hand exactly as the fork is held in the left, firmly, with the index finger down the back of the blade.

Soft foods, like croquettes, hash on toast, vegetables, should be broken apart with the edge of the fork used as a knife. The fork then is used to transport the food to the mouth. The fork is also used to put butter on baked potatoes, to scoop the baked potato out of the skin.

When one has cut one piece of meat from one's portion, the fork remains in the left hand and conveys that piece to the mouth. If one cuts a few pieces, few meaning perhaps two or three, never more, one may transfer the fork to the right hand.

Never put the silver back on the table after it has been used. When not in use, rest the silver on the plate, or saucer.

When one has finished eating, one places his knife and fork close together on the plate with handles toward the right side of the plate.

RESTAURANT ETIQUETTE

Upon entering a restaurant, stand near the door until the waiter comes and shows you where to sit. Generally, he first pulls out the choice seat (facing an object of interest) which is given to the lady or person of great dignity.

In a fashionable restaurant, a gentleman leaves his hat and coat in the coat room or checks them at the entrance. A woman may take her wrap along with her to the table. It is always proper for a woman to wear a hat in a restaurant.

A restaurant "Table d'hôte" (table of the host) means one in which there is one fixed price for each meal, no matter how much or how little you order. All fixed-priced meals, whether breakfasts, lunches or "blue plate" dinners, whatever the fixed price may be, are "table d'hôte." "A la carte" (according to the card) means you pay only for each ordered dish as priced on the menu card.

The minimum tip in an average first-class restaurant is twenty-five cents for a bill of two dollars. Ten per cent from a party of about ten persons would be quite enough, if the bill averaged two dollars a person.

A person who wishes to stop at an acquaintance's table in a restaurant should remain there but a moment. This applies especially to women, for men must always stand in a lady's presence, which is an inconvenience for men at table, unless perhaps a thoughtful waiter draws up a chair for the "lingering" lady.

The Opening Course — This may include one or more of the following. Grapefruit and fruit cocktail and the like are eaten with a spoon. Oysters, clams and shrimp cocktails are eaten with a fork. Canapes, before a meal, are eaten in the fingers; at the table, with a fork as other hors-d'oeuvres.

Olives and cherries in cocktails are tipped into the mouth after one has drunk the liquid from the glass. A large olive, however, is picked out and eaten (best) in two or three bites, holding it in the fingers.

The Soup Course — Soups are generally eaten with spoons. However, bouillon, broth or soup served in cups are eaten partly with a spoon and then drunk like tea or coffee.

Croutards are put in the soup plate before the soup is served. Croutons are usually in the soup when served; at times they are served separately and are then put into the soup by means of a spoon.

Oyster crackers are broken, two or three at a time, and put in the soup; then two or three more are broken, and so on.

The Main Course — Bread, when served, is broken into moderate-sized pieces with the fingers. Each piece is buttered before it is eaten, except toast, hot cakes and the like, which for tasteful reasons, are buttered whole all at once.

Butter, jelly and jam are spread on bread with a knife; on any other food, with a fork. Cheese may be spread with either knife or fork, except cheese with a hard crust, which demands a knife. It is permissible to use a piece of bread crust as a "pusher" in your plate.

Birds and chops are never eaten in the fingers in public. As much as possible is cut with the knife and the rest is left on the plate. If one can do so neatly, he may put these small pieces of bone with the remaining uncut meat into the mouth, one at a time, until they are eaten clean, The bones are removed by the fingers to the edge of the plate.

Fish bones are separated from the fish by lifting the end of the bone with a fork, and then the whole bone slowly with the aid of the knife. The fingers may be used provided they do so without touching the fish.

Bones and pits can be removed from the mouth one at a time between finger and thumb, or dropped from the closed lips into the cupped hand, except pits of cooked fruit, such as prunes, which are removed with the spoon to the edge of the plate.

Baked potato can be eaten in various ways. One way is to break the potato in half with the fingers, and then to scoop the inside with a fork onto the plate. Then you butter and mix pepper and salt with a fork, and eat. A second way is to eat the halved potato in the skin "unscooped"

and skin down on the plate. Then with a fork you butter each portion to be eaten. A third way is for those who like to eat the skin as well. Divide the potato with a knife and fork into two halves. The fork is then used to butter pieces of eatable size and to carry them to the mouth.

Fried potato and saratoga chips are eaten with a fork, as also breakfast bacon.

When eating corn on the cob, one may hold it on both ends. It is best to butter two rows across it and to eat that part; repeating the same process throughout. Or cut the kernels with sharp vegetable knives, if provided. The kernels are then buttered and eaten with the fork.

Broiled lobster is eaten in the fingers which are needed to pull the claws apart, unless the claws have been broken and cracked beforehand, and hence are directly eatable with a fork. Shrimps likewise, when served whole in their shells, may be separated, peeled and eaten with the fingers. A finger-bowl is usually provided with finger foods. The finger tips alone are dipped into the finger bowls, one hand at a time, and are then dried on the napkin.

Asparagus stalks with a hard end are cut with a fork up to that hard part, and eaten with a fork. If they are tender throughout, break and eat with a fork. If it does not threaten to drip, asparagus may be held on the tough end by the fingers and eaten.

Artichokes are always eaten with the fingers. Break off one leaf at a time, dip the eatable tips into the sauce and eat. The "heart" is eaten with a fork after the rough parts are cut away by means of a knife.

Condiments, such as cranberry sauce, jelly, pickle, etc., in a small quantity may be spread on forked or "speared" food; but a large quantity is best eaten as a separate mouthful.

Large leafy salads are cut into small pieces with the fork-edge or knife; do not fold or roll a large hard piece around the fork.

Relishes such as celery, radishes and olives are eaten in the fingers. Salt on the table cloth is "pinched" with the fingers; dip relishes into the salt only when it is on a plate.

All sandwiches are eaten in the fingers. You may cut a very large or thick sandwich into manageable portions, if the utensils are provided.

Desserts — Ice cream, puddings, custards, berries, melons and preserves are eaten with a spoon. Frozen puddings, watermelon, pies and pastries are eaten with a fork.

Apples are eaten in the fingers; most people prefer to quarter them with a knife, cut out the core, peel them and eat them in the fingers. The same with pears, but if they are very juicy, they are held and eaten with the fork. If one likes peaches without the skin, he may hold a peach with the fork, peel it and eat it with a fork. Plums and bananas are eaten in the fingers too. Oranges are never sucked in public, except on a picnic; one peels an orange, and divides and eats it with the fingers.

Coffee at a formal dinner is served after the dinner (usually in the drawing room), and there are various ways of serving it. It is sometimes poured by the servant into the cup held in the guest's hand; another servant precedes with a tray of saucers, cups, sugar, etc. Another way is for the servant to proffer a tray to the guests, who help themselves. Or a servant carries a tray with cups and saucers, etc., held on his left hand; the guest puts sugar into the cup, and the servant then pours coffee with the right hand.

EVERYDAY ETIQUETTE

A lady never assists a gentleman to put on his coat, no matter what his rank or position may be.

A gentleman always walks along the curb side of the pavement, while walking with a woman; nor does he ever smoke while thus walking on a city street, though he may smoke on a country road or the like.

A gentleman removes his hat in the presence of ladies in elevators of hotels, of clubs and of apartments (living quarters in general); not in elevators of office buildings or factories (which are like streetcars and buses). In all corridors, he keeps his hat on.

A gentleman rises when a lady enters an office even on business calls, and he sits only after she is seated.

Conversation should always be shared, never monopolized by one person.

TIPS ON TRAVEL-TIPS

Tips are a "necessary evil" of society today. They insure one better service. Tips vary according to types of person, place, time, and other circumstances involved. The greater the person or place, or the more difficult the work entailed, that much greater must be the tip. But for ordinary circumstances, we give the following tip-rates.

Taxi drivers are tipped ten cents for a fifty cent distance.

Bootblacks get a five cent tip; barbers, beauty-parlor specialists, ten per cent of the bill.

For checking a man's hat and coat, he gives ten cents. Twenty-five cents for checking a woman's wrap in a high class hotel or restaurant dressing-room; ten cents, however, for the clothes rack at the dining-room entrance.

Give a twenty-five cent tip for the following services: paging; a porter carrying your trunk to the room of your hotel; for a bell-boy carrying the baggage to your room; a porter carrying your baggage three or four blocks.

The porter in a Pullman car, for a day, gets about thirty-five cents; about fifty cents for each berth a night.

When traveling by plane, any service received in the ship goes without tipping. The rules of airline travel, in fact, strictly forbid tipping.

HOTEL POINTERS

When registering at a hotel, a gentleman writes simply; John Black, New York (if alone). With his wife, he registers for both, thus: Mr. and Mrs. John Black, New York; but if they prefer, each may write as individual persons, his or her own name. The city and state, without street number, are enough. The father, or head of a family, registers each individual (including maids and nurses) of the family over five years of age, with the proper name, "Miss" being put before girls' names, nothing before boys' names. If the children are very young, "and two children" may be added simply to the parents' names.

After registering, the bell-boy receives the key, gets the baggage together, and directs the party to their room. For this he is tipped.

For any desired service of a personal nature, you phone: "the desk" for matters of mail or expected visitors; "the porter's desk" for questions of luggage, trains, boats, etc.; "the starter" for calling a cab for you; "the news stand" for magazines, baseball, theater, opera or dance tickets; "room service" for private food service.

When ready to leave a hotel, one gets in touch with the cashier who makes out the bill. The bell-boy is called to carry the baggage, the bill is paid at the desk, the new address is given for any expected mail. All things thus neatly disposed, one departs to his new destination.

FINAL REMARKS

You need not know all the rules of etiquette to gain a good standing in your social circle. One predominant note rings through the whole scale of etiquette regulations, and that note is: **consideration for the other person.** This general feeling, joined with a moderate amount of **common sense** and good humor, in those thousand and one particular cases where etiquette is needed, will inevitably lead you to act the right way at the right time; for etiquette is nothing else but the right ordering of one's social life or relations with other intellectual, moral, human beings.

ANTIDOTES FOR POISONS

First—Send for a physician.

Second—Induce vomiting by tickling throat with feather or finger, drinking hot water or strong mustard and water. Swallow sweet oil or whites of eggs.

Acids are antidotes for alkalies, and vice versa.

Special Poisons and Antidotes

Acids: Muriatic, Oxalic, Acetic, Sulphuric (Oil of Vitriol), Nitric (Aqua Fortis).—Soapsuds, magnesia, lime water.

Prussic Acid.—Ammonia in water. Dash water in face.

Carbolic Acid.—Flour and water, mucilaginous drinks.

Alkalies: Potash, Lye, Hartshorn, Ammonia.—Vinegar or lemon juice in water.

Arsenic, Rat Poison, Paris Green.—Milk, raw eggs, sweet oil, limewater, flour and water.

Bug Poison, Lead, Saltpetre, Corrosive Sublimate, Sugar of Lead, Blue Vitriol.—Whites of eggs, or milk in large doses.

Chloroform, Chloral, Ether.—Dash cold water on head and chest. Artificial respiration. Piece of ice in rectum.

Carbonate of Soda, Copperas, Cobalt.—Soapsuds and mucilaginous drinks.

Iodine, Antimony, Tartar Emetic.—Starch and water. Astringent infusions. Strong tea.

Mercury and Its Salts.—Whites of eggs. Milk. Mucilages.

Nitrate of Silver, Lunar Caustic.—Salt and water.

Strychnine, Tincture of Nux Vomica.—Mustard and water, sulphate of zinc. Absolute quiet. Plug the ears.

COMMON STAINS AND HOW TO REMOVE THEM

Blood and meat juices—Use cold water; soap and cold water; or starch paste.

Chocolate and cocoa — Use borax and cold water.

Coffee and tea—Clear: Use boiling water; bleach if necessary. With cream: Use cold water, then boiling water; bleach if necessary.

Cream and milk—Use cold water, soap.

Fruit and fruit juices—Use boiling water; bleach.

Grass—Use cold water; soap and cold water; alcohol; or a bleaching agent.

Grease and oils — Use French chalk, blotting paper or other absorbent; or warm water and soap; or gasoline, benzine, or carbon tetrachloride.

Iodine — Use warm water and soap; alcohol; or ammonia.

Ink—Try cold water; then use an acid or bleach

Iron—Use oxalic acid; hydrochloric acid; salts of lemon or lemon juice and salt.

Kerosene—Use warm water and soap.

Lampblack and soot — Use kerosene, benzine, chloroform, ether, gasoline, or carbon tetrachloride.

Mildew—If fresh, use cold water; otherwise, try to bleach with potassium permanganate.

Paint and varnish—Use alcohol, carbon tetrachloride, chloroform, or turpentine.

Perspiration—Use soap and warm water; bleach in the sun or with Javelle water or potassium permanganate.

Pitch, tar and wheel grease—Rub with fat; then use soap and warm water; or benzine, gasoline, or carbon tetrachloride.

Scorch—Bleach in the sunshine.

Shoe polish — Black: Use soap and water; or turpentine. Tan: Use alcohol.

FIRST AID TO THE INJURED

(Revised by the First Aid and Life Saving Service, American National Red Cross, Washington, D. C.)

First Aid is just what its name implies: the immediate and temporary treatment given in case of accident or sudden illness before the arrival of a physician. Proper first aid may often save life, keeping the injured person alive until the doctor arrives. The most important things are the immediate control of severe bleeding, artificial respiration for those who have stopped breathing, the treatment of shock, and the treatment of those who have swallowed poison.

Hemorrhage — Bleeding from an artery is bright red blood which comes in spurts, or pulsates from a deep wound. If severe it may be fatal in a very short time. It can be stopped by pressing at the appropriate pressure point between the injury and the heart. Some of the important pressure points are: (1) just in front of the ear, for bleeding from the temple or scalp; (2) at the side of the neck, fingers forward just touching the windpipe, thumb around back of neck, for cut throat; (3) behind the collar bone, pressing down at the side of the neck against the first rib, for bleeding from the shoulder or armpit; (4) inner side of the upper arm, between shoulder and elbow, for bleeding from the arm, wrist or hand; (5) in the groin against the pelvis bone, for bleeding from the thigh, leg or foot. Pressure at these points will stop the blood at once.

A tourniquet may be applied if necessary by tying a handkerchief, scarf, cravat or stocking around the limb, a hand's breadth below the armpit or groin, and twisting until the blood is stopped. Be sure to loosen every 15 minutes, or gangrene may result. Allow to remain loose if bleeding has stopped, but watch closely and retighten if bleeding commences again. Bleeding from veins comes in a steady flow and can usually be controlled by pressure over a gauze compress directly on the wound, followed by a tight bandage. Elevate the injured part.

Infection — In handling all injuries in which the skin is broken, care must be taken to avoid infection. After bleeding has been stopped, paint the wound and the surface of the skin for an inch around the wound with mild tincture of iodine, cover with a sterile gauze dressing and bandage in place. If no sterile dressings are at hand, clean muslin may be sterilized by ironing with a hot flat-iron or by scorching over an open flame. First aid is first aid only. Never apply a second dressing. That is the doctor's job. Never try to treat injuries that have become infected. Take them to the doctor at once.

Shock is a condition which follows all accidents, and is in proportion to the amount of pain or bleeding. The patient is weak and faint with clammy perspiration, is dull and listless, may be cold, chilly, and has very weak rapid pulse and irregular breathing. Shock may cause death. Treatment consists of: heat, position and stimulants. Wrap the patient in blankets, coats or sweaters, both beneath and over him, and apply hot water bottles, hot bricks, stones or plates, taking care not to burn the patient. Shock position is lying down, with the head low and feet elevated about 18 inches. If conscious, warming stimulants may be given such as hot tea, hot coffee or hot milk. Do not give alcoholic beverages in first aid. Never give an unconscious person anything to drink, as he cannot swallow and may be chocked.

Artificial Respiration — Any person who has stopped breathing, whether suffering from electric shock, gas poisoning, drowning, strangulation or other causes, must be kept alive by artificial respiration until his normal breathing can be restored. The best method to use is the Schaefer Prone Pressure

Method, which is approved by all the leading agencies interested in first aid. Do not waste any time in preliminary attempts to loosen clothing or remove water from lungs or stomach, but start artificial respiration immediately, as follows:

1. Lay the patient on his belly, one arm extended directly overhead, the other arm bent at elbow and with the face turned outward and resting on hand and forearm, so that the nose and mouth are free for breathing.

2. Kneel straddling the patient's thighs, with your knees about even with the patient's knees. Place the palms of the hands on the small of the back with fingers resting on the ribs, the little finger just touching the lowest rib, with the thumb and fingers in a natural position and the tips of the fingers just out of sight.

3. With the arms held straight, swing forward slowly, so that the weight of your body is gradually brought to bear upon the patient. The shoulder should be directly over the heel of the hand at the end of the forward swing. Do not bend your elbows. This operation should take about two seconds.

4. Now immediately swing backward so as to remove the pressure completely.

5. After two seconds swing forward again. Repeat unhurriedly twelve to fifteen times a minute the double movement of compression and release, a complete respiration in four or five seconds.

6. Continue artificial respiration without interruption until natural breathing is restored — if necessary, four hours or longer or until a physician declares the patient dead.

7. As soon as artificial respiration has been started and while it is being continued, an assistant should loosen any tight clothing about the patient's neck, chest or waist. **Keep the patient warm.** Do not give any liquids whatever by mouth until the patient is fully conscious.

8. To avoid strain on the heart when the patient revives, he should be kept lying down and not allowed to stand or sit up. If the doctor has not arrived by the time the patient has revived, he should be given some stimulant such as one teaspoonful of aromatic spirits of ammonia in a small glass of water, or a hot drink of coffee or tea, etc. The patient should be kept warm.

9. Resuscitation should be carried on at the nearest possible point to where the patient received his injuries. He should not be moved from this point until he is breathing normally, of his own volition, and then moved only in a lying position. Should it be necessary, due to extreme weather conditions, etc., to move the patient before he is breathing normally, resuscitation should be carried on during the time he is being moved.

10. A brief return of natural respiration is not a certain indication for stopping the resuscitation. Not infrequently the patient, after a temporary recovery of respiration, stops breathing again. The patient must be watched and if natural breathing stops, artificial respiration should be resumed at once.

11. In carrying out resuscitation it may be necessary to change the operator. This change must be made without losing the rhythm of respiration. By this procedure no confusion results at the time of change of operator and a regular rhythm is kept up.

This ends the Standard Technique.

Poisons — Persons who swallow poison, either by accident or for suicide, must be given immediate treatment. Send for a doctor but do not wait. Make the patient drink five or six glasses of harmless fluid to dilute the poison. Soapy water, salt and water, soda and water, dish water, or luke warm water may be used. If the patient does not vomit, tickle the back of his throat with the finger. Vomiting will remove most of the poison, but the diluting and vomiting should be continued until the

vomited matter returns free of stomach contents. The patient may then be given a soothing drink, such as milk, white of eggs, or starch and water. Treat for shock if necessary, and keep the patient quiet. Do not leave a suicide case alone, as he may attempt some other means of ending his life. If you know what poison was taken, try to get the proper antidote ready for the doctor to use when he arrives, but first-aid care should be aimed at getting the poison out of the stomach.

Fractures — Broken bones occur in many accidents, especially from falls and motor accidents. If a physician can be promptly obtained merely keep the patient lying quietly and cover with coats and blankets, but do not move a fracture case even a short distance without the application of splints. Splints must be longer than the bone that is broken, and must be padded, and should be snugly tied in place to prevent the broken bone from moving. This can hardly be done by one who has not had careful first aid training. Great care must be used in handling fracture cases, as grave injury may result from improper handling. Do not be in a hurry. Wait for a doctor or ambulance, and do not throw the person into the nearest automobile, as so often happens.

Brain Injuries — Any injury to the head may be a possible skull fracture or concussion of the brain. These patients must be kept lying down, with cold applications to the head, and wait for a doctor. If the face is red, elevate the head slightly.

Burns and Scalds — Treatment of a burn which has produced blisters or charred the flesh must try to avoid infection. Use only such materials as are known to be sterile. Soak sterilized gauze or cloth in a solution of Epsom Salts and water (2 tablespoonsfuls to a pint of warm water) or baking soda and water (1 tablespoonful to a pint of warm water). Keep the dressing moist with the solution. Never apply iodine to a burn. Treatment for burns which have resulted only in the skin becoming reddened consists mostly in relieving pain. Use such materials as soda in water, good ointment, vaseline, olive oil, castor oil or any clean oily substance. Smear the substance on the burned part and cover with clean cloth or gauze. Severe burns usually cause very serious shocks, which may be fatal. Do not neglect treatment for shocks. After dressing the burns, wrap the patient in blankets and elevate the feet.

Sunstroke — The pulse is rapid and full, with labored breathing, a dry and hot skin, red face and unconsciousness. Remove the patient to a cool, shady and dry place. Loosen and remove the clothing. Keep some cold body, as wet cloths, ice bags, ice, etc., on the head. Cool the body by immersing it in cool water while rubbing the limbs and trunk, or by wrapping it in a sheet and pouring cold water on it. Give cool drinks which are non-stimulating.

Heat Prostration — The pulse is rapid and weak, shallow breathing, clammy skin, pale face, and possibly unconsciousness. Allow plenty of fresh air, but apply heat to the surface of the body and extremities. Elevate the feet about 18 inches. Bathe the face with warm water, into which a little alcohol has been poured. Give a strong coffee or tea, when able to swallow.

Heat Prostration from Drinking Too Much Water When Overheated —Loosen patient's clothing. Place him on his back with his head slightly elevated. Apply heat to spine and to extremities. Do not give alcoholic stimulants. Give hot drinks: coffee, tea, or warm milk.

Stings of Venomous Insects, etc. — Remove the "sting" if there is any present. Apply weak ammonia, oil, salt water, or iodine. Do not apply mud as it may cause infection.

Freezing—Experience has shown that rubbing is not the proper treatment for freezing, and rubbing with snow is particularly harmful. To rub the limbs results in injury to the frozen tissues, with the pos-

sibility of gangrene setting in. Instead, cover the affected part with some warm surface of the human or an animal body until the part is thawed and circulation is reintroduced. If this is impossible, the next best method is to cover the frozen part with warm clothing. Never expose the affected parts to a hot stove, a fire or a radiator until the abnormal condition is completely done away with.

Prolonged Exposure to Cold — Keep the victim in a moderately cool place. Give artificial respiration, if necessary. If possible, dip some clothes in cold water, and with these massage the limbs of the patient. Either increase the temperature of the room or take the patient to spots which are progressively warmer, as he shows signs of re-action; hot drinks should be given him when he is able to take them.

Fainting—Fainting and shock resemble each other closely and are often confused. Shock usually follows severe injuries, is permanent and serious. Fainting usually requires little treatment, unless the heart is diseased or very weak. The treatment is: Simply lay the patient on his back upon a flat surface, with the head lower than the body. Loosen all clothing. See that he has plenty of fresh air to breathe. Gently dash water upon the face, and hold smelling salts, spirits of camphor, or ammonia under his nose without touching it.

Elevate and rub the limbs of the patient toward the heart to quicken the circulation. After recovery, give a cup of hot coffee or tea, or a teaspoonful of aromatic spirits of ammonia in half a cup of water. Do not let the patient assume an erect position for some time after fainting.

Fits — Prevent patient from injuring self, but do not attempt to hold patient down. Place any small object between teeth to prevent biting the tongue. Let sleep after attack.

Snake Bite — Persons bitten by poisonous snakes should be given immediate treatment. Keep the person quiet. Tie a tight bandage around the arm or leg above the bite, tight enough to make the surface veins stand out. With a sharp knife or razor blade make an X-shaped cut through the fang marks, ½ inch long and ½ inch deep, and suck out the poison, using a snake-bite suction pump or sucking with your mouth. Snake venom is poisonous only to the blood and does not affect the stomach. Get a doctor as soon as possible, but keep the patient quiet and continue suction for some hours. Give stimulants that will raise blood pressure.

Mad Dog Bite — Wash the wound with soap and water to remove the dog's saliva, paint with iodine and dress with gauze and bandage, and take the patient to a doctor. He will probably need Pasteur treatment. If possible catch the dog and have it shut up for observation by competent authorities. If the dog develops rabies, the doctor must be notified as he will want to start Pasteur treatment at once.

Safety and Prevention Measures

Fire in One's Clothing — Roll in carpet or wrap in woolen rug or blanket. Keep the head down so as not to inhale the flames. Do not run, but lie down at once and roll slowly, beating the flame with the hands, if no rug is available.

Fire in the Building — Crawl on the floor, as the purest air is in the lowest part of the room. Cover the head with a wet rag, with holes cut for the eyes.

Kerosene Fire—Water will spread the flames; use, instead, dirt or sand, as an extinguisher, or smother with a rug, tablecloth, or carpet.

Note — These suggestions are necessarily very limited. Also it is never possible to do good first aid without careful instruction and practice under trained and experienced leaders. The American Red Cross conducts classes in first aid, in life saving and water safety, and in home nursing and care of the sick. Call on your local Red Cross Chapter for more information. Why not organize a class among your friends and neighbors and study these vital subjects?

WEIGHTS AND MEASURES

Measure of Length

12 inches	= 1 foot
3 feet	= 1 yard
6 feet	= 1 fathom
5½ yards	= 1 rod
40 rods	= 1 furlong
5,280 feet	= 1 mile
3 miles	= 1 league
69½ miles	= 1 degree

Avoirdupois Weight

27.34 grains	= 1 dram (dr.)
16 drams	= 1 ounce (oz.)
16 ounces	= 1 pound (lb.)
25 pounds	= 1 quarter (qr.)
100 pounds	= 1 hundredweight (cwt.)
2,000 pounds	= 1 ton (short)
2,240 pounds	= 1 ton (long)

Apothecaries Weight

20 grains	= 1 scruple
3 scruples	= 1 dram
8 drams	= 1 ounce
12 ounces	= 1 pound

Metric System

.3937 inches	= 1 centimeter
39.37 inches	= 1 meter
.62137 miles	= 1 kilometer
1,550 sq. inches	= 1 sq. meter
35.314 cu. feet	= 1 cu. meter
.015 grain	= 1 milligram
15.432 grains	= 1 gram
2,204.6 pounds	= 1 metric ton
1.056 liquid quarts	= 1 liter

Measure of Surface

144 sq. inches	= 1 sq. foot
9 sq. feet	= 1 sq. yard
30¼ sq. yards	= 1 sq. rod
40 sq. rods	= 1 rood
43,560 sq. feet	= 1 acre
4,840 sq. yards	= 1 acre
160 sq. rods	= 1 acre
640 aces	= 1 sq. mile

Solid or Cubic Measure

1728 cu. inches	= 1 cu. foot
27 cu. feet	= 1 cu. yard
128 cu. feet	= 1 cord

Paper Measure

24 sheets (sh.)	= 1 quire
20 quires (qu.)	= 1 ream
10 reams (r.)	= 1 bale (ba.)

Liquid Measure

4 gills	= 1 pint
2 pints	= 1 quart
4 quarts	= 1 gallon

Dry Measure

2 pints	= 1 quart
8 quarts	= 1 peck
4 pecks	= 1 bushel

Troy Weight

24 grains	= 1 pennywe
20 pennyweights	= 1 ounce
12 ounces	= 1 pound

LIVE LONG BY OBSERVING THE 15 RULES OF HEALTH

Air—

1. Live and work in fresh air.
2. Wear light, loose, porous clothes.
3. Spend a part of your time in the open air.
4. Have an abundance of fresh air where you sleep.
5. Breathe deeply and slowly through the nose.

Food—

6. Do not eat too much.
7. Do not eat much meat and eggs.
8. Eat a variety of foods.
9. Eat slowly.

Habits—

10. See that the bowels mov least once daily.
11. Stand, sit and walk erect
12. Use no poisonous drugs.
13. Keep clean and avoid catching diseases.

Activity—

14. Work hard, but do not forget to rest and play.
15. Be cheerful and learn not to worry.

FOREIGN EXCHANGE RATES

(November, 1941. Varying with conditions at various times)

Country	Unit	U. S. Cents
Argentina	peso	23.95
Australia	pound	323.00
Belgium	belga	15.00
Brazil	milreis	5.15
Bulgaria	lev	1.12
Canada	dollar	88.75
Chile	peso	4.00
China	yuan	5.50
Colombia	peso	57.75
Cuba	peso	99.96
Denmark	krone	19.35
Finland	finmark	.02
France	franc	2.28
Germany	reichsmark	.40
Greece	drachma	.01
Hong Kong	dollar	25.39
Hungary	pengo	17.85
India	rupee	30.37
Italy	lira	5.40
Japan	yen	23.57
Mexico	peso	20.70
Netherlands	guilder	53.11
New Zealand	pound	325.50
Norway	krone	22.72
Peru	sol	16.00
Poland	zloty	18.75
Portugal	escudo	4.02
Rumania	leu	.50
South Africa	pound	402.75
Spain	peseta	9.12
Sweden	krona	23.87
Switzerland	franc	23.33
United Kingdom	pound	403.75
Uruguay	peso	49.50
Venezuela	bolivar	25.75
Yugoslavia	dinar	2.25

THE ART OF DIETING

Daily food needs per person have been computed as ranging from 2,450 to 3,500 calories.

Men generally require more than women.

By multiplying your weight by fifteen or twenty you will have a fairly accurate number of calories necessary to keep you at your present weight.

To take on weight add fats and carbohydrates to your diet such as pastry, pies, puddings, creamed dishes, milk drinks, creamed and sugared desserts, etc.

To reduce, eat from 520 to 1,000 calories less than the average.

Drink copiously of water, and use clear tea and coffee.

AVERAGE WEIGHT ACCORDING TO HEIGHT AND AGE

(Courtesy of the Metropolitan Life Insurance Company)

These tables are based on the Medico-Acturial study of more than 200,000 insured men and 130,000 insured women. Weight in pounds, as ordinarily dressed; height in feet and inches, with shoes on.

Men

Height		Age								
Ft.	In.	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59
5	0	110	119	124	127	129	132	134	135	136
5	1	113	121	126	129	131	134	136	137	138
5	2	116	124	128	131	133	136	138	139	140
5	3	120	127	131	134	136	139	141	142	143
5	4	124	131	134	137	140	142	144	145	146
5	5	128	135	138	141	144	146	148	149	150
5	6	132	139	142	145	148	150	152	153	154
5	7	136	142	146	149	152	154	156	157	158
5	8	140	146	150	154	157	159	161	162	163
5	9	144	150	154	158	162	164	166	167	168
5	10	148	154	158	163	167	169	171	172	173
5	11	153	158	163	168	172	175	177	178	179
6	0	158	163	169	174	178	181	183	184	185
6	1	163	168	175	180	184	187	190	191	192
6	2	168	173	181	186	191	194	197	198	199

Women

Height		Age								
Ft.	In.	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59
4	11	107	113	116	119	122	126	129	131	132
5	0	109	115	118	121	124	128	131	133	134
5	1	109	117	120	123	126	130	133	135	137
5	2	115	120	122	125	129	133	136	138	140
5	3	118	123	125	128	132	136	139	141	143
5	4	121	126	129	132	136	139	142	144	146
5	5	124	129	132	136	140	143	146	148	150
5	6	128	133	136	140	144	147	151	152	153
5	7	132	137	140	144	148	151	155	157	158
5	8	136	141	148	152	155	159	162	165	164
5	9	140	145	148	152	156	159	163	166	167
5	10	144	149	152	155	159	162	166	170	173
5	11	148	152	155	158	162	166	170	174	177
6	0	152	157	159	162	165	169	173	177	182

MORTALITY TABLE

Age	No. Living	No. Dying	Rate Per 1,000	Expectancy of Life	Age	No. Living	No. Dying	Rate Per 1,000	Expectancy of Life
10..	100,000	749	7.49	48.72	53..	66,797	1,091	16.33	18.79
11..	99,251	746	7.52	48.08	54..	65,706	1,143	17.40	18.09
12..	98,505	743	7.54	47.45	55..	64,563	1,199	18.57	17.40
13..	97,762	740	7.57	46.80	56..	63,364	1,260	19.88	16.72
14..	97,022	737	7.60	46.16	57..	62,104	1,325	21.33	16.05
15..	96,285	735	7.63	45.50	58..	60,779	1,394	22.94	15.39
16..	95,550	732	7.66	44.85	59..	59,385	1,468	24.72	14.74
17..	94,818	729	7.69	44.19	60..	57,917	1,546	26.69	14.10
18..	94,089	727	7.73	43.53	61..	56,371	1,628	28.88	13.47
19..	93,362	725	7.76	42.87	62..	54,743	1,713	31.29	12.86
20..	92,637	723	7.80	42.20	63..	53,030	1,800	33.94	12.26
21..	91,914	722	7.85	41.53	64..	51,230	1,889	36.87	11.67
22..	91,192	721	7.91	40.85	65..	49,341	1,980	40.13	11.10
23..	90,471	720	7.96	40.17	66..	47,361	2,070	43.71	10.54
24..	89,751	719	8.01	39.49	67..	45,291	2,158	47.65	10.00
25..	89,032	718	8.06	38.81	68..	43,133	2,243	52.00	9.47
26..	88,314	718	8.13	38.12	69..	40,890	2,321	56.76	8.97
27..	87,596	718	8.20	37.43	70..	38,569	2,391	61.99	8.48
28..	86,878	718	8.26	36.73	71..	36,178	2,448	67.66	8.00
29..	86,160	719	8.34	36.03	72..	33,730	2,487	73.73	7.55
30..	85,441	720	8.43	35.33	73..	31,243	2,505	80.18	7.11
31..	84,721	721	8.51	34.63	74..	28,738	2,501	87.03	6.68
32..	84,000	723	8.61	33.93	75..	26,237	2,476	94.37	6.27
33..	83,277	726	8.72	33.21	76..	23,761	2,431	102.31	5.88
34..	82,551	729	8.83	32.50	77..	21,330	2,369	111.06	5.49
35..	81,822	732	8.95	31.78	78..	18,961	2,291	120.83	5.11
36..	81,090	737	9.09	31.07	79..	16,670	2,196	131.73	4.74
37..	80,353	742	9.23	30.35	80..	14,474	2,091	144.47	4.39
38..	79,611	749	9.41	29.62	81..	12,383	1,964	158.60	4.05
39..	78,862	756	9.59	28.90	82..	10,419	1,816	174.30	3.71
40..	78,106	765	9.79	28.18	83..	8,603	1,648	191.56	3.39
41..	77,341	774	10.01	27.45	84..	6,955	1,470	211.36	3.08
42..	76,567	785	10.25	26.72	85..	5,485	1,292	235.55	2.77
43..	75,782	797	10.52	26.00	86..	4,193	1,114	265.68	2.47
44..	74,985	812	10.83	25.27	87..	3,079	933	303.02	2.18
45..	74,173	828	11.16	24.54	88..	2,146	744	346.69	1.91
46..	73,345	848	11.56	23.81	89..	1,402	555	395.86	1.66
47..	72,497	870	12.00	23.08	90..	847	385	454.54	1.42
48..	71,627	896	12.51	22.36	91..	462	246	532.47	1.19
49..	70,731	927	13.11	26.63	92..	216	137	634.26	.98
50..	69,804	962	13.78	20.91	93..	79	58	734.18	.80
51..	68,842	1,001	14.54	20.20	94..	21	18	857.14	.64
52..	67,841	1,044	15.39	19.49	95..	3	3	1000.00	.50

Events of Catholic Interest In 1941

(Compiled from the N. C. W. C. News)

JANUARY 1-11

Beginning with 1941, Thailand (Siam) adopted the **Gregorian Calendar,** now almost universally used.

In Nazi air raids over **England** two priests were killed, and nine churches and three convents hit in Manchester, a church in Liverpool and two churches in London were destroyed, Westminster Cathedral was damaged but the flames extinguished, and London offices of Sheed & Ward and Longmans, Green, publishers, were destroyed.

The death of **Henri Bergson,** eminent French philosopher, was followed by the report of his conversion from Judaism to the Catholic faith.

An order issued by Archbishop Vachon of Ottawa requires, in **mixed marriages,** that before dispensation be granted the non-Catholic must take religious instruction.

In the presidential address delivered at the 27th annual meeting of the **Association of American Colleges,** at Pasadena, Calif., the Very Rev. Edward V. Stanton, O. S. A., president of Villanova College, declared that government control of higher education in the United States was a serious threat.

World-wide distress places upon the United States a greater responsibility toward the **missions,** and to further their aid the National Director of the Society for the Propagation of the Faith, Msgr. McDonnell, announced a series of regional meetings of directors to be held in Trenton, N. J.; St. Augustine, Fla.; Buffalo, N. Y.; Detroit, Mich.; Kansas City, Mo.; Rochester, Minn.; Denver, Colo.; and Seattle, Wash.

A new diocesan paper of the Register group, **"St. Louis Register,"** made its initial appearance, with the Rev. Henry E. Stitz as editor.

On New Year's Day at Shuyang, **China,** the Rev. Charles D. Simons, S. J., well-known Jesuit missionary from the California Province, was shot and killed by bandits. Sent to China in 1928, he was ordained there in 1934 and served the mission at Shuyang five years. He may be regarded as the proto-martyr of the Jesuits' fifth century.

In an interview accorded the Rev. Joseph F. Thorning, for the N. C. W. C. News Service, the **President of Cuba,** Col. Fulgencio Batista, declared that "the imperishable value of the human soul" was "essentially linked with the destiny of democratic government in the Western Hemisphere."

From Great Britain the death was reported of the **Rt. Rev. William David Hurley, O. S. B.,** former Abbot of Douai Abbey, and **Dr. Thomas Colvin, K. S. G.,** distinguished Scottish Catholic physician.

The **Rev. John Post, S. J.,** labored among the Indians of Idaho for 38 years and died while soliciting aid for his Indian missions, in celebration of his sacerdotal golden jubilee.

The Dowd Memorial Chapel of the Immaculate Conception was dedicated at **Boys Town, Neb.,** by Bishop Ryan of Omaha.

Under Nazi regime, **Norway's** Police Minister, Jonas Lie, made public a decree abolishing the professional secrecy of clergymen, doctors, lawyers, and postal and telegraph workers.

On Jan. 8 Archbishop Spellman officiated at the consecration in St. Patrick's Cathedral, **New York,** of the Most Rev. J. Francis A. McIntyre as Titular Bishop of Cyrene and Auxiliary Bishop of New York. Co-consecrators were the Most Rev. John F. O'Hara, C. S. C., Military Delegate, and the Most Rev. Stephen J. Donahue, Auxiliary Bishop of New York.

A campaign was begun in **Portugal** by the National Committee of Catholic Youth, to honor the Blessed Virgin, the nation's patron saint. Plaques of blue Portuguese

tile bearing the image of Mary Immaculate, and commemorative of Portugal's eighth centenary, were to be placed in as many public places as possible during 1941. An editorial in the London "Times" lauded Portugal's greatness in past centuries as today in "the service of Christendom as a whole."

Revival of the custom of **family prayers** in the evening, as an aid in present times of stress, was urged by Bishop Girbeau of Nimes, France, in a pastoral letter.

The International Pro Deo committee in Sofia, **Bulgaria**, organized an exhibit of Christian art which proved efficacious in counteracting Soviet godless propaganda in the country.

The Catholic Center for the aid of prisoners of war established in Fribourg, **Switzerland**, reported that to date they had been able to locate 2,000 missing prisoners of war of various nationality. They were sending out parcels of food and clothing, and supplied the 23 internee camps in Switzerland with the means necessary for the priests to say Mass.

Upon the sudden death of **Lord Lothian**, Britain's Ambassador at Washington, the title and estate were inherited by a Catholic. The former Lord Lothian had been a Catholic but became a Christian Scientist.

In view of the dangers which people face in the streets of Great Britain, under bombardment, devotion to **Our Lady of the Way** had become popular in Liverpool.

Catholics of **Sweden** were taking an active part in the aid of refugees from adjacent countries, and a letter to the Propagation of the Faith from the Most Rev. John E. Muller, Vicar Apostolic, said demands on their charity were great. He also spoke of the missionary labors of Sweden's 30 priests scattered over a vast region to care for the few thousand Catholics among 6,000,000 inhabitants.

The **German Catholic weekly**, "Klerusblatt," of Eichstadt, Bavaria, resumed publication, and was the only periodical available to the German Catholic clergy.

The death on Jan. 8 of Lord Baden-Powell, founder of the **Boy Scouts**, recalled that the religious policy of the organization was adopted on the advice of Cardinal Bourne, Archbishop of Westminster.

Accompanied by his family and members of his staff Governor J. Howard McGrath of **Rhode Island** assisted at Mass and received Holy Communion in St. Sebastian's Church, Providence, on the day of his inauguration.

The first volume of the complete writings of **St. Catherine of Siena** was published by the Italian Historical Institute. It contains her letters from 1361 to 1377.

Governor Francis Parnell Murphy of **New Hampshire** received membership in the Sovereign Order of the Knights of Malta.

At a ceremony in the White House on Jan. 8 Brother Aelred, president emeritus of LaSalle College, Philadelphia, bestowed upon President Roosevelt the **Peace Medal** of the American Congress for Peace and Social Security.

Exemption from Selective Service was asked by members of **Jehovah's Witnesses** in New York City.

It was announced by the Very Rev. Albert Cousineau, C. S. C., Superior General, that the **Generalate of the Congregation of the Holy Cross**, for 35 years situated at the University of Notre Dame, would be transferred to Washington, D. C., in January, 1941.

The Rev. John E. Steinmueller in an article in "The Homiletic and Pastoral Review" objected to the proposed filming of **"The Nazarene"** by Sholem Asch as an "indefensible distortion of sacred history."

The 1940 **Sullivan Award** was given to Greg Rice, former star runner of Notre Dame, who combines deep piety with prowess, for having done most during the year to advance the cause of sportsmanship.

In the Basilica of St. Denis, Paris, 14 **prisoners of war** were

ordained to the priesthood and then returned to the barracks.

The year marked the centenary of the erection of the Vicariate Apostolic of **Mongolia**, entrusted to the Vincentians headed by the Most Rev. Joseph Martial Mouly, and the 75th anniversary of the arrival of the first Scheut missionaries accompanied by their founder, the Very Rev. Theophile Verbist.

A group of scholars met in New York under the direction of Bishop Gannon of Erie to discuss preparation of the official documents which will present to the Holy Father petition for canonization of the 113 **United States Martyrs** they had listed as suffering for the cause of Christ since the early history of this country.

With the beginning of the year religious instruction became obligatory by law in the primary public schools of **Costa Rica**; it was explained as "the legislation of a situation that had existed for many years."

JANUARY 12-18

On Jan. 12 the annual **Red Mass** was celebrated in the National Shrine of the Immaculate Conception at Washington, D. C., to mark the opening of the new Congress and to ask the blessing of Almighty God upon its activities and decisions. It was attended by church dignitaries, high U. S. officials, including three Justices of the Supreme Court and the Postmaster General, members of the bar and the diplomatic corps.

In his annual report Postmaster General Frank C. Walker said there had been a marked **decrease in obscene matter** seeking admission to the mails during 1940.

Police of **Youngstown, Ohio**, raided newsstands for objectionable publications, and among the forty seized were those condemned by the Bishops' National Organization for Decent Literature.

Full military honors preceded the burial in Arlington Cemetery of **Lieut. Victor S. Gaulin**, U. S. N., who was killed in an airplane accident in California. Jan. 4. His brother, the Rev. Roland Gaulin, O. M. I., said the Requiem Mass.

The "Catholic Times" of London printed a list of 271 Catholic buildings in 10 of the 18 dioceses of **England and Wales** known to have been destroyed or damaged in air raids. More than 100 churches had been damaged, and buildings destroyed included 14 churches, 4 convents, 5 rectories, a boys' home, 2 parish halls and a clubroom.

In an interim report of the Commission for **Polish Relief**, which announced expenditure of $901,722, a contribution of $50,000 was listed from the Catholic Bishops' Committee.

The golden sacerdotal jubilee of the Primate of Chile, Archbishop Rodriguez of Santiago, marked also the thirtieth year of his episcopate, and definite progress of the Church in **Chile**. It was an occasion of national celebration.

After 18 months in prison, five missionaries of the Society of the Divine Word were finally released at Kansu, the "Wild West" of **China**, Jan. 18: Msgr. F. Loy, Prefect Apostolic of Sinkiang, and Frs. G. Hilbrenner, H. Moetter, P. Moritz and P. Van Oirschot. Parts of their clothing, including some of the sacred vestments were restored, but all else, including sacred vessels and all written records were lost, and their mission laid in ruins. Their mental and bodily suffering had been extreme, and time was needed for recuperation. Fr. Tierney, Maryknoll missioner, reported that 10,000 people in the Sunwui district, China, faced death from starvation. Having purchased enough rice to feed 500 daily, he yet had to turn away most of the 7,000 who stormed the mission for food.

The Sodalities of Our Lady in **Ireland** received from the Holy Father an expression of grateful ap-

preciation for the spiritual bouquet they had sent him.

A broadcast from the Vatican Radio Station said there were 480 **Irish in Italy** as registered at the Irish Legation, living there without anxiety, due to the consideration of Italian authorities.

The first constitutional convention of the Diocesan Union of **Holy Name** Societies, in Trenton, was addressed by Bishop Griffin of Trenton on the threat of war to America and the need of leading Christian lives to help restore the stricken world to Christ.

It was reported at a meeting in New York of the Dominican Republic Settlement Association that about 1,000 visas had been approved for refugee settlers for the Sosua Estate in the **Dominican Republic,** but due to transportation difficulties only 54 had arrived; 500 acres were under cultivation, with 544 heads of livestock, and 40 houses had been erected.

Miracles proposed for the **canonization** of Bl. Bernardine Realino, S. J., were discussed at a meeting of the Sacred Congregation of Rites.

In "The Catholic Review" the Rev. John Cartwright declared that the presentation of Sholem Asch's book, **"The Nazarene,"** as a motion picture would be a distinct disservice to the promotion of understanding among Christians and Jews, since he represents Christ merely as a human being.

At **Kwangsi Medical College,** South China, Msgr. John Romaniello, M. M., was appointed to the faculty and was organizing a Newman Club.

The Most Rev. John F. O'Hara, C. S. C., Military Delegate, announced that by Jan. 15 there were 163 Catholic **chaplains** on duty with the armed forces of the United States, and the number was constantly increasing.

JANUARY 19-25

On Jan. 20, Franklin D. Roosevelt was inaugurated for a third term as President of the United States, and Henry A. Wallace took oath as Vice President. At the close of **the inaugural** Msgr. Michael J. Ready, General Secretary of the National Catholic Welfare Conference, delivered the benediction, praying His blessing upon "all who bear the grave responsibilities of government in this fateful hour." Msgr. Ready was a guest at the luncheon in the White House following the ceremony and a member of the inaugural party in the reviewing stand in front of the White House that afternoon. On the eve of the inaugural bishops throughout the country asked prayers for the coming administration.

Lord Halifax was appointed Britain's Ambassador to the United States, succeeding Lord Lothian. A devout Anglican, he has long been interested in the Church Reunion Movement.

The **Rev. Jerome Golubovich, O. F. M.,** eminent Franciscan historian of the Holy Land, died at the age of 75. He had spent the greater part of his life in the study of Palestine.

The Prefecture Apostolic of the **Bahamas** was elevated to the rank of a Vicariate. It has a Catholic population of 6,117, served by 14 priests and 1 lay Brother, with 10 churches and 17 missions of which 12 have chapels; there are 1,656 pupils in 21 parochial schools; 22 members of religious orders of women are assisted by 29 catechists and 1 lay teacher.

Sessions of the **Association of American Colleges,** which were marked by emphasis on religion as a motivating force in the lives of students, came to a conclusion with the election of Dr. Remson D. Bird of Occidental College as president.

Dr. Herbert E. Cory, professor at the University of Washington, in an address to Holy Name men traced his **conversion** to the Catholic Church from agnosticism. As a result of the marvelous order he

saw revealed under the microscope and scalpel during five years in the Johns Hopkins laboratories his faith was restored.

The celebrated Benedictine Abbey of St. Maurice-de-Clervaux, **Luxembourg**, was closed and the monks removed to Glanfeuil, St. Maur, near Angers, in occupied France.

Bill O'Brien, **cartoonist** of the Chicago "New World," for the second time won first place in the Chicago "Daily News" sports department cartoon.

The first native **colored Mississippian ordained**, the Rev. Maxine Williams, S. V. D., sang his first solemn Mass in the Church of St. Rose de Lima, in the parish where he was born, in Bay St. Louis, Miss.

Following the request of Msgr. Floyd L. Begin, officials of the Diocese of **Cleveland**, 13 obscene magazines were barred from sales within the limits of the city.

The **Church Unity Octave**, Jan. 18-25, was observed as usual, and marked also by a National Crusade Week of daily Mass and recitation of the rosary sponsored by the Catholic Daughters of America.

The **Most Rev. Robert E. Lucey**, Bishop of Amarillo, was named Archbishop of San Antonio.

The **"Daily Worker,"** Communist paper in London, was suppressed by the British government for fomenting "opposition to prosecution of the war to a successful conclusion."

The first Eucharistic Congress of the Diocese of Camaguey was an important event in the religious life of **Cuba**; The Papal Nuncio, the Most Rev. George Caruana, the entire Cuban hierarchy and more than 50,000 persons participated. In preparation, missions were held in every parish, resulting in marriages validated and baptism of offspring. After the Congress the hierarchy met for discussion of plans to further Catholic Action.

The **Outer Missionary Cenacle**, a lay mission movement operating under the direction of two religious communities of Missionary Servants, founded by Fr. Thomas Judge in Brooklyn in 1909, held a convention in Philadelphia, at which Cardinal Archbishop Dougherty praised their work and announced that Chinese Catholics of the city were to have a church and school, as a result of their apostolate.

At their annual assembly, at San Carlos, the archbishops and bishops of the province of Sao Paulo, **Brazil**, issued a joint pastoral asking prayers for peace.

World conditions hampered the observance of the 125th anniversary of the founding of the **Oblates of Mary Immaculate**, which occurred January 25. Only approximate statistics of 5,500 Oblates could be given.

Protests by 18 Senators and 28 Deputies against the seizure by the Colombian government on Nov. 25, 1940, of the Jesuit Colegio de San Bartolome, were placed in the Congressional Record of **Colombia**. Senor Silvio Vellegas, eminent orator, addressed a distinguished gathering deploring the act and said the history of the country is "indissolubly bound up" with that of the Church and the Jesuits.

Over 5,000 participated in the convention at Honolulu of the Diocesan Union of the **Holy Name Society of Hawaii**. National Unity was the theme of the convention, which passed resolutions indicting sterilization, condemning obscene literature and pledging support of the Catholic Youth Organization.

Through its "Monthly Message" the **National Council of Catholic Women** issued a call to all its members to participate and cooperate in the defense program.

Mission San Diego, first foundation of the Franciscan padres in the state of California, was reestablished as a parish church.

For carrying placards assailing organized religion and handing out tracts attacking the Catholic Church, 11 members of **Jehovah's Witnesses** were given jail sentences in Brooklyn.

"Telling Facts," a magazine for the Catholic teacher on catechetical instruction, which had suspend-

ed publication, was revived as a quarterly published by the Catholic Library Service, at St. Paul, Minn.

The Protestant weekly, "The Christian Century," disapproved exemption of clergy from conscription, and its stand was challenged by "Extension," which claimed Congress had neither the right nor the power to make laws which interfere with the free exercise of religion, as conscription of the clergy would.

Reports indicated that the Rev. Epifanio Pegorano and Brother Pasquale Vidal, missionaries kidnapped in 1935 from the leprosarium on the border of Szechwan and Thibet, in the Vicariate of Tatsienlu, China, had been slain. They had been reported held by Communists and recently word came of an eye-witness to their decapitation.

JANUARY 26 — FEBRUARY 1

Despite its pact with the Nazis, its invasion of Poland and Finland, and its rule of force which belies democracy, Soviet Russia was permitted to trade with the United States according to an "understanding" between the two governments.

Delivering the keynote address of the New Hampshire Conference on Social Work, at Manchester, Jan. 27, the Rev. Dr. George Johnson, director of the N. C. W. C. Department of Education, said that the national defense program must include the preservation and strengthening of the home.

Five publishers of sex magazines in Canada signed agreements suspending publication of their periodicals which Gordon Conant, Attorney General of Toronto, termed "injurious to public morals."

A $30,000 church fire in Hagerstown, Md., was declared of incendiary origin, clerical vestments soaked with an inflammable fluid having been piled in back of the altar and ignited.

A drive against obscene magazines was conducted in New York by Mayor La Guardia.

In a trip to Great Britain to observe conditions, Wendell Willkie was received by the King and Queen, Prime Minister Churchill, and other notables including Cardinal Hinsley.

A Catholic hospital was hit by bombs in London, the offices of the "Tablet" were destroyed, bound volumes of the 100-year-old periodical being lost, and though many churches were rendered unusable Mass continued to be said in every parish.

The conversion of Baron Ventry, expert balloonist, serving as an Air Commodore, and founder and honorary editor of "Airship," was noted in the 1941 edition of the English "Catholic Who's Who."

In his tours of inspection throughout France Marshal Petain showed special interest in Catholic institutions for the poor and unfortunate, and recently visited a home for the aged of the Little Sisters of the Poor and a school for orphan boys, with praise and help for both.

Cardinal Gerlier, Archbishop of Lyon, was elected to the Academy of Lyon, succeeding to the seat of Camille Riboud in the Section of Political Economy and Moral Sciences.

A special issue of the "Journal of Religious Instruction," unofficial publication of the National Center of the Confraternity of Christian Doctrine, marked its tenth anniversary.

Exiles from Lorraine were finding a welcome in the unoccupied area of France and special care by both ecclesiastical and civil authorities.

On the occasion of the First Congress of Venezuelan Catholic Women the Most Rev. Lucas Castillo, Coadjutor Archbishop of Caracas, issued a pastoral describing Catholic feminism as "the progressive development of woman's moral person... always safeguarding the dignity of her person and without impairing her sacred mission."

At the Chateau de Laeken, near Brussels, King Leopold III of the

Belgians was reported leading a secluded life and refusing to talk of affairs, though his ministers are free to visit him. "I am a prisoner," he said. "I am not reigning."

On the birthday of the **Grand Duchess Charlotte of Luxembourg**, in normal times a national holiday in her duchy, a Mass of thanksgiving was celebrated in Notre Dame de Lourdes chapel in Montreal where she has taken up residence.

The annual report of the **Catholic Information Society of New York** recorded Catholic pamphlets and leaflets distributed in 41 states, 576 articles explaining Catholic belief and practice inserted in the daily press, and 90,000 pieces of literature distributed in 1940, and also 38 applications for convert instructions received.

An exhibit was held in Washington, D. C., of Indian handiwork which was the product of the **Kateri Movement**, named for the "Lily of the Mohawks," a cooperative inspired by Sister Providencia of the Sisters of Charity of Providence, in De Smet, Idaho, a daughter of Representative John Tolan of California. Many congressmen and federal officials attended and praised the excellence of the work and the cooperative idea so successfully established among the Indians of Wyoming, Idaho, Washington, Oregon and Montana.

The **Sisters of the Blessed Sacrament for Indians and Colored People** were celebrating the fiftieth anniversary of their founding by Mother Katherine Drexel. This American community now has 440 Sisters with 36 missions in 18 states.

The 63rd unit of the National Council of Catholic Women was established with the founding of the **Brooklyn Diocesan Council of Catholic Women.**

Employer-worker relations occupied the industry session and noted speakers reviewed economic problems in the light of papal encyclicals, at the regional meeting of the **Catholic Conference on Industrial Problems** held in Camden, N. J., under the patronage of Bishop Eustace.

With the filing of the estate tax appraisal in New York, it was learned that of the net estate of $6,299,000 of the late **Genevieve Brady Macaulay**, $1,705,719 was left for charitable purposes.

A ruling of the National Headquarters, **Selective Service System**, affirmed the exemption of lay Brothers, as "regular ministers of religion," from military training and service, 2,000 Brothers being thus exempted.

A bill was introduced in Congress by Senator David Walsh of Massachusetts to extend the federal old-age and insurance benefits of the **Social Security Act** to employees of religious and charitable organizations.

In an interview given in connection with a projected plan for a cultural Institute to be held in Havana during Christmas week, 1941, the Apostolic Delegate, the Most Rev. George Caruana, declared the Catholic Church in **Cuba** was on the threshold of great developments. Dearth of native vocations and scarcity of priests were the chief obstacles, there being fewer than 600 clergy to minister to 4,500,444. But he said the government was favorably disposed to admit full freedom of religious activity and the people were "intensely receptive to the ministrations of the Catholic faith."

At a ceremony held in the Apostolic Nunciature at Port-au-Prince, **Haiti**, the convention between the Holy See and Haiti regarding the administrations of church properties in the country was ratified.

A Chinese Chapel and Social Center were completed in **Los Angeles**, Calif., where Chinese Catholics number only a handful in one of the largest Chinese colonies in the world. Classes were inaugurated at the Center, educational activities being in charge of Dr. Stanley H. Chan, convert and former lecturer at the Catholic University of Peking.

The 20th annual observance of **Catholic Press Month** was marked by various exhibits in educational institutions and articles in newspapers and magazines reminding Catholics of the value to them of their press and of their duty to support it.

On Feb. 4 the Apostolic Delegate, Archbishop Cicognani, formally dedicated the 5 completed buildings of the 15 that will constitute **Barry College**, at Miami, Fla., named in honor of the late Bishop of St. Augustine, and conducted by the Sisters of St. Dominic of Adrian, Mich. He celebrated the solemn pontifical Mass in Cor Jesu Chapel, and Archbishop McNicholas of Cincinnati preached the sermon. It is the first Catholic college for women in Florida. In his address the Papal Envoy said education must be organized around Christ.

In an article in "St. Anthony's Messenger" Robert Senser described how within 21 years Frank Eustis of Chicago had distributed 25,000,000 **Catholic publications**. He personally visits more than 50 private and public institutions a week, distributes them also through 40 racks in railroad stations and hotels, and mails them to all parts of the United States and to some foreign lands. Beginning the work alone, he now has 50 volunteers assisting him, and it is estimated that conversions thereby are brought to the Church at the rate of one a day.

An **Arctic Institute** was being established at the Catholic University of America, for the study of everything pertaining to the Arctic area and its inhabitants, and for the collection of native artifacts, flora, fauna, minerals, soils and other geological materials.

A 3-day convention of the New York Province of **Newman Clubs** was attended by 1,500 members. At the Communion breakfast on Feb. 2 Auxiliary Bishop McIntyre of New York, the Rev. William A. Scully, the Rev. Nicholas Higgins, O. F. M. Cap., and Martin Conboy gave addresses.

The traditional gift of candles to the Holy Father was observed in the Consistory Hall of the Vatican on the **feast of the Purification**, but because of the war smaller tapers were presented this year.

Bishop Gannon of Erie announced the establishment in the old Strong Mansion, **Erie**, of a Catholic college for the education of young men of Northwestern Pennsylvania. The old Cathedral College was to be torn down and a Cathedral High School erected on the site.

The **American Youth Congress** held a meeting in Washington, D. C., without its former sponsorship by Mrs. F. D. Roosevelt, who said she was not "disillusioned" but disagreed with their stand on selective service and aid to Britain. The Congress stands "fully exposed as an un-American and subversive group working solely in the interests of the Communist dictator," declared Representative Joe Starnes of Alabama in a broadcast on "Combating the Fifth Column."

The Rt. Rev. Msgr. Joseph T. McGucken, chancellor of the Archdiocese of Los Angeles, was named Titular Bishop of Sanavus and Auxiliary Bishop of **Los Angeles**. Msgr. McGucken was born in Los Angeles in 1902.

Despite the loss of 400 of its priests, and still others incapacitated, the Diocese of Madrid was organizing new parishes where formally Socialists and Communists sowed hate and perverse doctrines; churches were not yet built. Late vocations such as those of Don Angel Herrera and Don Manuel Garcia Morente were providential; the former was expected for Don Angel had been outstanding in Catholic Action, but Don Manuel's was extraordinary, he having been a propagandist of anti-Catholic education before his conversion. Bishop Eijo y Garay of Madrid called upon Catholic Action groups to aid in the evangelization of the sub-

urbs of the capital of **Spain**; catechists and welfare workers responded. At the close of Pedagogical Week in Spain, Director of Secondary and Superior Education Jose Pemartin said all grades of education were to be organized "in complete accord with the doctrines and dispositions of the Catholic Church."

Without funds from Holland due to the German invasion, the Church in the **Dutch East Indies** had attained self-sufficiency through the aid of the Catholic laity in the islands, offered in the emergency.

Clergy of Puebla, **Mexico**, thanked the retiring Governor, Maximino Avila Camacho, brother of the President, for his attitude toward Catholics and the guarantees they had enjoyed during his term of office.

The return to Spain of **Spanish refugee** children in Mexico was authorized by President Camacho at the request of the Spanish Welfare Society of Puebla through the intervention of the wife of the Governor of Puebla, sister-in-law of the President.

At the annual Communion breakfast of the **Holy Name** Union in Los Angeles attended by 2,000, there were two new racial groups among the 14 represented: the Lithuanians organized recently by Msgr. Julius Macejauskas; and the Chinese represented by Dr. Stanley H. Chan. Archbishop Cantwell delivered an address.

The Rev. Alois Vogel, S. V. D., parish priest of Subic, Zambales, of German nationality, was completely exonerated of charges of pro-Nazi activities by decision of the Deportation Board of the Commonwealth of the **Philippines**. The case aroused nation-wide interest as a threat against the security of the foreign Catholic missionaries working in the islands, and complaining witnesses could not substantiate their accusations.

The Most Rev. Jose Evangelista de Lima Vidal, Archbishop of Aveiro, **Portugal**, seriously injured by a would-be assassin at a public function in Lisbon, Nov. 11, 1940, returned to his see city, where a Te Deum for his recovery was chanted in the cathedral.

Croatia celebrated the 20th anniversary of the death of the Most Rev. Anton Mahnic, former Bishop of Krk, and the "Father of the Croatian Catholic Movement." It was reported that during the Croatian jubilee year, 1940, there had been 13 local Eucharistic Congresses held in Croatia, more than 110,000 participating.

Miracles proposed for the **canonization** of Bl. Joao de Britto, Jesuit martyr and member of a distinguished family of Lisbon, were discussed at a meeting of the Sacred Congregation of Rites. The Portuguese episcopacy ordered a novena in his honor, to promote his cause and for a just peace for the world.

At the 11th annual meeting of the **Liturgical Arts Society**, in New York, Joseph Shanley was elected president.

The Catholic **"Daily Tribune"** of Dubuque, Iowa, was sponsoring a series of weekly broadcasts over Station WKKB, known as Figurette, with music and a contest feature.

In **New York City** the schedule permitting weekly religious instruction in the public schools, according to a law adopted at the last session of the New York legislature, went into effect. Approximately 3,500 children left their classrooms early Wednesday afternoon Feb. 5, and went to various places for religious instruction.

Mrs. Coulson Kernahan, author of several Catholic novels, and a **convert**, died at the age of 84. Her husband, who is not a Catholic, is a distinguished author.

The death of **Sir John Lavery**, world-famous Irish portrait painter, was deeply regretted. He was 84 years of age.

To commemorate the close of the fourth centenary of the **Society of Jesus**, a "family album" of Jesuit Saints and Blessed was issued by the Rev. Francis J. Corley, S. J., and the Rev. Robert J. Willmes, S. J., under the title, "Wings of Eagles." It includes 24 Saints, 141

Blessed and 168 whose causes for canonization have been introduced.

A joint agency to coordinate and finance a nation-wide program of religious, recreational and welfare services to soldiers, sailors and young persons in defense industries was incorporated, Feb. 4, by representatives of Catholic, Protestant and Jewish agencies, under the name of the **United Service Organizations for National Defense.** Catholic directors are Francis P. Matthews, of Omaha, Supreme Knight, and Luke E. Hart, of St. Louis, Supreme Advocate of the Knights of Columbus, both representing the National Catholic Community Service.

Helen Keller resigned as honorary national chairman of the **American Rescue Ship Mission,** a plan to evacuate Spanish refugees from France, in view of charges that the movement was Communist dominated.

Dr. Francis J. Brenner, an American priest who recently took up his duties in Vatican City as Auditor of the Sacred Roman Rota, was named a member of the Superior Council of the Pontifical Work of the Propagation of the Faith and of the Pontifical Work of St. Peter Apostle for Native Clergy.

Martin Niemoeller, heroic Lutheran clergyman confined in a Nazi concentration camp since 1937, notified Dr. Ungnad, a Protestant minister in Berlin, that he has "inwardly become a Catholic," that if he dies in prison he wants a Catholic burial, and if he is released alive he will make a profession of faith as a Catholic.

On a cruise of South America's west coast, **Cardinal Dougherty** visited Lima and while he was there five prominent Catholic jounalists of Peru received from his hands the papal decoration Pro ecclesia et Pontifice. At Valparaiso, Chile, he was greeted by church and government representatives and declared an official guest.

The address on preservation of national peace delivered by **Cardinal O'Connell** to 2,500 members of the Holy Name Society in Boston was read into the Congressional Record, on the motion of Representative Edith Norse Rogers, of Massachusetts.

It was reported that within 25 years the Association of **St. Anthony's Bread,** in Macao, Portuguese port of China, had given nearly $80,000 to charity.

Preparatory to the dedication of the tomb of **Pope Pius XI** in the crypt of the Vatican Basilica, the sarcophagus containing his remains was closed on Feb. 8.

At a meeting of the **New England Catholic Student Peace Federation** in Hartford, Conn., resolutions advocated inter-American amity and the five-point peace program of Pius XII.

FEBRUARY 9-15

The **Rt. Rev. Msgr. John Peter Kirsch,** noted historian, died in Rome at the age of 80. He re-edited the church history of Cardinal Hergenrother and later revised it, wrote other historical and archeological works, was a prominent contributor to the "Catholic Encyclopedia" and was named first director of the Pontifical Institute of Christian Archeology by Pope Pius XI, of whom he was a close friend.

The first session of a training school for officials of the **Holy Name Society** in the Archdiocese of Chicago was held on Feb. 15.

At a time of close collaboration with Great Britain the appointment of **John G. Winant** as U. S. Ambassador, succeeding Joseph Kennedy, resigned, was of special interest.

To relieve economic deterrents to large families the 70 **Credit Unions** of Buffalo and Western New York initiated a plan whereby two hospitals — Our Lady of Victory in Lackawanna and the Sisters Hospital in Buffalo — give a reduced rate for maternity cases to families in which the father is a member of a credit union.

The hierarchy of the **Netherlands** issued a pastoral read in all

churches, reminding Catholics of the regulations forbidding their participation in Liberal, Socialist, Communist and National Socialist movements.

Upon his return from an extended tour of **Latin America,** where he went as a delegate of the American Red Cross to the Pan-American Red Cross Conference in Santiago, Chile, Msgr. John O'Grady, secretary of the National Conference of Catholic Charities, emphasized the growth of Latin-American interest in social welfare, undertakings in this field being chiefly Catholic and affording a great opportunity for collaboration between Catholics of the United States and Catholics of Latin America.

A great national Victory Mass was solemnized in Notre Dame Church, Montreal, Feb. 9, as a demonstration of the faith and patriotic devotion of **French Canada.** Cardinal Villeneuve officiated and there were 4,000 specially invited guests representing the Church, State, army, business and labor. In his message broadcast to the world the Cardinal said, "Our confidence in the final triumph of our righteous cause remains unshaken."

Excerpts from a pastoral of the hierarchy of **Belgium** issued in October, 1940, were received by the Belgian Embassy in the United States. The bishops declared, "The Belgian fatherland continues to exist, and all its children owe it fidelity and assistance." They stressed the need for moral unity and national solidarity, and advised that the occupying power be obeyed "within the limits of international conventions."

With his appointment as Joint Parliamentary Secretary of the Ministry of Agriculture the **Duke of Norfolk** became the only Catholic in the present government of Great Britain.

It was reliably stated that **Dr. Kurt von Schuschnigg,** former Austrian Chancellor, was held a political prisoner in Wittelsbach Palace, Munich, and that he occasionally was permitted to see his wife, the former Countess Vera Fugger.

The **Rev. Francisco Cruz,** 82 years old and for more than 58 years a priest, entered the Society of Jesus by special written authorization of Pope Pius XII. Traveling from town to town visiting prisons and hospitals, Fr. Cruz is well known to the poorest and most unfortunate of his country's inhabitants, and is to Portugal such a figure as the Cure d'Ars was to France.

The Sokol, a society in **Yugoslavia** of interconfessional, naturalistic and anti-clerical character, closely related to Masonry, was reported to have lost its hold in Croatia and Slovenia, existing only as a Serbian organization.

Because it published statements offensive to Christians in general and derogatory to the Catholic Church the "Philippine Magazine," edited by A. V. H. Hartendorp, known for his Communist sympathies, was suspended from use in the public schools in the **Philippines.** In Manila the Apostolic Delegate, the Most Rev. William Piani, officiated at the blessing of the sixth Catholic Literature Exposition of the Philippines, which also included the best works of non-Catholic authors. During the exposition a Board of Censors for literature patterned on that for moving pictures was proposed, a symposium on social justice was held and there were nightly open forums conducted by prominent Catholic laymen.

Over 5,000 persons visited the Catholic Press Exhibit held in the **Erie** Public Library and there were addresses by distinguished speakers.

Entering upon its 41st year of publication, **"The Catholic Deaf Mute"** monthly changed its form and name, to "Ephpheta."

A graduate from the School of Nursing at the Mayer Memorial Hospital, Buffalo, with a mark of 170, although needing only 67, was Miss Eva Bateman, a Catholic and the **first colored nurse** to be graduated from a Buffalo hospital.

FEBRUARY 16-22

Archbishop Mooney of Detroit presided at the solemn installation of the Most Rev. Joseph C. Plagens as fifth Bishop of **Grand Rapids** and the solemn pontifical Mass was celebrated by Bishop Hoban of Rockford. Nearly 400 clergy were present as well as prominent laymen.

The annual session of the **Puerto Rican Legislature** was opened with a solemn prayer by Bishop Byrne of San Juan.

The **Willard Gibbs Medal** of the American Chemical Society was awarded to Dr. Edward A. Doisy, head of the department of biochemistry at St. Louis University, for his research work, including isolation of two sex hormones, theelin and dihydrotheelin, and Vitamin K.

The **Pamphlet-a-Month Guild** reported a membership of 11,394.

The Vicariate Apostolic of the **Hawaiian Islands** was raised to the rank of a diocese and created a suffragan see of the Archdiocese of San Francisco. The diocese embraces an area of 6,449 square miles, with a total population of 400,000 of whom 118,000 are Catholics.

A religious community known as the Society of Hospital Sisters of St. Joseph, whose members are of the Hindu race, was formed at Ernakulam, **India**, under the direction of Msgr. Joseph C. Panjikaran.

It was ruled by the Sacred Penitentiary that it is licit to **absolve the military collectively** "as soon as it is judged necessary," before or during a battle, this absolution availing those souls well disposed to receive it, and the obligation remaining to make sacramental confession when possible.

A procession, Mass celebrated by the Rev. Patrick J. Coll, chaplain at Camp Hulen, Palacios, and an address delivered by Bishop Byrne of Galveston, marked the Catholic celebration in **Houston**, Texas, of National Defense Week.

A bill was introduced in the **Ohio** Legislature providing for free bus service for Catholic school pupils.

Mrs. Constance Valando, **daughter of John G. Winant**, previously wed in a civil ceremony, to Carlos Valando, of Peru, went through a religious marriage ceremony in the rectory of St. John's Church, Concord, N. H., on Feb. 19, Msgr. Jeremiah Buckley officiating.

A Catholic priest delivered an address for the first time in the Anglican University of Kings College, at **Halifax, N. S.**, when the Rev. M. M. Coady, head of the Extension Department of St. Francis Xavier University, Antigonish, was invited to address the student body on "Adult Education."

FEBRUARY 23 — MARCH 1

"Unless something is done to protect the principle of democratic relationships in industrial life in these critical days, there is grave likelihood that some ill-advised action may be taken which will imperil the very foundations of American democracy," began a statement of 652 clergymen, who called upon the government to "set up in every defense and major industry a cooperative board of employers, organized labor and government, with consumer representation included," thus eliminating **strikes and lockouts**. The Catholic signatures were obtained by the N. C. W. C. Social Action Department.

On Feb. 24 the Most Rev. Francis J. Magner was consecrated Bishop of **Marquette** in Holy Name Cathedral, Chicago, by Archbishop Stritch; co-consecrators were Bishop McGuinness of Raleigh and Auxiliary Bishop O'Brien of Chicago.

"Erbflege und Christentum" (Inheritance and Christianity) by Wolfgang Stroothenke was placed on the **Index of Forbidden Books** by the Congregation of the Holy Office, because it approves sterilization, justifies divorce and disputes Catholic teaching.

At the age of 69, **Msgr. Martin J. Foley,** founder and editor of "The Western Catholic," diocesan paper of Springfield, Ill., died in Quincy, Ill.

Sonja Henie invited the population of **Boys Town** to attend her Ice Revue at Omaha and in return was awarded honorary citizenship in Boys Town.

Albert Plesch, counselor of the Haitian Legation to the Holy See, and Leonia Caro, both **converts** from Judaism, on Feb. 23 received the sacraments of baptism, confirmation, Holy Eucharist and matrimony, at the tomb of St. Peter, from Cardinal Tedeschini, Archpriest of the Vatican Basilica. In Cleveland, Ohio, 12 members of the Chinese colony were received into the Church by Msgr. Joseph F. Smith, rector of the cathedral.

Classes in religious instruction for Catholics began in the public high schools of **Cincinnati,** Ohio, students from the Woodward High School assembling in a nearby parish school for instruction by a staff from the Santa Maria Institute.

Drastic measures were being enacted in the **Netherlands** to destroy Catholic influence in the schools.

The state's provision of free textbooks to children attending denominational and other schools not supported by state taxes was upheld in **Mississippi** by a decision of the Supreme Court upholding that of a lower tribunal.

Laws for the protection of the family, decreed by the Franco government in **Spain,** fixed severe penalties for abortion and made mandatory the closing of all centers for the dissemination of contraceptive propaganda.

The noted literary editor, **Edward J. H. O'Brien,** died in London at the age of 51. Born in Boston, he had made his home for some years in England and was the author of several books as well as the editor of collections of "Best Short Stories" and many other publications.

The Rev. Christopher Sullivan, O. M. C., reported that his trailer chapel, the first in **China,** was "accomplishing much."

The Washington Catholic Library inaugurated a series of **radio book reviews** over Station WINX, every other Monday.

A gift subscription to the **diocesan paper** of Dubuque, "The Witness," was made to every one of the 173 families of St. Patrick's parish by Clarence T. Mulligan, head of a local automobile sales concern.

The Most Rev. Florencia Cervina y Gonzales, **Bishop of Orense,** Spain, noted for his charities, died at the age of 84 just prior to the observance of his 20th episcopal jubilee.

Bishop Griffin of Trenton gave public manifestation of his deep interest in the **Catholic press** by visiting Catholic Press exhibits in 8 cities of his diocese.

Assumption College in Windsor, Ont., awarded its first **Christian Culture Medal** to Madam Sigrid Undset, Catholic Norwegian novelist.

In the courtyard of the old Plaza Church of Our Lady of the Angels, Los Angeles, Calif., the Rev. Peter Imaldia officiated at the **blessing of the animals,** an ancient Mexican ceremony of the springtime when domestic birds and beasts were blessed to insure their long life and fertility.

Communist control of American medical units and services sent to Spain during the **Spanish Civil War** were revealed by Dr. John Jacob Posner, jaw surgeon of New York, who was chief oral surgeon for American hospitals in "Loyalist" Spain for six months. His statements made to Frederick Woltman, staff writer of the "World-Telegram," were published in that paper. Dr. Posner said that the $1,176,000 contributed by Americans to "Loyalist" medical relief helped "set up a miniature Soviet political machine," the hospitals being used as means of Communist propaganda instead of sources for the relief of the suffering, wounded and dying. Hardly a dozen operations were performed during the six months he was at the Villa Paz

base hospital and no report was ever made of the medical work of "the so-called American Hospital in Spain." He resigned and returned to the United States, but no action was taken on his charges. He made his statements public at this time to expose the "Communist front" of the recent American Rescue Ship Mission.

Wind and fire caused serious damage to **Santander, Spain,** more than a third of the city including the cathedral and the bishop's residence being destroyed, and tens of thousands were rendered homeless. Pope Pius XII sent a substantial contribution to relieve distress, and a message of sympathy to the Spanish government.

Headquarters of the United States Province of the **Holy Ghost Fathers** was moved from New York City to Washington, D. C., with the purchase of a house for the provincial staff at 1615 Manchester Lane, N. W.

At a meeting in New York national officers and directors of the **Catholic Daughters of America** adopted a plan of cooperation with the National Catholic Community Service in providing an environment conducive to the spiritual and moral good of young men in military and naval service.

On Feb. 28 **Alfonso XIII,** former King of Spain, died after an illness of several weeks in Rome. Cardinal Maglione, Papal Secretary of State, conveyed the condolences of Pope Pius XII to the members of the royal family. Prince Juan became heir to the throne of Spain, should the monarchy be restored. A period of mourning was ordered throughout Spain by Franco.

Jehovah's Witnesses were banned in Australia as a subversive group.

The **Rev. Paul J. Foik, C. S. C.,** historian, dean of the department of arts and letters, and librarian at St. Edward's University, Austin, Texas, died on March 1 at the age of 61. He was born in Canada, entered the Congregation of the Holy Cross in 1901 and was ordained in 1911. Funeral services were held at Notre Dame, where he had been librarian from 1912 to 1924, and burial was in the community cemetery there.

MARCH 2-8

The **Bishop's Relief Committee,** set up at the last meeting of the hierarchy of the United States, decided to have a single fund-raising campaign throughout the country to finance the numerous relief problems committed to its care. March 30 was designated as the day when a special appeal was to be made. A message from the Holy Father conveyed in a letter from Cardinal Maglione to the Apostolic Delegate, Archbishop Cicognani, expressed his joy and consolation in their plan. A report was issued by the Bishop's Committee for Polish Relief which had expended $312,587.96.

In a statement issued by Dr. Martin McGuire, chairman of the Catholic University Council on National Defense, it was made clear that students at the **Catholic University of America** would not lose tuition fees, academic credits or scholarship grants through induction into the armed forces of the nation. A change in athletic policy was also announced by Dr. James Magner, procurator of the Catholic University, who said that "the athletic program, particularly affecting major football," would be modified, and "increasing emphasis given to intramural sports."

The death of **James Noone** in an automobile accident was mourned in Buckeye, La. In days when visits from a priest were three months apart in that section Mr. Noone gathered Catholics about him on Sundays and read the Gospel to them, taught the catechism to children and had recitation of the rosary and the Way of the Cross on Fridays in Lent.

A two-year normal course in Christian Doctrine for Brothers and nuns was inaugurated at four cen-

ters in **New Orleans** as a diocesan endeavor.

Rededication of the **Catholic Hour** broadcast to the purposes of its foundation was made in a special eleventh anniversary program.

Funeral services for former King **Alfonso XIII** of Spain were held in Rome, March 3. Requiem Masses were celebrated from one o'clock until seven in the morning at the Grand Hotel where he died, and a simple ceremony took place in the Spanish Church of Monserrat where he was laid to rest. There were official services in Madrid on that day.

More than 500 students from the 10 universities and colleges in the area attended the first convention of the Washington-Baltimore region of the **National Federation of Catholic College Students** at the Catholic University on March 2. The theme of the meeting was "Defense in Democracy."

A permanent Catholic group to advance **inter-American relations** was projected at a meeting held in Washington at the invitation of William F. Montavon, director of the N. C. W. C. Legal Department and consultant to Nelson Rockefeller, Coordinator of Commercial and Cultural Relations between the American Republics. A meeting of representatives of Catholic agencies concerned with inter-American relations was arranged for this purpose.

It was reported from **England** that to the death toll of religious were added two more nuns killed in air raids on London. At Birmingham the cathedral and two churches, schools and rectories were badly damaged, and at Coventry St. Osburg's Church, rectory, parish hall and club were destroyed and other Catholic property was damaged.

Vatican City broadcasts were being "jammed by an unknown source."

The robbing and desecration of the Catholic Church of St. Louis in **Moscow** which is attended by members of the diplomatic corps was the subject of a formal protest to the Soviet government by U. S. Ambassador Laurence A. Steinhardt. The church is served by the Rev. Leopold Braun, A. A., an American. It had been robbed five times during the past year and was recently desecrated. In the United States former Ambassador William C. Bullitt made an appeal for contributions to replace the stolen sacred vessels. A "considerable part" of all the articles stolen was recovered and search for the remainder continued.

Bodies of two **Polish priests** who died in the Oranienburg concentration camp were cremated and their ashes sent to their families, "to offend their Catholic feelings still further," said the Polish Ministry of Information in London.

A traveler from Portugal to England told of seeing 200 British nuns en route for Besancon **internment** camp, on the French side of the Swiss frontier.

After 36 years of exile the Carthusian monks of the famous **Chartreuse Abbey** returned to France by permission of Chief of State Henri Petain. His decree also permits them to open several seminaries in France.

The Prefect Apostolic of Hinganfu, **China**, the Rev. Bernard Barraccui, O. F. M., a native of Sardinia, was reported killed in an air raid. Daily dispatches from China carried tales of heroic sacrifices of missionaries in China and the people's reliance on their aid in the hazards and sufferings of war.

A 90-day **divorce** bill passed by the Senate in Arizona was vigorously protested in a statement issued by Bishop Gercke of Tucson.

Daily Masses for peace were being celebrated in the seven principal sanctuaries of the Holy Land and were to continue for the duration of the war.

The College of Franciscan Culture and Sciences, located in Assisi since its foundation in 1930 was transferred to the General Curia in Rome and given the new name, **Historical Institute of the Capuchin Friars Minor.**

The House of Representatives ap-

proved a supplemental defense appropriation bill containing $12,816,880 for the construction of 604 **chapels at military posts** throughout the country.

A meeting of the hierarchy of the **Philippines** was held in Manila and impetus given to Catholic Action in the islands. Catholics were warned against indecent literature and motion pictures and, immodesty in dress, and the need for clergy was stressed.

A regional meeting of the **Catholic Conference on Industrial Problems** was held in St. Louis, Mo. In the concluding address Archbishop Glennon said that along with reform of the social order Catholics and non-Catholics alike must look to the renewal of the Christian spirit.

Damage done by the hurricane which destroyed some 40 trees in the Grotto grounds at **Lourdes** was repaired. A daily Mass for peace was being offered at the shrine.

The **baptism of quadruplets** born to Mr. and Mrs. Nick Brown of Leonard, N. D., by Bishop Muench of Fargo was the first known instance of quadruplets being received into the Church and of a bishop officiating at such a ceremony.

The **Lenten drama**, "The Living God," English adaptation of the French script by Cita and Suzanne Mallard, produced annually since 1938 by the National Council of Catholic Men, was transcribed as a permanent recorded radio program.

MARCH 9-15

The Committee on National Defense of the **National Conference of Catholic Charities** at a meeting in Washington pledged full support to the National Catholic Community Service through its diocesan agencies, already active at military and naval centers and in defense industry areas.

In a Nazi air raid on **Malta** several persons seeking shelter in the Church of St. Lawrence, Valetta, were killed and this and other churches were severely damaged by bombs.

A law providing for free text books in private as well as public schools of **Texas** was considered by a Senate committee but no conclusive action taken.

Government loans of 5,000 pesetas were made available by the government of **Spain** to newly married couples carrying family insurance, part of the principle to be cancelled upon the birth of a child.

A New York State Legislative subcommittee heard testimony on subversive activities in the public educational system to the effect that 54 members of the staff of the **College of the City of New York** were Communists, and the Conduct Committee of the New York City Board of Higher Education were considering steps toward their removal.

The 12th annual observance of **Cincinnati's Girls' Week** was climaxed by a solemn pontifical Mass celebrated by Auxiliary Bishop Rehring and sung by 1,000 girls' voices from Catholic schools in Greater Cincinnati.

Cardinal Dougherty returned from a two-month tour of South America, where he said he had found widespread friendship for the United States.

Bishop von Streng of Basle visited French soldiers interned at the Hautervie Seminary at **Fribourg**, Switzerland, and supplied their need for warm clothing.

The **National Catholic Community Service**, set up at the 1940 meeting of the hierarchy for the welfare of those engaged in national defense, with much already accomplished, called for the support of all Catholic organizations — parish, city, diocesan and national.

His Eminence Karl Joseph Schulte, Archbishop of Cologne, died March 11, of a heart attack, at the age of 69. Ordained priest in 1895, he became Bishop of Paderborn in 1910 and Archbishop of

Cologne in 1920 and was created cardinal in 1921.

The British bombarded **Genoa** from the sea, and among the buildings damaged was the cathedral, of which all the windows were shattered. Cardinal Boetto, Archbishop of Genoa, addressed a letter to his people voicing sympathy for them and reminding them that God can draw good out of evil.

It was announced that on May 1 a trailer chapel manned by two Redemptorist priests would go into operation in the Diocese of **Raleigh**, which comprises a large part of North Carolina, and has only 57 churches, 44 missions and 157 mission stations in an area of 48,480 square miles served by 101 priests.

About 300 priests attended the fourth Week of Prayer and Study for the clergy of **Argentina**, to chart a program of Catholic Action that would bring them more closely in contact with the spiritual and cultural needs of the people.

The special blessing of Pope Pius XII for the **Pro Parvulis Book Club** was received at New York headquarters after five months en route.

For notable contributions to research in preventive medicine the 1941 honors of the **Kober Foundation** of Georgetown University were awarded to Dr. John R. Mohler, Chief of the Bureau of Animal Industry, Department of Agriculture, and Dr. William de B. MacNider, professor of pharmacology at the University of North Carolina.

It was reported that only 6 of the mobilized seminarians of St. Jacques in Brittany, France, where **priests are trained for Haiti**, returned to the seminary: 2 lost their right arms, 1 had a paralyzed right arm, and 1 had a shattered leg and an arm wound; 19 were prisoners; 4 were somewhere in unoccupied France; and 2 were missing. The Seminary of St. Jacques, occupied by the Germans from June 27 to July 1, reopened in September with 32 students, of whom 13 were new.

In **Portsmouth, England**, the Bishop's House was badly damaged by bombs and the sacristan and 5 servants were killed.

The **English, Scots and Beda Colleges**, in Rome, vacated by professors and students when Italy entered the war, were taken over by the Italian authorities, the two last to shelter child refugees from Africa and the Venerabile as a military hospital.

Bishop John F. O'Hara, Military Delegate, and Msgr. William Arnold, chief of chaplains, appeared before the Committee on Military Affairs in Washington, in support of a bill to wipe out immorality in areas about **military and naval establishments.**

Pope Pius XII received many messages of congratulations on the second anniversary of his coronation and a Mass of Thanksgiving was celebrated in the Sistine Chapel. In the National Shrine of the Immaculate Conception in Washington, D. C., the event was commemorated in a Mass attended by many American and foreign dignitaries. The celebrant was the Apostolic Delegate, Archbishop Cicognani, and a sermon on "The Pope of Peace" was preached by Archbishop Spellman of New York.

A new Soviet encyclopedia, published by the Moscow Gosizdat, state publishing company, omits reference to Trotzky, Hitler or Nazism.

Both houses of the **Washington** State Legislature passed a bill providing free bus transportation for children attending private as well as public schools. It was immediately signed by Governor Langley.

St. David's Cathedral in **Cardiff, Wales**, was almost completely demolished by enemy air raids and other Catholic property damaged.

The Fides Agency in Rome received confirmation of the murder by bandits on May 24, 1940, of the Rev. Henri Bart, Priest of the Sacred Heart of Betharram, in **China**. At Ta-la-ba, in Yunnan, he had within a year baptized a thousand pagans. The release of the Rt. Rev. Ferdinand Loy, S. V. D., Prefect Apostolic of Sinkiang, and four

of his missionaries imprisoned through Red influence in 1939, was confirmed.

Good Friday became a legal holiday in **Indiana**, according to a bill passed by the Legislature and signed by Governor Schricker.

Sister St. Daniel, the world's oldest **Little Sister of the Poor**, died at the age of 101 in Liverpool, England.

A remarkable cure effected in June, 1940, follqwing a pilgrimage to the Basilica of Svata Hora, **Bohemia**, was made public, after careful investigation. Marie Milotova, a spinning-mill hand from Upice, Bohemia, regained the use of her leg which for three years had been useless and insensitive.

National organizations representing 5,000,000 **Catholic women** met in Washington to consider giving the best possible aid to the National Catholic Community Service, and resolved to work "not only in cantonments, in leave areas and in industrial centers, but in each home and community," to provide care for those engaged in national defense. Miss Anne Sarachon Hooley, chosen to direct their activities, was named assistant director of the National Catholic Community Service.

Solemn Masses of Requiem were offered for former King **Alfonso XIII** of Spain in Washington, D. C., and in Mexico City.

Bradley Hall, in Palm Beach, Fla., new branch of the **Institutum Divi Thomae**, was blessed by Archbishop McNicholas of Cincinnati.

The Children's Recreation Center of St. Francis of Assisi Church, in **Rochester, N. Y.**, valued at $25,000 and erected without cost by the generosity of laborers, contractors, architect and dealers in building supplies, was dedicated.

The number of **Catholic chaplains** on duty with the armed forces of the United States, March 15, totaled 269. Construction of 604 **army chapels** was under way.

MARCH 16-22

With the acquisition of a large Littrow spectrograph, the Physics Department of St. Bonaventure College was planning a **spectro-chemical analysis course.**

The first New York State regional conference of the **Confraternity of Christian Doctrine** was held in Brooklyn, March 14-16, with 17 bishops, 1,000 priests, 2,000 nuns and 20,000 laymen in attendance. Archbishop Spellman of New York delivered the opening address, in which he said priests should devote themselves with extraordinary zeal to "those who love God least." In all there were 165 addresses.

A pastoral letter of Bishop Cazzani of Cremona referring to the war as "the punishment of God" was suppressed by the authorities of that city, in violation of the Concordat between the Holy See and **Italy.** It had, however, been read in all churches of the diocese and excerpts were published in "Osservatore Romano."

As part of the **cooperative movement**, handicrafts were successfully learned at study clubs in the Cape Breton town of Reserve, N. S., and a first exhibition was held of the work accomplished, in knitting and weaving.

On **St. Patrick's Day**, in New York 500,000 spectators watched 25,000 parade; in Montreal one of the marchers, James McKenna, had been in line for 80 consecutive years; in Scranton Bishop Gannon of Erie told some 550 participants in the Friendly Sons of St. Patrick dinner that the Constitution of the United States and the Constitution of Ireland are "the two greatest documents of the world."

A wool warehouse overlooking the Thames was loaned by the non-Catholic manager for the celebration of Sunday Mass while the **Church of the English Martyrs** at Tower Hill, London, was being repaired following damage in air raids.

Gifts from Pope Pius XII were brought to those in internment

camps in the **Isle of Man**, by the Apostolic Delegate, the Most Rev. William Godfrey, irrespective of race or creed. He said Mass in the great ballroom of the Palace Hotel, attended by 2,000 Italians.

The Most Rev. Francis J. Magner was installed as the seventh bishop of **Marquette** in St. Peter's Cathedral. Archbishop Mooney of Detroit officiated and preached the sermon on the necessity of a corporate Church organization.

In the old cathedral of **Antigua, Guatemala**, long since a ruin, Mass was celebrated for the first time in 157 years. Archbishop Rossell of Guatemala pontificated, a large crucifix, a simple altar and six candles being erected under the arch that once supported the main cupola. There was a large attendance at the impressive ceremony.

The **National Gallery of Art**, in Washington, D. C., gift of the late Andrew W. Mellon to the people of the United States, opened its doors to the public. Of the 500 paintings on exhibition 344 are strictly religious and include masterpieces by Giotto, Fra Angelico, Fra Filippo Lippi, Botticelli, Perugino, Titian and Pelligrino.

The Sacred Congregation of Rites discussed the miracles proposed in the cause of **canonization** of Bl. Frances Xavier Cabrini, beatified in 1932. Throughout Yugoslavia prayers were being offered for the canonization of Bl. Nicholas Tavilik the Franciscan of Sibenik, Dalmatia, who suffered martyrdom in Jerusalem in 1391.

Archbishop Bartolomasi, Ordinary of the **Italian Army**, sent to the chaplains with the armed forces a message exhorting them to "work and pray" which he said he would like to send to every Italian. "On this path," he said, "already trodden worthily, march our magnificent armed forces, and with the soldiers, the Italian people, strong in resolution, faithful to God, trusting in God."

For the encouragement of religious vocations, especially to the priesthood, a Catholic Bishop, the Most Rev. Miguel Dias y Gomara, Bishop of Cartagena, **Spain**, for the first time in the history of the cinema played the stellar role in a motion picture, "Seminario."

The laws of **El Salvador** prohibit church funerals, but upon the death of Juan Gadala Maria, young Salvadorean business man and prominent Catholic Youth member, in an airplane accident near Atlanta, Ga., Mass for the repose of his soul was offered at a temporary altar in his home by Archbishop Chavez y Gonzales of San Salvador, and on the following day a solemn requiem Mass was sung in the cathedral.

The **DeSmet Medal**, annual award of Gonzaga University, was given to John H. Wourms, attorney of Wallace, Ida., for his devoted labors in the interest of the Laymen's Retreat Movement and his efforts for the development of Catholic education in the Northwest.

The Gaelic Association of Southern California gave its annual awards of statues of St. Brigid and St. Patrick to Geraldine Fitzgerald and William Gargan, respectively, as the outstanding **Irish actress and actor of the year.**

Members of the **Mother Seton Guild** received the blessing of Pope Pius XII, news of the Apostolic Benediction being conveyed in a letter from Cardinal Maglione, Papal Secretary of State, to the Rev. Salvator M. Burgio, C. M., vice postulator of the cause for canonization of Mother Elizabeth Seton.

A collective pastoral of the Portuguese Bishops, signed by 15 prelates, touched upon Sunday rest, the sanctity of marriage, feminine modesty, works of charity and honesty in business dealings and exhorted to prayer for the peace of **Portugal** and the whole world.

The Congregation of Las Hijas Minimas de Maria Immaculada, **Little Daughters of Mary Immaculate**, at Nogales, Arizona, received definite approbation from Rome.

The Rev. Edgar Schmiedeler, O. S. B., director of the N. C. W. C. Family Life Bureau, declared **birth controllers** are the most destructive

force in America today and that due largely to their efforts there are 2,000,000 fewer children in American schools than there were a decade ago.

The 64th Diocesan Council of Catholic Women was inaugurated at **Corpus Christi, Texas,** with a meeting attended by 500 women and 40 priests, and opened by a pontifical high Mass celebrated by Coadjutor Bishop Garriga.

In a notable address Mme. Chiang Kai-shek said the regeneration of **China** is the combined task of Church and State. She paid tribute to the sacrifice and zeal of the missionaries and cited rural reconstruction and national sanitation as part of their accomplishments, as well as health organizations, schools and betterment of the status of women.

William F. Montavon, director of the N. C. W. C. Legal Department, was appointed a member of the Advisory Committee on Policy to the office of Nelson D. Rockefeller, Coordinator of **Commercial and Cultural Relations between the American Republics.**

A cross as tribute to the **Padre of the Desert** was erected on Highway 395 near Freeman Junction, Calif., where the Rev. John Crowley was killed a year ago in an automobile accident.

At its annual meeting, two Bishops were added to the membership of the **Catholic Medical Mission Board,** as first and second vice presidents, Bishop Griffin of Trenton and Auxiliary Bishop Cushing of Boston. The Rev. Edward F. Garesche, S. J., was reelected president.

"The Sign" magazine announced in their April issue the establishment of a fund for two gold medals to be awarded annually to a citizen of Latin America and a citizen of North America who make the richest contribution to Pan Americanism. The award is to be called **The Sign Las Americas Medal.**

The National Office of the **Pontifical Association of the Holy Childhood** presented to Pope Pius XII a spiritual bouquet from members of the Society in the United States.

The Most Rev. Joseph T. McGucken, chancellor of the Archdiocese of **Los Angeles,** was consecrated Titular Bishop of Sanavo and Auxiliary to the Most Rev. John J. Cantwell, Archbishop of Los Angeles. Archbishop Cantwell was the consecrator, and the coconsecrators were Bishop Gercke of Tucson and Bishop Scher of Monterey-Fresno.

The Southern Regional Conference of the **Catholic Press Association** met in New Orleans. It voted to recommend to the national organization at its meeting in Peoria, Ill., in May, adoption of a weekly supplement for Catholic newspapers.

On St. Joseph's Day, March 19, the repaired mission bells at **San Juan Capistrano,** which had not tolled in more than a century, rang out upon the return of the swallows from the south. It was unusual that not all the swallows returned on this day, there having been advance guards for several days previous.

A meeting of the Sacred Congregation of Rites discussed the heroism of the virtues of Ven. John Claud Colin, founder of the Society of Mary, whose cause for **beatification** is being considered.

On March 22 Cardinal Dougherty dedicated the new Church of St. Augustine at La Sierra, **Cuba,** and pontificated at a solemn Mass in the edifice.

MARCH 23-29

On March 25 Miss Lona Wright, supervising nurse at the leper colony at Molokai and a **convert** to the Church a year ago, entered the novitiate of the Franciscan Sisters in Syracuse. She had had no religion and "had to come to Molokai to find Christ," she said.

Before the Senate Military Affairs Committee Msgr. Maurice F. Griffin, representing the American Hospital Association, and the Rev.

Alphonse M. Schwitalla, S. J., president of the Catholic Hospital Association, spoke in behalf of the bill to amend the **Selective Service Act** in order to grant deferred status to hospital internes, resident physicians and medical and dental students.

On March 23 the **Laetare Medal** was awarded to William Thomas Walsh, educator and author of several historical biographies, poems, a novel and "The Characters of the Inquisition," his latest work.

The 1941 **Catholic Charities Appeal** was opened in New York by Archbishop Spellman, who celebrated solemn pontifical Mass at which Msgr. Fulton Sheen preached the sermon, and in Milwaukee by Archbishop Kiley, in two radio addresses.

A grant of $20,000 from the Charles Haydn Foundation was given **Fordham University,** and will be used for scholarships.

A teacher for 55 years in the school house across the street from her home, **Miss Mary Jane Donahoe** of Bayonne, N. J., retired in 1933 in her 71st year, and upon her death on March 23, she was given civic and popular tribute at the requiem Mass, and flags flew at half mast on the city's schools and public buildings.

In a statement on the April mission intention, "The Conversion of the Buddhists," Msgr. Thomas McDonnell declared that there were 180,000 **Buddhists** in North America. A particularly active group in San Salvador was condemned by the Salvadorean episcopacy in 1940.

On March 23 Archbishop Cantwell of Los Angeles in a nationwide broadcast made a stirring appeal for aid to the distressed in war-stricken countries by contributions to the **Bishops' Relief Fund;** his address concluded a radio drama entitled "Charity for the Wandering Christ." On March 24 Msgr. Michael J. Ready, general secretary of the N. C. W. C., in a coast-to-coast hook-up urged Catholics to respond generously to the appeal of the Bishops' Relief Committee, collections for war sufferers to be taken up in most dioceses on March 30.

Australian Catholics observed March 23 as a National Day of Prayer for Peace.

Mother Mary Rose Waller, Superior General of the **Sisters of St. Joseph** of Concordia, Kansas, and president of Marymount College, died at the motherhouse of the community.

Word was received at Vatican City that the great seminary in **Tokyo,** Japan, was destroyed by fire.

At least 50,000 former students of Jesuit colleges in the United States, Canada, and Central America received Holy Communion on March 23 in 300 localities, to celebrate the 400th anniversary of the **Society of Jesus.** In a nation-wide broadcast the Rev. Zacheus J. Maher, S. J., American Assistant to the General of the Society of Jesus, read a cablegram from the Rev. Vladimir Ledochowski, S. J., conveying to the Jesuit alumni his deep appreciation of their magnificent tribute, Fr. Maher said: "To mold men after the model of the Man-God, and thus form them to serve their fellowmen, their country and their God, this is the only purpose of Jesuit education."

It was ruled by Attorney General Thomas J. Herbert that public school boards of education in **Ohio** may permit religious instruction to be given in public school rooms one hour a week to children who so desire.

At the convention of the **American Association of Dental Schools,** in St. Louis, the Rev. Alphonse M. Schwitalla, S. J., urged intensification of dental training by internships and extension of graduate curricula.

The Scott Bill allowing parochial school children to ride in public school buses in rural and suburban sections of **New Jersey** was presented to the Legislature, and a petition urging its passage was signed by 400,000 men and women in the state.

Women without employment in Cape Breton fishing villages were

taught by Sisters from Antigonish how to hook rugs and weave. The **cooperative revenue** from the sale of rugs in Canadian department stores, in 1940, was reported to be $15,000.

Dr. Franklin Dunham, educator, publicist and writer, was appointed Executive Director of the **National Catholic Community Service.**

Many young men preparing for the priesthood or doing graduate work at European religious institutions having had to seek haven at the Catholic University of America, there was a large increase in the number of students, and 108 Masses were being offered daily at the **Shrine of the Immaculate Conception.**

Four days of religious and civic ceremonies in **San Antonio** were climaxed on March 27 with the installation of the Most Rev. Robert E. Lucey as Archbishop. At a civic reception on March 26 the Apostolic Delegate delivered an address on "Faith — Its Inspiring and Beneficent Role," and referred to Archbishop Lucey as a "master" of the principles of social justice. Archbishop Cicognani was also celebrant of the pontifical high Mass of installation, and Bishop Byrne of Galveston delivered the sermon.

Mexico became the 15th republic to ratify the **Convention for the Promotion of Inter-American Relations,** signed at Buenos Aires, Dec. 23, 1936, providing for the annual exchange of two graduate students or teachers and the biennial exchange of professors by each of the ratifying republics.

Upon his departure from the Vatican to assume his duties as Minister of Foreign Affairs for Argentina, **Dr. Ruiz Guinazu,** Argentine Ambassador to the Holy See, received the Grand Cross of the Order of Pius from Pope Pius XII.

The Most Rev. Gustave Testa, Apostolic Delegate to Egypt and Palestine, was permitted to visit the concentration camp where Italian prisoners were held in **Egypt,** and reported their gratitude for the interest shown them by the Holy Father.

The **Philharmonic Society of Berlin** during their stay in Rome presented a private recital for Pope Pius XII.

"Franciscan Studies," a quarterly review of the sacred and secular sciences, made its initial appearance. It represented the merging of two publications hitherto issued under the auspices of the Franciscan Educational Conference, "Reports" and "Franciscan Studies."

Ceremonies were held in all parishes of **Italy** dedicating the people of the country to the Sacred Heart of Jesus.

A votive light was lighted before a relic of St. Anthony in the famous Sanctuary of Camposanpietro, near Padua, for **Italian soldiers** slain in the war and for the cause of the Italian arms.

Governor Bricker of **Ohio** issued a proclamation appealing to all citizens of the state to observe Good Friday "with prayers and meditation."

The **Catholic University** turned out one class of 13 students licensed as civilian airplane pilots and had a new class of 20 students undergoing intensive instruction.

Lt. Comm. Gene Tunney was made director of the physical training and athletic program of the United States Navy.

John Morrison, a **blind student at Notre Dame,** made a notable 93.5 per cent average during his first semester in college.

Of the 168 correspondents of the **"Register,"** Diocese of Kansas City Edition, all of whom contribute their work as a service to the Church, 17 received awards on Laetare Sunday for outstanding work during the past year.

At a solemn Mass in St. Patrick's Cathedral for the **suffering people of France,** on March 25, Archbishop Spellman of New York delivered the sermon and Auxiliary Bishop McIntyre was the celebrant. Prominent among the congregation was Gaston Henri-Haye, French Ambassador to the United States.

The Apostolic Delegate, Archbishop Cicognani, made his first visit to **Montezuma Seminary**, near Las Vegas, N. M. Twenty young Mexicans had recently been ordained for the priesthood, and to the remaining 366 students the Papal Delegate delivered an address in Spanish, praising the bishops who had founded the seminary, the zeal of its Jesuit faculty, and their own "strength and sincerity of soul," praying "Our Lady of Guadalupe to bless you, to aid you, and to protect you, to the end of your life."

On April 4 the **Radio League of the Sacred Heart** went on the air over Station KFAC for the first of four Friday morning broadcasts of the morning offering, a thought for the day, a word picture from the life of Christ and sacred music.

In a pastoral letter read in all the churches of his diocese Bishop Kearney of Rochester took to task religious leaders who identify themselves with the **birth control** movement and condemned those "progressive" Catholics who practise it.

The Rev. Dr. George Johnson, director of the N. C. W. C. Department of Education, was named to the Committee on the Part of Schools under Nelson Rockefeller, Coordinator of **Commercial and Cultural Relations between the American Republics.**

In two notable addresses Lord Halifax, British Ambassador to the United States, and Attorney General Jackson expressed the same principles cited by Pope Pius XII as moral bases for a just **peace** and international reconstruction.

A cable message received by the Commission for Polish Relief from its representative in **Poland**, W. C. McDonald, reported that 91,000 children and 148,000 adults in Warsaw alone were being served daily by soup kitchens, with a ration of 360 calories, and those who could pay had a food ration of 700 calories. A minimum human standard is 2,000 calories per day.

Pope Pius XII received in audience Count Stanislaus Pecci, new Minister to the Holy See from the **Order of Malta**, who presented his credentials.

On the second anniversary of the conclusion of the Civil War in **Spain**, Generalissimo Franco issued a decree granting conditional liberty to all prisoners condemned by military courts to sentences of less than 12 years if they had not violated the penal code.

The world premier of the first sound motion picture ever made of the solemn high Mass, **"The Eternal Gift,"** was presented by the Servite Fathers at the Chicago Civic **Opera.**

The **Catholic University in Rio de Janeiro**, established by the Brazilian Bishops, began regular classes in April, under the direction of the Jesuits.

Archbishop Groeber of Freiburg-im-Breisgau issued a pastoral, reproduced in "Osservatore Romano," saying that though millions of German Catholics are called to sacrifice their blood and their lives for their country the struggle against Church and Christianity in **Germany** continues violently.

On April 2 Pope Pius received in audience Yosuke Matsuoka, **Foreign Minister of Japan**, on a political mission to Russia, Germany and **Italy.**

Bishop Delay of Marseille authorized Sunday gardening to help produce food for **France.** Despite the easing of Lenten regulations by various bishops of France, there was more prayer and abstinence than in other years.

Proposed legislation in the **Philippines** granting supervisory powers to government agents in private as well as public schools was amended as a result of vigorous Catholic opposition.

Difficulties attendant upon execution of the Religious Education Law, passed in **Venezuela** in 1940 and affording two hours of religious instruction weekly, were be-

ing adjusted, and catechists were being trained.

The "Catholic Times" of London announced that soon every **Royal Air Force** station and training school throughout the country would have its own place of Catholic worship, the government having decreed that provision be made for this purpose.

Daughter of the Anglican divine, Dean Farrar, and a **convert** to Catholicism in 1915, Mrs. Evelyn Lucy Thomas died in London at the age of 78. Since her entry into the Church she had devoted herself to the missions and was the founder and president of Our Lady's Missionary League; she was buried at Mill Hill where many missionaries are laid to rest. The widow and eldest daughter of Kurt Eiser, president of the Bavarian Socialist Government in 1918 who was slain in 1919, were received into the Church at Cambridge, England. A Chinese student in Peking, Liu Hsi-Ming, after futile attempts to obtain his parents' consent to his baptism, was stricken with typhoid and received baptism before his death.

A Catholic Youth Convention at Cardenas, **Cuba**, was attended by 3,000 members, including 320 delegates.

A preliminary meeting of the Sacred Congregation of Rites was held to discuss the miracles proposed for the **beatification** of the Ven. Alexia Le Clerc, foundress of the Institute of Our Lady.

The drive against indecent literature in the **Hawaiian Islands**, instituted by the Diocesan Union of the Holy Name Society, was supported by Mayor Petrie of Honolulu, and all pastors were asked by the Very Rev. Vicariate Claesen, Vicar Delegate of the Vicariate Apostolic of the Hawaiian Islands, to give full cooperation. In the terretorial Legislature, enactment of sterilization legislation was opposed by Senator V. A. Cravalho, of Hilo, Hawaii, who distributed to all members of the Senate two issues of the "Catholic Herald" which treated of the subject.

Jan Valtin's **"Out of the Night"** was declared by the Rev. John Tracy Ellis, before the Critics' Forum, to be one of the really significant books of the time, "a nightmare in print" revealing the kind of world Communism and Nazism have in the making.

Hilaire Belloc's son, **Capt. Peter G. Belloc**, of the Royal Marines, died of pneumonia at the age of 36. He had served his country since the beginning of the war.

Leading Catholic clergymen of **Massachusetts** appeared at the State House, Boston, April 5, to oppose a petition presented by proponents of birth control legislation.

APRIL 6-12

Archbishop Mooney of Detroit, chairman of the National Catholic Community Service, pledged anew the resources of Catholic organizations in national defense and indorsed a campaign for $10,765,000 announced April 7 by the **United Service Organization.**

The conviction of 13 **Jehovah's Witnesses** in Manchester, N. H., on a charge of illegally selling literature without a local ordinance was upheld by the United States Supreme Court.

The 3rd annual **Conference on Oriental Rites**, at Fordham University, was attended by 500 persons, and a solemn pontifical Liturgy in the Maronite Rite, the subject of the conference this year, was celebrated by the Rt. Rev. Chor-Bishop Stephen el-Douaihy of the Church of Our Lady of the Cedars of Lebanon, Boston, Mass.

In **Sumter, S. C.**, a new church was dedicated, pontifical Mass celebrated and a large number of converts confirmed. A year and a half ago, when the Rev. Clarence McIntyre, O. M. I., came to Sumter to found a Negro parish there was no church and not a single Catholic.

Figures released by the Ministry of Information showed that 58 Catholic churches in **Britain** had

been destroyed or seriously damaged in air raids, and 135 less seriously damaged. Official figures of Nazi air raids on Merseyside and Clydeside, where Catholics are numerous, were 1,000 dead and 1,300 seriously injured. Among those killed was the Very Rev. Canon John J. Tallon, pastor of Our Lady's, Birkenhead.

Generous aid was being given to the rapid reconstruction of Santander, **Spain**, one-third of which was destroyed in the fire which followed the hurricane of February. Catholic Action Youth of Spain were giving religious instruction to children of Marxists and inaugurating a program of retreats and other aids to spiritual life among soldiers.

Research excavations being carried on under the **Vatican Basilica** tended to confirm the ancient tradition that St. Peter was buried on Vatican Hill.

A total of 25,000 pledges supporting the drive against indecent literature in the **Philippine Islands** was reported.

The **Rev. Ives de la Briere, S. J.**, noted French journalist, died in Buenos Aires, where he was lecturing. He was the foreign correspondent for "Etudes" and professor of international law at the Catholic Institute of Paris.

The 1941 Catholic Charities Appeal of **Buffalo**, N. Y., brought in a total of $451,879.46, oversubscribing its goal.

A votive lamp in the Basilica of St. Mark, offered by the women of **Venice** in honor of Our Lady of Victory as an invocation for maternal protection for Italian soldiers, sailors and airmen, was blessed by Cardinal Piazza.

The Rt. Rev. F. J. Pokluda, pastor of St. Joseph's Church, Rowena, Texas, was named administrator of the Diocese of **Amarillo** until a new ordinary is installed to succeed the Most Rev. Robert E. Lucey.

Congratulations on the completion of the **New Testament revision** were sent to Bishop O'Hara of Kansas City, chairman of the Episcopal Committee on the Confraternity of Christian Doctrine, by Cardinal Tisserant, president of the Pontifical Biblical Commission.

Proof of miracles as a next step in the causes of **beatification** of Sister Placida Viel, a French nun, and Sister Mary Teresa Haze, a Belgian nun, was asked by the Sacred Congregation of Rites. The Rhine Section of the Association of Swiss Catholic Teachers requested the opening of the process of beatification of Fra Meinrad Eugster, Swiss Benedictine of Einsiedeln.

The Rev. William J. Cannon, S.J., upon his return to the United States from war-stricken Belgium and France, told of the destruction of the Library and the College of Philosophy and Theology at **Louvain**, from which he escaped to **Amiens**, and of the miraculous preservation there of the Abbey St. Achuel, attributed to the special protection of St. Joseph. He spoke of the religious fervor of many of the Germans who attacked France, who attended Mass and received Holy Communion, offered stipends for Masses for the French people and gave contributions toward the rebuilding of the churches that were destroyed.

A mission at the army post, Camp Shelby, Miss., during Passion Week, was concluded April 6, with a total attendance of 12,000. The Most Rev. John F. O'Hara, Military Delegate, and Bishop Gerow of Natchez took part in the mission, which was given by the Rev. Anselm M. Keefe, O. Praem.

On April 11, Pope Pius XII addressed a brief to **Cardinal Pignatelli di Belmonte**, congratulating him on his ninetieth birthday.

On April 12, seven **Chilean journalists** who had been working as guest reporters on American newspapers for several weeks, began a 25-day coast-to-coast tour of the United States.

On Easter Sunday, April 13, **Pope Pius XII** delivered an Easter Message, urbi et orbi, heard by radio throughout the world, and at the conclusion gave his Apostolic Blessing to all listeners. Translations were broadcast in English, French, Spanish, Hungarian, German, Polish and Portuguese. He lamented the ruthless warfare being waged and the widespread peril to civilians as well as those in military service, and appealed for humane treatment of conquered peoples and continued prayer for the restoration of peace. The message was widely commended in the press; the New York "Journal and American" declared editorially that it was "a lesson for all mankind." It was inserted in the Congressional Record.

A trailer chapel to serve as a religious center for men in military service in **Hawaii** was used for the first time on Easter Sunday at Nanakui, Oahu.

A bill to "provide text books for free use of pupils in all standard elementary schools" in **Oregon** was signed by Governor Sprague, to become a law within 90 days.

A bill to authorize transportation of parochial school students in public school buses was killed by the Education Committee of the **Minnesota** House of Representatives.

The 15th annual meeting of the **Catholic Association for International Peace** was held at Trinity College, Washington, D. C., April 14-15. "America's Peace Aims" formed the basis of the general discussion, and specific proposals for a just peace based on Pope Pius XII's Five-Point Peace Program were considered.

The **Regional Catholic Student Peace Federations** held their 5th annual meeting at Trinity College, Washington, D. C., April 16, and discussed the same subjects as the C. A. I. P.

The 2nd national congress of the **National Federation of Catholic College Students** was held at Georgetown University, April 14-15. In his address to the 150 delegates in attendance from 50 Catholic colleges and universities, the Apostolic Delegate, Archbishop Cicognani, said "a fundamental knowledge of Catholic social doctrine" was essential to every Catholic student entering professional or public life. During the congress the great social encyclicals and their application were discussed.

Word was received in Quebec that there were 300 **nuns interned** in occupied France, of whom a number were Canadians.

Solemn Requiem Mass was said at St. Benedict's Priory Church, Ealing, London, and military honors accorded the **Rev. Gervase Hobson Matthews, O. S. B.**, of whom nothing had been heard since Dunkerque. He refused to leave on the last ship evacuating the B. E. F., saying his place was with the wounded and dying.

A recent survey showed that in 32 mission territories, 1,038 **Capuchins** had entrusted to their care 942,017 Catholics.

The **Most Rev. John F. Noll**, Bishop of Fort Wayne, was appointed an Assistant at the Pontifical Throne.

The bureau set up in the Vatican in October, 1939, to aid in the **search for war prisoners**, was under the direction of the Russian Rite Bishop, the Most Rev. Alexander Evreinoff, with a staff of 100 persons, and reported that about 12 per cent of the various quests for information were successful.

Two more nuns were killed by Nazi bombs in **London**, and in the great air raid of April 16 a large Catholic church was burned.

The Nazi invasion of **Yugoslavia**, following repudiation of the Axis pact made by Prince Paul and a military coup which installed King Peter on the throne, began on April 7 and ended April 17, with capitulation of Yugoslav forces to superior strength of German arms. Croatia, which was celebrating the 13th centenary of the introduction

of Christianity, was declared an independent state.

The blackout having disturbed evening church services and Benediction, Cardinal Hinsley, Archbishop of Westminster, urged the practice of **family prayers.**

The main governing body of the **St. Vincent de Paul Society** meeting in Washington, D. C., reported that during 1940, 25,000 members of the society throughout the United States met weekly to discuss the problems of 106,000 families, to whom 507,000 visits were made and $2,848,000 distributed in weekly payments. In addition, many special works of charity were engaged in and $597,710 spent to meet these needs.

A decree modifying the divorce law in **France** makes it impossible to obtain quick divorce and permits it only after all possibilities of reconciliation have been exhausted.

On April 15-17 the **Holy Ghost Fathers** celebrated with a triduum at Holy Ghost Missionary College, Cornwells Heights, Pa., their 50 years of activity in the American Negro mission field in cooperation with the Sisters of the Blessed Sacrament who celebrate their golden jubilee this year.

The Lillis Memorial High School, first of the major projects in the expansion of high school facilities in his diocese, undertaken by Bishop O'Hara, of **Kansas City,** was formally dedicated and opened for classes.

The Cathedral of St. Augustine in **Tucson,** Ariz., was consecrated by Bishop Gercke.

The 38th annual convention of the **National Catholic Educational Association** was held in New Orleans, La., April 16-18. It was attended by ten members of the hierarchy and brought together 2,200 Catholic educators from all parts of the nation. Current educational problems and proposals for their solution were discussed at three general meetings and sessions of the Association's various departments. The keynote of the convention was given by Bishop Peterson of Manchester, president-general, in his sermon preached at the opening Mass in St. Louis Cathedral, warning that order and peace after the present war can only be maintained if "the God of the nations be restored to His place in government, in education, even in religion itself." A message of commendation for the Association from the Holy Father and the Apostolic Blessing were conveyed in a cable received from Cardinal Maglione, Papal Secretary of State. Resolutions were adopted endorsing the National Defense Program of the United States and close cooperation with the Ibero-American countries as a requisite for adequate defense.

The 18th annual convention of the **Catholic Library Association** was held in New Orleans, La., April 16-18, concurrently with the meeting of the N. C. E. A. The Association pledged its support to the National Catholic Community Service and a Committee on Defense Activities undertook to prepare lists of books for welfare centers for the use of service men.

Sessions of the **Jesuit Educational Association** were held in connection with the N. C. E. A. convention in New Orleans, La.

At the annual meeting of the **Jesuit Anthropological Association,** in Philadelphia, Pa., work being done in the Lebanon and the Philippines was discussed.

The **Catholic Bureau of Inter-American Collaboration** reported a total of 132 inter-American scholarships awarded this school year and 109 new scholarships to be offered next year by 144 Catholic institutions of higher learning.

Catholics from various parts of the United States were among the community leaders brought together by the **United Service Organizations for National Defense** at a meeting in Washington, D. C., April 17, to confer on defense morale.

The **National Catholic Community Service** was pledged the full support of the Knights of Columbus, in correspondence, made public in "Columbia," between Arch-

bishop Mooney of Detroit, chairman of the Board of Trustees of the N. C. C. S. and Francis P. Matthews, Supreme Knight, chairman of the Executive Committee of the N. C. C. S.

The Senate and House of Representatives of **Maine** rejected a bill proposing sterilization of the mentally and physically defective.

The weekly, **"Ave Maria,"** moved into a spacious new plant, with all publishing facilities, on the campus of the University of Notre Dame.

Funeral services were held in St. Paul's Church, Washington, D. C., for **Irwin Laughlin**, U. S. Ambassador to Spain from 1929 to 1933, who died at the age of 70, after a long illness.

At a solemn Mass in New York, April 18, inaugurating a three-day celebration of the golden jubilee of the **Little Sisters of the Assumption** in America, Archbishop Spellman spoke in praise of their free nursing service, given to 25,000 of "God's poor in New York."

APRIL 20-26

After examination during a year and a half by a Pontifical Commission appointed by the Sacred Congregation of the Council, the revised text of the **Baltimore Catechism** was returned to the Episcopal Committee on the Confraternity of Christian Doctrine, with certain changes suggested. These were incorporated and it was announced that the new catechism would be ready within a few weeks.

Eighty **converts**, members of the Benson Club in Sterling, Ill., were confirmed by Bishop Hoban of Rockford on April 20.

A Homiletic Convention of priests laboring in Polish parishes in the United States was held in Detroit, April 22-23.

His Eminence Karel Cardinal Kaspar, Archbishop of Prague, died in Prague, on April 21, at the age of 70, after a long illness. Author of many books and an authority on canon law, he was Bishop of Kralove Hradec from 1921 to 1931 when he became Archbishop of Prague, and was created Cardinal in 1935. He was a staunch defender of Catholicism against Nazi aggression following the seizure of Bohemia in 1938. Requiem Mass, sung by Cardinal Innitzer in the Cathedral of St. Vitus, was attended by President Emil Hacha and all members of the government of the protectorate, the Most Rev. Cesare Orsenigo, Papal Nuncio to Germany and other dignitaries. Interment was in the cathedral crypt.

The second annual meeting of the **Catholic Committee of the South**, in Birmingham, Ala., April 20-22, was attended by Catholic leaders from all sections of the South. As part of the program Bishop Ryan of Bismarck broadcast an address on "Paths of Peace," stressing the rural problem. Racial issues, employer-employee relations, industrial conditions were discussed by notable speakers.

Within the village of Kien Ts'ao Kou, **China**, 40 families had embraced the Faith and 85 individuals been baptized due to the combined efforts of Mr. Matthew Lo, a Catholic who went there as a school teacher in Jan., 1937, and the missionaries at Kunhsien, a day's journey distant. Recent arrangements were made by the present pastor, the Rev. Rufinus Barfucci, O. F. M., for a school, chapel and priest's residence in the village.

General Lorenzini, Italian colonial commander, admired by his soldiers for his valor and deep Christian faith, was killed in action at Cheren.

To care for the spiritual and recreational needs of the 90,000 men of whom 40 per cent were Catholics, stationed at Fort Bragg, Charlotte Air Corps Base and Camp Davis, within the Diocese of Raleigh, a **North Carolina Catholic Defense Committee** was formed.

Bishop Madarasz of Kosice issued a pastoral condemning the easy divorce law of **Hungary**, and a campaign to enforce greater strictness was launched.

The Pontifical Society for the Preservation of the Faith and the Erection of New Churches in **Rome** reported that since its erection in 1930 it had established 39 new parishes in Rome, ministering to the spiritual needs of 500,000 Catholics, and that there were 11 churches under construction and plans for the building of 16 more.

The centenary was being celebrated of the arrival of the first Oblates of Mary Immaculate in Canada. In 1841, 4 priests and 2 lay Brothers came from France. Today there are 1,200 priests and lay Brothers, and 11 Oblate members of the hierarchy in Canada.

Repeating his exhortation of last year, **Pope Pius XII**, addressed a letter to the Papal Secretary of State, Cardinal Maglione, asking him to make known to all his wish that during May special prayers be offered for peace. Especially did he appeal to the children to pray.

Following their regular semi-annual meeting, the Bishops of the **Administrative Board of the National Catholic Welfare Conference**, issued a statement emphasizing Pope Pius XII's five points for a just peace, asking for prayers for the victims of the war, for peace and for the guidance of America's civil authorities, and urging Catholics to support the nation-wide appeal for funds to be made in June by the United Service Organizations for National Defense.

M. Elie Lescot, elected to the presidency of **Haiti** by an overwhelming vote on April 15, said at the Haitian Legation in Washington where for four years he had resided as Minister from Haiti to the United States: "No act of my government shall ever be in violation of the principles of the Catholic Church."

By agreement with the Danish Minister at Washington, Henrik de Kauffmann, **Greenland** was placed under the protection of the United States until "dangers to the peace and security of the American continent have passed." Greenland accepted Christianity about 1000, St. Olaf, Norway's missionary king, having sent a priest with Leif Ericsson on his voyage there. There was a resident bishop there in 1112, but the settlers in Greenland, receiving no reenforcements in a hundred years, gradually either perished or by intermarriage were assimilated by the pagan Eskimos. Today Greenland is subject to the ecclesiastical jurisdiction of the Vicar Apostolic of Copenhagen, but there is no missionary activity. The 17,000 inhabitants are all Eskimos, with the exception of a few hundred Danes.

The current issue of the Chesapeake and Potomac Telephone Directory gave a special **listing of churches**, which was received with widespread favor.

Mrs. Charles H. Ridder, wife of the publisher of the "Catholic News" and active in Catholic school work and charities in her parish, died April 18. Auxiliary Bishop Donahue of New York and other church dignitaries attended the funeral services on April 21.

Jean Borotra, tennis star and General Commissioner of Physical Education for the Vichy government, **France**, was being assisted by Marie Therese Eyquem, an active worker for Catholic Action, who was placed in charge of the physical education of girls in all schools.

At a meeting in New York, under the chairmanship of Bishop Gannon of Erie, the Committee of scholars working toward the canonization of **early American martyrs** reported that an abstract dealing with the life of each would shortly be sent to the Cardinal Prefect of the Congregation of Rites for his reading and evaluation.

In Costa Rica Archbishop Martinez of San Jose created a **Superior Board of Sacred Music** to have authority over all matters pertaining to this subject in the archdiocese.

From Lourdes **Marshal Petain** telegraphed Pope Pius XII a message of filial devotion, and in reply the Holy Father said that on him and on France he invoked "a great abundance of graces and blessings."

There were 390 alumnae registered for the Biennial Conference of the **Alumnae of the Sacred Heart,** in New Orleans, April 22-25. This included the three Vicars of the Religious of the Sacred Heart in the United States.

In commemoration of the 150th anniversary of the arrival of the **Sulpicians** in Baltimore, papers dealing with phases of Sulpician work in the United States were read at the American Church History Seminar, under the direction of Msgr. Peter Guilday, at the Catholic University, April 23.

The 3rd college-sponsored Regional Catechetical Congress of the **Confraternity of Christian Doctrine** was held in St. Mary's College, Notre Dame, Ind.

The heroic wartime aid of English religious to the ill and needy was reported by the American Committee for British Catholic Relief, as doing much to break down prejudice against the Church in **England.** The century-old St. George's Cathedral in Southwark was ruined by incendiary bombs.

Earthquakes occurred in Colima and Jalisco, **Mexico,** rendering hundreds homeless. The cathedral of Colima was so badly damaged that it had to be closed.

Word was received in Vatican City that the last remaining seminary in **Lithuania** had been confiscated by Soviet authorities; seminary instruction was being given in a little church in Kaunas.

A bill was passed in **Florida** outlawing the Communist party and the German-American Bund.

Monica M. Gardner, prominent Catholic writer and authority on Poland, was killed in an air raid in London.

The invocation at the luncheon bringing to a close the 20th convention of the **American Red Cross,** attended by 5,179 delegates, was delivered by Msgr. Michael J. Ready, general secretary of the N. C. W. C.

Seven members of the hierarchy and representatives of various religious communities attended the dedication, April 23, by the Apostolic Delegate, Archbishop Cicognani, of the new **Vincentians'** house of studies at the Catholic University, Washington, D. C.

Bishop Buddy of San Diego officiated at the solemn Mass celebrating the approbation of the **Sisters, Servants of the Blessed Sacrament** by the Sacred Congregation of Rites. Founded in 1904 by Bishop Carrillo of Sinaloa, Mexico, the Sisters now have 22 convents in Mexico and 3 in the United States, at San Diego, Calif.

In a letter sent to members of the hierarchy and superiors of religious orders, the Most Rev. John F. O'Hara, Military Delegate, requested 200 additional **chaplains.**

A dovetailing of functions of the **Vermont** Catholic Charities and the Department of Sociology and Social Work of St. Michael's College was effected by the formation of a joint bureau, as announced by Bishop Brady of Burlington.

A Notre Dame alumnus, Cyprian A. Sporl, Jr., turned over to the U. S. Government for the duration of the war emergency his $30,000 yacht, Cocheco, and enlisted in the **Coast Guard** as a $21 a month coxswain.

APRIL 27 — MAY 2

On April 27 the **Catholic Poetry Society of America** celebrated its 10th anniversary with a Catholic Congress on Poetry at Fordham University. Auxiliary Bishop Donahue of New York presided, and Bishop Gannon of Erie preached the sermon, at the solemn high Mass celebrated by the chaplain of the Society, the Rev. Alfred Barrett, S. J. The president of Fordham, the Rev. Robert Gannon, S. J., welcomed the 300 guests at a luncheon, and panel discussions and an Assembly followed, at which the Rev. F. X. Talbot, S. J., founder of the Society, and other poets spoke.

His gratitude was expressed by Pope Pius XII to the hierarchy of **England and Wales** for its message of loyal devotion and support in his efforts "against the horrors of

war," and he sent them his Apostolic Blessing.

A solemn Mass for the preservation of Ireland's peace and neutrality, and world peace, was offered at the National Shrine of the Immaculate Conception, Washington, D. C., by the rector, Msgr. Thomas G. Smythe, through arrangement of the **United Irish Society** of Washington.

On April 28 the Holy Father received members of the Society of Jesus attached to institutions conducted by the Jesuits in Rome, thus solemnly closing the celebration of the **quadricentennial of the Society of Jesus.** The General of the Society, the Very Rev. Vladimir Ledochowski, presented to the Pope a reliquary containing relics of all the Jesuit saints and read an address expressing the filial obedience of the Society to the Vicar of Christ. Pope Pius expressed his thanks and conferred his blessing and with prayers that God would grant to the members of the Society ever greater wisdom for His greater glory.

The Most Rev. Jose Beltrami, Papal Nuncio to Guatemala, announced renewed consideration at the Vatican of the cause for **beatification** of the Ven. Pedro de Bethancourt, Franciscan tertiary who labored in Guatemala for prisoners and the sick-poor in the 17th century, and founded the Belemites.

Pope Pius XII sent an autographed letter to **Rev. Mother Katherine Drexel** on the occasion of her golden jubilee in religious life, and spoke of the order she founded, the Sisters of the Blessed Sacrament, as "Christ's pioneers in the North American desert."

The Sacred Congregation of Rites discussed the miracles proposed in the cause for **canonization** of Bl. Bernardino Realino, an Italian Jesuit, who died in 1616.

Upon receiving from Cardinal Archbishop Boetto of Genoa a report of the damage done to the cathedral of **Genoa** in a recent bombardment Pope Pius XII expressed his sympathy for victims of the raid and sent the city a special Apostolic Blessing.

Cardinal Hinsley, Archbishop of Westminster, made known by broadcast to **Luxembourg** that Bishop Philippe of Luxembourg was in a German prison camp.

Organizations of Catholic Action in **Spain** were clearing up the marital status of many Spaniards married during the republic when religious marriage had no civil effect, arousing interest in spiritual retreats and caring for ill and infirm clergy.

Ten members of the hierarchy and more than 4,000 persons participated in the regional congress of the **Confraternity of Christian Doctrine** held in Lincoln, Neb.

Victims of floods in **Hungary** were aided by a contribution for their relief from Pope Pius XII who also imparted his Apostolic Blessing to sufferers in the disaster.

The 9th annual convention of the **National Catholic Conference on Family Life,** at Marquette University, was attended by parents, social workers, educators and students from 11 Mid-West colleges.

The Catholic Library Association announced the preparation of a Catholic supplement to the standard Shaw List of **Books for College Libraries.** Two thousand titles compiled by 300 subject specialists will be critically evaluated at 25 Catholic college libraries, and published by the end of 1942.

Robert F. Wagner, U. S. Senator from New York, was awarded the **De La Salle** medal for 1941 for his "distinguished service in the cause of social justice and economic security."

A special joint session of the Senate and House of Representatives of **Texas** was addressed by Archbishop Lucey of San Antonio at the invitation of the legislators. He chose as his subject "Religion and Government," emphasizing the need for harmony between Church and State, of which he considered that special meeting an expression.

Gen. Andrew Jackson Houston, newly appointed to the U. S. Sen-

ate to complete the term of the late Senator Morris Sheppard, became a convert several years ago and is the son of the great Texas hero, Gen. Sam Houston.

Formal celebration of the centenary of the founding of the Congregation of the **Sisters of the Holy Cross** began at the mother house, St. Mary's Convent, Holy Cross, Ind., and in the many houses of the community throughout the United States and India on May 3, the feast of the Finding of the True Cross, to continue until September 29, on which date in 1841 the first four postulants received their habit. Solemn high Mass, historical pageants, sermons and various publications marked the centenary.

In his message to the Congress, President Calderon Guardia of **Costa Rica** declared that Church and State continued to cooperate harmoniously "for the moral betterment of the republic."

The May issue of "Scribner's Commentator" carried a picture of **Msgr. Fulton Sheen** on its cover and a leading article by him entitled, "What Are We Fighting For?"

Special celebrations in commemoration of the 100th anniversary of the martyrdom of **Bl. Chanel, S. M.**, proto-martyr of Oceania, were held by the Marists in Washington, D. C. Msgr. Louis C. Vaeth, in his sermon at the solemn pontifical Mass celebrated by the Most Rev. Michael J. Keys, S. M., retired Bishop of Savannah-Atlanta, said that through the martyrdom of Bl. Chanel the entire island of Futuna was brought to the Faith and is still 100 per cent Catholic.

Special prayers and devotions to the Blessed Mother during May, to invoke **peace**, in response to the appeal of the Holy Father, were inaugurated by the hierarchy of the United States in their various dioceses and urged in episcopal pastorals.

The 2nd Regional Congress of the **Confraternity of Christian Doctrine**, in Wichita, Kans., was attended by 6 prelates, 200 priests, 450 nuns and 5,000 members of the laity. Bishop Winkelmann of Wichita celebrated the solemn pontifical Mass, which was sung by 800 voices, Sisters and parish school children.

MAY 3-10

Noticias Catolicas, the Ibero-American section of the **N. C. W. C. News Service**, was inaugurated with the release of its first dispatches. The N. C. W. C. world-wide facilities for the collection and dissemination of Catholic news were thus made available to the Ibero-American press, in Spanish and Portuguese.

On May 4, at Arlington Cantonment, near Washington, Msgr. William R. Arnold, Chief of Chaplains of the U. S. Army, broke the ground for the first of 555 **chapels at the nation's army camps**, to be built at a total cost of $12,816,880.

Holy Ghost Parish, of the Holy Ghost Fathers, in **New Orleans**, celebrated its silver jubilee, with a notable membership of 5,000 of whom more than 1,500 are converts. Archbishop Rummel presided at the solemn Mass celebrated by the Very Rev. George Collins, C. S. Sp., United States Provincial of the Holy Ghost Fathers.

Confirmation was administered by Bishop Molloy of Brooklyn to 625 who had become **converts** within the last five months, as a result of instructions conducted by the Brooklyn Diocesan Apostolate for the Instruction of Non-Catholics; of these 31 were Jews, one a prominent physician. In England, the Hon. Frank Pakenham, labor candidate for Parliament, invalided out of the army because of a foot injury, was received into the Church by the Capuchins at Oxford.

The **Most Rev. Carlo Confalonieri** was consecrated as Archbishop of Aquila in the Vatican Basilica, by Pope Pius XII on May 5. Then followed the conferring of the pal-

lium and the concelebration of Mass, with the Holy Father in the center, and Archbishop Confalonieri at the side of the same altar.

The founder and director of "White House," all-year round retreat house conducted by the Jesuits near St. Louis, Mo., the **Rev. James Patrick Monaghan, S.J.,** died May 4, at the age of 71, on the 19th anniversary of the first retreat at the institution.

The first Diocesan Eucharistic Congress of **Kansas City,** May 2-4, closed with a candle-light procession of 11,000 Holy Name men, around the Liberty Memorial, to the Congress altar. An address on patriotism and a sermon on the Blessed Sacrament were given, and pontifical Mass was celebrated at midnight by Bishop O'Hara of Kansas City.

Archbishop Mooney of Detroit, chairman of the Board of Trustees of the National Catholic Community Service, was named co-chairman of the Clergy Advisory Board of the **United Service Organizations for National Defense.**

A 40-page Chinese booklet was issued by the Franciscan Press, at Wuchang, **China,** giving an account of the enormous charity work being done by Catholic missionaries there. In the municipal home, now under religious management, 1,735 persons were being cared for at the end of 1939. Small industries were organized to help the people care for themselves, but those dependent on the Church at the end of 1940 numbered 1,201 distributed through 10 camps. Government aid totaling $9,000 had to be supplemented by the mission by a yet larger figure.

A Congress of Christian Labor Youth was held at Clermont-Ferrand, France. Georges Lamirand, Youth Minister of the Petain Government, delivered an address saying the principles of the **Jocists** would be incorporated in the law of the country. At Limoges Bishop Rastouil pontificated at a Mass offered for "this conquering youth," attended by 500 members of the J.A.C., farmers branch of the J.O.C., from 40 villages.

A contract was concluded between the U. S. Department of the Interior, the State Parks Board of Texas, and the Catholic Church in Texas, for the restoration of the historic **Mission of San Jose,** five miles from San Antonio.

The release of 150 priests and Brothers interned in **South Africa** was obtained through the efforts of the Apostolic Delegate, the Most Rev. Giordano Gijlswijk. At the same time the Government decreed that all enemy-alien missionaries would be allowed to continue their services subject to some restrictions. This relieves the serious problem faced by the native missions, where there are 380 churches serving 250,000 Catholics and 470 schools attended by 35,000 pupils.

A National Congress of Marian Congregations was held in Mexico to commemorate the **quadricentennial of the Society of Jesus.** During the week of the congress two impressive ceremonies were held in the Guadalupan Basilica.

Among hundreds of congratulatory telegrams received by the **Rev. Benvenute Ryan, O. F. M.,** professor of moral theology at Holy Name College, Washington, D. C., on the golden jubilee of his religious profession, was a message from Pope Pius XII, conveying his greetings and imparting the Apostolic Blessing to Fr. Benvenute and the Franciscan Community there.

The 14th Diocesan Council of Men affiliated with the National Council of Catholic Men was established in **Corpus Christi, Texas.**

Fire destroyed the printing plant and offices of Commonweal Publications, Inc., **Philippine Islands,** publishers of the "Philippines Commonweal" and "Ang Commonweal."

Speaking at the Critics' Forum — Catholic Thought on Best Sellers — in Washington, D. C., Dr. Edmund A. Walsh, S. J., reviewed Clarence Streit's book, **"Union Now with Britain."** Dr. Walsh declared that the Union of English-speaking peoples advocated by Mr. Streit

would require "the American people to hand over to a Union Parliament certain important rights reserved by the Constitution to the Congress of the United States," and would exclude the nations of Latin America — which might well upset the amity between the Americas.

The Catholic Boys' Brigade of the United States received the Apostolic Blessing of the Holy Father on the 25th anniversary of its founding. Archbishop Cicognani, Apostolic Delegate to the United States, conveyed to the Rev. Kilian J. Hennrich, O. F. M. Cap., founder and director of the Brigade, the felicitations of Pope Pius XII.

The joint pastoral of the bishops of **Costa Rica** was read from 200 pulpits in the country, reiterating the plea of Pope Pius XII for children's prayers for peace.

Among authors of textbooks proscribed in both public and private schools in **France,** because they decried patriotism or were considered injurious to the Church or Christian morality, were Langevin, of the College de France, and Albert Bayet, former director of the anti-religious weekly, "La Lumiere."

The Church of Our Lady and the English Martyrs at Cambridge and many other churches were damaged in air raids in **England,** and a young priest was killed, this bringing the total of priest-victims to nine.

The 54th annual meeting of the **Christ Child Society** in Washington, D. C., was addressed by Archbishop Curley who paid tribute to the work of the organization in aiding under-privileged children in the United States, contrasting the plight of Europe's war-stricken children. Miss Mary Merrick, founder of the Society, and reelected president, welcomed the Archbishop and reviewed the year's work.

Thousands of American and Mexican Catholics attended the first **"Mexican border" Eucharistic Congress,** held at Ciudad Juarez, Mexico, under the sponsorship of Bishop Guizar y Valencia of Chihuahua. The law of 1857 was suspended for the duration of the Congress and religious were allowed to wear their habits. The bull-ring was made available for the closing ceremony at which 20,000 were present.

Five **Rural Social Action Meetings** in Western North Dakota, sponsored by Bishop Ryan of Bismarck, from May 4 to 11, were attended by estimated crowds of between 13,000 and 15,000, Catholics and non-Catholics.

A requiem Mass for those who died during the 1940 invasion of **Belgium, Netherlands** and **Luxembourg** was said in the National Shrine of the Immaculate Conception, at the Catholic University, May 10, by arrangement of the representatives of those countries in Washington. The Grand Duchess of Luxembourg and Prince Felix of Bourbon-Parma and many diplomats attended.

Announcement was made that the International Catholic Office for Refugee Affairs, in New York, was to be merged with the **Catholic Committee for Refugees.**

St. Ansgar's Cathedral in Copenhagen was elevated to the rank of a cathedral and dedicated by the Most Rev. Theodore Suhr, O. S. B., Vicar Apostolic of Denmark, first native Bishop of **Denmark** since the Reformation.

May 11-17

May 15 was the fiftieth anniversary of Pope Leo XIII's encyclical, "Rerum Novarum," and the tenth anniversary of Pope Pius XI's encyclical, "Quadragesimo Anno." The **great social encyclicals** were extolled throughout the nation over the radio, in the press and from the pulpit, during the month. On May 10 the N. B. C. carried a coast-to-coast broadcast by U. S. Senator O'Mahoney of Wyoming, U. S. Representative Healey of Massachusetts and Msgr. John A. Ryan, director of the N. C. W. C. Social Action Department. A series of articles appeared in the N. C. W. C. News Service. Triduums were held

in Chicago and New York. Archbishop Mooney of Detroit, Archbishop Mitty of San Francisco, Bishop Griffin of Trenton, Bishop Duffy of Buffalo and other dignitaries addressed large congregations.

A thousand persons, including representatives of both industry and labor, and clergy devoting their lives to the betterment of industrial conditions, attended the **Catholic Conference on Industrial Problems** held in Chicago in commemoration of the social encyclicals' anniversaries. Archbishop Stritch in his address at the closing session cited the duty of the Church to teach economic morality.

At Villanova College, on May 13, the annual award of the **Mendel Medal** for outstanding achievement in science was made to Dr. Eugene M. K. Geiling, professor of pharmacology at the University of Chicago, famed principally for his work on insulin and gland studies. Born in South Africa in 1891, Dr. Geiling became an American citizen in 1939, and since June of that year has been president of the American Society for Pharmacology and Experimental Therapeutics.

In a letter to Senator Elbert D. Thomas of Utah, chairman of the Senate Committee on Education and Labor, Dr. George Johnson, director of the N. C. W. C. Department of Education, expressed the opposition of the N. C. W. C. Administrative Board to Senate Bill 1313 because it does not provide equitable allocation of funds to be appropriated for financial emergencies in **education**, to meet the needs of all children.

Latin American naval chiefs touring the American naval shore stations attended a Mass in the National Shrine of the Immaculate Conception, Washington, D. C., May 11. The celebrant was the Most Rev. Joseph M. Corrigan, rector of the Catholic University, and the Rev. John J. Reilly, director of the Shrine, preached a sermon appropriate to Mother's Day, referring to America as our Mother.

Bishop McGuinness of Raleigh dedicated three new churches in **North Carolina**, at Southport, Tabor City and Wrightsville Beach.

Three Masses were celebrated by **Archbishop Spellman** of New York to mark the 25th anniversary of his ordination: on May 11, for the laity of his archdiocese; on May 14, for his family and the faculty and students of St. Joseph's Seminary, Dunwoodie; on May 15, for the clergy and religious of the archdiocese and prelates of the Middle Atlantic and New England States.

The **feast of St. Joan of Arc** was observed on May 11 in unoccupied France with both religious and patriotic ceremonies. A special message to the French nation was issued by Marshal Petain. The Most Rev. Valerio Valeri, Papal Nuncio to France, pontificated at the Mass at Vichy, and Cardinal Gerlier, Archbishop of Lyon, preached the sermon.

Pope Pius XII presided at a **secret consistory**, May 12, at which he named 4 Bishops to fill vacant sees, postulated the pallium to 20 new Archbishops and named Cardinal Fumasoni-Biondi Camerlengo of the Sacred College of Cardinals.

The quadricentennial of the Society of Jesus was celebrated in Naples, in the Hall of Pius XI of the Pontifical Theological Faculty of Posillipo, where Cardinal Salotti spoke on the glories of the Society to a distinguished audience of clergy, religious, seminarians and laymen. In Madrid a great Jesuit Mission Exposition commemorated the quadricentennial, the solemn opening being attended by the Most Rev. Gaetano Cicognani, Papal Nuncio to Spain. An all-day celebration in Chicago began with a solemn pontifical Mass celebrated by Archbishop Stritch and was climaxed by a symposium addressed by Dr. Robert M. Hutchins, president of the University of Chicago, and the Rev. William J. McGucken, S. J., director general of studies in the Missouri Province.

In **Ireland**, great numbers of refugees from Belfast who flocked to

Dublin after the air raid in which 500 were killed and 1,500 injured, were being cared for by the Irish Red Cross Society, aided by the Sisters of Charity.

The Sacred Congregation of Rites discussed the virtues in the cause of **beatification** of Pauline Marie Jaricot, foundress of the Society for the Propagation of the Faith.

Dr. Enrique de Ruiz-Guinazu, Argentine Ambassador to the Holy See, upon resignation of this post to become Foreign Minister of **Argentina**, expressed his gratitude for the "paternal benevolence" of Pope Pius XII.

Among the various annual awards of the National Secretariat of Propaganda of **Portugal** for outstanding literary and art efforts were two given to priests: Fr. Miguel de Oliveira, for his "Ecclesiastical History of Portugal"; and Fr. Luis de Sousa, for his article, "The Centenaries of This Year."

At Suchitoto, the cradle of **Jocism** in El Salvador, a meeting was held of the Juventud Obrera Cristiana, young Christian workers.

In an address to 300 members of the **Knights of Columbus**, meeting in Boston, Cardinal O'Connell decried war hysteria. A resolution was adopted affirming "belief in the policy of non-intervention by our armed forces in foreign wars."

The Carmelite Fathers of the New York Province sponsored the formation of a Scapular Militia, to provide **scapulars** for Catholics in armed service.

On May 13, **Margaret Yeo**, distinguished Catholic novelist and biographer, died at Uxbridge, near London, after a long illness. The daughter of Charles F. Routledge, an honorary canon of Canterbury Cathedral, she was received into the Catholic Church in 1916. Upon the death of her husband, Eric Yeo, she became an Oblate of Prinknash Abbey. Among her books are "Salt," "King of Shadows" and "St. Francis Xavier."

More than 200,000 pilgrims, including 5,000 members of Catholic Action, made the annual pilgrimage on May 12 to **Fatima, Portuguese shrine** to the Blessed Virgin, where apparitions of Our Lady were reported by three shepherd children in 1917. There they prayed for peace for Portugal and for the world.

MAY 18-24

The completion of the revision of the Challoner-Rheims Version of the New Testament by a Biblical Committee and an Editorial Board, under the supervision of the Episcopal Committee of the Confraternity of Christian Doctrine, was marked by the observance in 72 dioceses of the United States of May 18 as **Biblical Sunday.** The elimination of archaic expressions, clarification of obscure passages, use of more modern phraseology, and the arrangement of the text in paragraphs, with division headings, were successfully completed by the revisers after an estimated 100,000 man hours of work. The St. Anthony Guild Press was appointed official printer. Distribution was to be made through the Holy Name Society under the direction of a National New Testament Committee, the objective "a New Testament in every home." Nation-wide broadcasts on the Bible were made by Archbishop McNicholas of Cincinnati, a member of the Episcopal Committee of the Confraternity of Christian Doctrine, and Bishop Edwin O'Hara of Kansas City, chairman of the Committee. **A Bible Week** was observed at St. Bonaventure College, St. Bonaventure, N. Y., and by arrangement of Fr. Irenaeus Herscher, O. F. C., with the postal authorities, all mail from that post office during the week bore a special cachet commemorating Biblical Sunday.

Msgr. Peter Wynhoven, president of the Catholic Press Association, was appointed chairman of the **Gulf Shipbuilding Stabilization Conference** by Sidney Hillman, associate director-general of the Office

of Production Management, at a meeting in New Orleans of representatives of the Navy, the Maritime Commission and the O. P. M.

Msgr. James Joseph Sweeney, director of the Propagation of the Faith in the Archdiocese of San Francisco, was named first Bishop of **Honolulu**, which was erected into a diocese in February, 1941. The diocese embraces all the Hawaiian Islands and the Equatorial Islands of Palmyra, Washington, Fanning and Christmas, an area of over 6,000 miles.

Croatia was established as an independent kingdom, consequent upon the surrender of Yugoslavia to Axis powers, and Aimone, Duke of Spoleto, and nephew of King Victor Emmanuel of Italy, was named King.

In memory of his father, former sports writer and treasurer of the Times-Picayune Publishing Company, Harry McEnerny, Jr., established at Loyola University of the South, New Orleans, the **Harry McEnerny Journalism Award**, to be given annually.

At a safety luncheon given in Washington, D. C., during the 3-day safety meeting of the **American Automobile Association**, Msgr. John A. McKeever, pastor of St. Martha's Church, Akron, Ohio, was presented with a gold cross and chain for having originated the schoolboy traffic patrol system, which now has 300,000 active members serving in 3,200 communities, protecting the lives of 8,000,000 school children.

On display in Philadelphia was a trailer-chapel to be used by the Redemptorist Fathers in **North Carolina**, where they have been active in recent years. At Fort Bragg, N. C., 150 soldiers were confirmed by Bishop McGuinness of Raleigh.

Three books in German, by Georges Koepgen, Mathias Laros and Herman Mulert, were placed on the **Index** by the Holy Office.

The first New England Regional Congress of the **Confraternity of Christian Doctrine** was held in Burlington, Vt., May 16-18. A Youth Meeting attended by 1,800 high school students was one of the features, and the closing pontifical Mass was offered by Bishop Brady of Burlington for the cause of peace. A Northwest Regional Conference in Boise was attended by 450 delegates from Oregon, Washington, Montana and Idaho, and 1,200 assisted at the pontifical Mass offered by Bishop Kelly of Boise, May 18.

In conjunction with the annual convention of the American Law Institute the **St. Thomas More Society of America** met in Washington, D. C. A review of Cresacre More's "Life of St. Thomas More" by Dr. Brendan F. Brown, of the Catholic University faculty of law, newly elected president of the Society, was followed by general discussion.

Cardinal Hinsley, Archbishop of Westminster, was appointed a trustee of the **British Museum** and institutions connected with it, a position never before accorded a Catholic ecclesiastic.

Pope Pius XII received **former Queen Victoria Eugenia of Spain** in an official audience with all the honors due her rank.

The Sacred Congregation of Rites discussed two miracles proposed for the **canonization** of the Portuguese Jesuit, John Peter De Britto, martyred in India in 1693.

In **Mexico** a Central Commission of Sacred Music was organized by the hierarchy, with Bishop Miranda of Tulancingo as president.

A Catholic church for the use of Jewish converts within the **Warsaw ghetto** was served by Fr. Pudra who, because of his Jewish blood, was required to wear a six-pointed star on his liturgical vestments.

The **American Association of University Women**, in convention in Cincinnati, elected as president Dr. Helen C. White, professor of English at the University of Wisconsin and an Academy member of the Gallery of Living Catholic Authors.

Lady Mary Placid Druhan was installed as Lady Abbess of the Benedictine Abbey of the Irish

Dames of Ypres, Kylemore Castle, Galway County, the first Irish woman ever to be blessed as an Abbess in Ireland. Archbishop Joseph Walsh of Tuam officiated.

The Massachusetts Supreme Court ruled as constitutional an initiative petition for birth control legislation for the "preservation of health." At a committee hearing a spokesman for Cardinal O'Connell had argued that as a religious issue it was barred from legislative action.

Among the 312 passengers of the Egyptian steamer Zamzam, sunk by a German warship, were 17 Catholic missionaries. All were landed safely at a French port.

The American Institute of Chemists Medal, awarded to students of chemistry outstanding in work and initiative, was given to Rita La-Tour of the College of St. Elizabeth.

With the creation of a new province of the order in the Mid-West the Augustinians have two provinces in the United States, where they conduct Villanova College, 8 preparatory schools, 4 houses of study and 35 parishes.

The traditional "Visit to the Seven Churches" (Basilicas of St. Mary Major, St. Peter, St. John Lateran, St. Paul, St. Lorenzo, Holy Cross and St. Sebastian) was carried out with its usual solemnity in Rome, Italian notables bearing the cross at the head of the procession. This pious devotion introduced by St. Philip Neri, is enriched with indulgences.

The Spanish Ambassador to the United States, Juan F. de Cardenas, denied statements made by the Marquis de Aguiar of the "Union Monarquica Espanola," an organization with their central office in Mexico where the Spanish Reds have their headquarters, that there were German advisers in official positions in Spain.

The Catholic Press Association held their 31st annual convention in Peoria, Ill., May 21-24. Bishop Schlarman of Peoria, host to the convention, celebrated the opening pontifical Mass and Archbishop Stritch of Chicago preached the sermon on the apostolate of the press, which is "ancillary to the teaching office of the Church." Indecent literature was the subject discussed at a public mass meeting. There were regional conferences, and business, circulation and editorial sessions of magazine and newspaper sections. A report was made by Frank A. Hall, director of the N. C. W. C. News Service. Support of the Pope's five-point peace plan and national defense were pledged. Msgr. Peter M. H. Wynhoven was re-elected president.

A National Symposium on "The Good Life in an Industrial Era" was held at Kansas City under the patronage and chairmanship of Bishop Edwin V. O'Hara, with the collaboration of Rockhurst College.

MAY 25-31

Objection of the National Catholic Welfare Conference to omission of contraceptive devices from the list of material prohibited in the ban on transportation of obscene matter, as provided by proposed changes in the Criminal Code of the United States, was expressed in a letter to the chairman of the Committee on Judiciary by Msgr. Michael J. Ready, general secretary of the N. C. W. C.

Bishop Boyle of Pittsburgh was the celebrant of the annual Communion Mass of the Catholic Nurses' League of his diocese, at which was read a message from Archbishop Cicognani, Apostolic Delegate to the United States, lauding the vocation of nursing which offers many opportunities for sanctification.

At a special service in St. Joseph's Cathedral Bishop Duffy of Buffalo blessed 1,500 babies brought by their fathers and mothers whom he addressed as "co-workers with God."

The state convention of the Catholic Daughters of America, in Allen-

town, Pennsylvania, was attended by 300 delegates, who were addressed by Bishop Gannon of Erie, state chaplain of the organization.

The Chemistry Division of the **International Academy of Sciences** conferred its highest award on the Rev. Dr. Richard B. Schmidt, S. J., of Loyola College, Baltimore, when it granted him a life membership in the organization.

Cardinal MacRory, Archbishop of Armagh, and Bishop Farren of Derry voiced protests and warnings against the proposal of Great Britain for **conscription in Northern Ireland.**

The Stewart-Slagel bill barring Communists from the ballot in **Ohio** was passed by the Senate.

The Gospel of St. Luke for the Feast of Christ the King was printed in Thai, or Siamese, characters by Rev. Ludovico Marie and F. M. Plang, the first time the Gospel had been translated into the **Thai language.**

Christian leaders of various denominations discussed the Pope's five peace points and basic principles of social justice at two great meetings held in the Stoll opera house, **London.** Cardinal Hinsley, Archbishop of Westminster, presided at one and the Anglican Archbishop of Canterbury presided at the other. A resolution was passed by both meetings recommending as the basis of a lasting peace the ten points of a much-discussed letter in the "Times" which included the five points laid down by Pius XII.

At Clarksdale, Miss., the 400th anniversary of the discovery of the **Mississippi River** was marked by a 4-day celebration with commemoration of the Church's part in the Catholic expedition of De Soto.

At Leon, in the state of Guanajuato, **Mexico,** 50,000 Sinarchists assembled to mark the anniversary of the founding of their organization, which has as its goal "the expulsion from the Government and the Syndicates of Communism and Cardenism."

A bill to relax the ban on birth control in **Connecticut** was killed by the Senate.

The **Order of St. John of God,** nursing Brothers with 136 institutions throughout the world, was established in Los Angeles, the first foundation in the United States. A hostel for jobless and needy men was opened under the direction of Brother Mathias Barrett, a pioneer in the establishment of the order in Canada in 1927.

Archbishop Mooney of Detroit, president of the Board of Trustees of the National Catholic Community Service, in a letter to the hierarchy of the United States appealed for Catholic support of the national campaign for funds to be made in June by the **United Service Organizations.** In an interview published in secular newspapers Archbishop Rummel of New Orleans expressed full sympathy with the campaign.

Msgr. Henry Hyvernat, last survivor of the original faculty of the Catholic University, and an authority on Oriental and Semitic Languages and Biblical archeology, died in Washington, D. C., May 29, in his 83rd year. A solemn pontifical Mass of Requiem was celebrated by Bishop Joseph F. Corrigan, rector of the University, in the National Shrine of the Immaculate Conception on June 2, with members of the diplomatic corps and ecclesiastical dignitaries present.

On **Memorial Day** a solemn pontifical Mass for the living and dead victims of the war was celebrated in St. Patrick's Cathedral, New York, by Archbishop Spellman.

The second annual **Oriental Day** was observed at St. Anselm's College, Manchester, with celebration of the holy liturgy in the Melkite Rite by the Rt. Rev. Archimandrite Peter Abouzeid. The observance is to afford better acquaintance with the rites, history and customs of Oriental Christians.

The fifth Eucharistic Congress of the Diocese of **Cleveland** was brought to a close, May 30, with a solemn procession and Benediction of the Blessed Sacrament in Recreation Park, Painesville, Ohio, attended by 10,000 persons.

By invitation of Bishop Duffy of

Buffalo, **David Goldstein** began his 24th season of open-air meetings in Buffalo, May 31.

Notice of the **National Eucharistic Congress** at St. Paul, Minn., June 23-26, was printed in the Congressional Record with the remark of Representative Richard P. Gale of Minnesota that "world-wide attention" would be focused on the Twin Cities at that time.

The Raja Sir Francis Xavier Shiam Rikh of Tajpur, who had retired from active life several years ago, and was spending his last days at Bangalore, died there at the age of 84. He was a **convert** from Hinduism and the only Catholic among India's 800 rulers of states and jaghirs. He was an able administrator and a patron of learning.

A joint pastoral published by the hierarchy of the Calcutta Province, India, commemorated the anniversaries of the **social encyclicals.**

JUNE 1-7

On Pentecost Sunday, June 1, **Pope Pius XII** spoke to the world by radio in an address commemorative of the golden anniversary of "Rerum Novarum," and also gave tribute to "Quadragesimo Anno." It was subsequently broadcast in nine languages. He spoke of the radio as "a heaven-sent means of patient, peaceful apostolate," permitting him to send "in the midst of the difficulties and strife of the present hour, a message of love, encouragement and comfort," to every corner of the earth, "as if were renewed the miracle of Pentecost." He spoke of the use of material goods, labor and the family, as expounded in the encyclicals, and gave "some further directive moral principles on three fundamental values of social and economic life." On the feast of St. Eugene, his name day, June 2, he spoke to his cardinals, who came to offer greetings, of his great sorrow over the calamities and griefs of war, and he composed a richly indulgenced prayer for peace, in honor of St. Eugene.

A meeting, in Rome, of the Supreme Council of the **Society for the Propagation of the Faith** and of the **Work of St. Peter for the Native Clergy** was attended by members resident there, and contributions of about $3,000,000 and $600,000 respectively were reported.

The Catholic Club of New York donated to **Fordham University** a bronze bust of Orestes Brownson, formerly in Riverside Park, and it was rededicated on the college campus, June 1.

A weekly news letter of the **National Catholic Community Service,** "The N. C. C. S. Bulletin," made its initial appearance.

Formal announcement was made by Bishop Buddy of San Diego that the Blessed Virgin under the title of Our Lady of Refuge, was principal Patroness of **San Diego** and St. Didacus, a Franciscan lay Brother of the 15th century, was principal patron of the diocese.

A meeting of the Washington unit of the **National Council of Catholic Nurses** was addressed by the Very Rev. Ignatius Smith, O.P., on the role of the nurse in national defense.

The operators of two bookstores in **Milwaukee** were sentenced to four months in the House of Correction for the possession and sale of obscene literature.

To help defray expenses incurred by schools during the first year of Holland's involvement in the war, the Governor General of the **Netherlands East Indies** signed a decree allotting them a certain sum of money. Many Church schools engaged in teaching the natives were aided thereby.

The Rev. C. W. Marty, a former Anglican minister, and a **convert** to the Church, was ordained as a Catholic priest in St. Peter's Cathedral, Scranton, Pa.

The new provincial residence of the **Holy Ghost Fathers** in Washington, D. C., was blessed on June

3 by the Apostolic Delegate, the Most Rev. Amleto Cicognani.

At the annual **"Newfoundland Pardon,"** held at Saint Malo, France, there were no gaily decorated boats to start for the fishing banks this year. Women and children walked in solemn procession around the town and attended the high Mass, and the sea was blessed by Archbishop Rogues of Rennes.

Despite the vigorous protest of Bishop Reyes y Valladares of Granada, civil marriage was made compulsory in **Nicaragua** by enactment of a law by the Congress.

A meeting of 70,000 persons was held in Havana, **Cuba,** as a manifestation of civic interest in complete freedom of religious education.

The **Vatican Information Bureau** reported that it was dealing with 3,000 inquiries a day for those "missing" in the war.

A committee was appointed in **England** to deal with questions relating to the repair of damaged churches, in cooperation with the government's War Damage Commission.

According to an article in the "University of Notre Dame Religious Bulletin" the prophecies of **Nostradamus,** a 16th-century astrologer made the subject of a movie short, deserved no credence whatever.

Leading secular newspapers of Argentina published editorials and commentaries on the **great social encyclicals of Leo XIII and Pius XI,** in connection with a nation-wide celebration of their anniversaries, sponsored by the National Board of Catholic Action. The Sixth Semana Social of Uruguay served as a national Catholic commemoration of the golden jubilee of "Rerum Novarum" and the tenth anniversary of "Quadragesimo Anno." In Portugal a nation-wide festival in honor of the anniversaries was climaxed by a Christian Festival of Labor in Oporto, with Cardinal Goncalves Cerejeira, Patriarch of Lisbon, presiding. And the influence of the encyclicals in Spain was analyzed extensively at conferences and in publications throughout that nation, with civil authorities, Catholic Action groups, the Falange, the universities and seminaries and labor organizations participating in the jubilee celebration.

To relieve the extreme poverty and ill health of the people of Horse Creek Valley, **South Carolina,** the Rev. George Lewis Smith, pastor of St. Mary's Church, Aiken, opened a Handicraft and Welfare Center which was dedicated by Bishop Walsh of Charleston. Sisters of Christian Doctrine had labored for a year among the people, who are mostly non-Catholics. The Center is open to children, youths and adults of all creeds.

The death of the **Rev. Guido Alfani,** director of the Florence Observatory, was a great loss to the scientific world. He invented the altimeter, the photosismograph and the vibograph, and measured the oscillations of the Pisa tower with his trepidometer.

On a month's visit to social and allied institutions in the United States, **13 South American social workers** were received as guests at the National Catholic School of Social Service.

The new Long Valley reservoir, in Southern California, was officially named **Crowley Lake,** in honor of the late Msgr. John J. Crowley, the "desert padre."

Archbishop de la Villerabel of Aix addressed his clergy on the great need of recruiting candidates for the priesthood, in **France.**

On June 4 a pontifical Mass was offered in St. Patrick's Cathedral, New York, for the **suffering people of Great Britain.** Archbishop Spellman presided, and among the notables present were the British Ambassador, Viscount Halifax, and Lady Halifax. At the request of the British Broadcasting Company, the Rev. J. Heenan, S. J., in an address broadcast to the United States voiced the thanks of the people of England.

A coast-to-coast broadcast "United We stand" by various officials on June 3 opened the nation-wide drive of the **United Service Organ-**

ization for a fund of $10,765,000 to provide necessary services for those engaged in national defense. Prominent Catholics, including the Military Delegate, Bishop John F. O'Hara, and other members of the hierarchy, urged generous support.

Archbishop McQuaid of Dublin presided at a solemn requiem Mass celebrated for victims of a bombing of **Dublin**, in which 27 people were injured, 45 houses destroyed and 25 seriously damaged. Vincentian Sisters aided Red Cross workers in giving help and refuge to the homeless.

The regional seminary in **Tokyo** was destroyed by fire. There were no casualities among the 142 seminarians.

The highest courts of the state of **Oregon** upheld a bill passed by the State Legislature in February "providing free text books for pupils attending standard elementary schools," this including parochial school children.

JUNE 8-14

In commemoration of the anniversaries of the social encyclicals a **Catholic Broadcast Station in Venezuela**, founded by Msgr. J. M. Pellin, was inaugurated by the Papal Nuncio, the Most Rev. Liberato Tosti.

Siena College, founded four years ago in Albany, N. Y., by the Franciscan Fathers held its first commencement exercises on June 9.

Donald Hesson, **blind student** of De Paul University's College of Law, received his bachelor of law degree cum laude.

Thousands of radio listeners in ten states participated in the annual **Sacred Heart novena broadcast** by the Radio League of the Sacred Heart beginning June 12.

The **Immaculata Medal** for distinguished social service was awarded at the alumni meeting of Conception College, Conception, Mo., to Miss Linna E. Bresette, field secretary of the Catholic Conference on Industrial Problems and staff member of the N. C. W. C. Department of Social Action.

Representatives of the Holy See and the Spanish Government signed an agreement at Madrid regarding the appointment of bishops to vacant sees in **Spain**. According to the terms, which become effective with the conclusion of the Concordat, the Holy See will select from among several candidates suggested by Spain the names of three, of whom the Spanish Government will choose one. Should none be acceptable to the Holy See the procedure is reversed.

It became known that among recent **converts** to the Catholic Church in England are the Rev. Bernard Walke, Anglican clergyman and well-known playwright, and his wife.

It was reported that during the conflict between **Thailand and Indo-China** Christians in Indo-China were forbidden to hold meetings and their property was confiscated. Two native Sisters, four native women and a catechist were seized as fifth columnists and were slain because they refused to renounce Christ.

Cardinal MacRory, Archbishop of **Armagh**, refused to accept as satisfactory explanation a statement made in the House of Commons by Minister of Information Duff-Cooper that the Cardinal's Lenten pastoral was held up ten days for censorship. Neither apology nor regret was expressed for the delay and the Cardinal declared "a bishops pastoral letter is ... an exclusive document which a civil government has no right to withhold from the people."

Free bus transportation for children attending **New Jersey** parochial schools was provided by a bill passed by the Senate and signed by the Governor, thus successfully terminating efforts of the last five years.

The 82-year-old president of the **Bollandists**, the Rev. Hippolytus

Delehaye, died in Brussels, where these famous hagiographers were permitted to remain in a wing of St. Michael's College when it was occupied by the Germans.

From **China** came word that the Rev. Joseph Bayerle, S. V. D., had been killed by soldiers and that the Rev. Omer Letourmey had been released after 40 days captivity by bandits.

Mother Mary Augustina, co-foundress and first Superior General of the **Congregation of Our Lady of the Apostles,** in Lyons, France, died at Zeitun, Egypt, where she was Provincial.

Andrew Hilliard Atteridge, well-known English Catholic journalist and author, died in London, June 10, at the age of 85.

JUNE 15-21

In St. Patrick's Cathedral, New York City, on June 15, solemn pontifical **Mass for the Irish people** was celebrated by Archbishop Spellman and attended by 6,800, including representatives of the Irish County Societies of New York. The Archbishop spoke after the Mass on Eire's desire to preserve her peace and he received at his residence Robert Brennan, Minister of Ireland, and other distinguished guests.

The annual military field Mass at **Old Bohemia Manor,** near Warwick, Md., was attended by 600 persons from Maryland and adjoining states, Bishop FitzMaurice of Wilmington presiding.

The third national meeting of the **National Catholic Theatre Conference** was held in New York City, 18 major producing groups participating. Emmet Lavery was elected president.

The **Catholic War Veterans** held their national convention in Bridgeport, Conn., June 19-21. The Most Rev. John F. O'Hara, Military Delegate, gave the keynote address.

It was announced that 32 Indian tribes had entered petitions for the **beatification** of Kateri Tekakwitha, "Lily of the Mohawks."

The **four Liverpool churches destroyed** in a recent raid were: St. Mary in Highfield street, the Blessed Sacrament at Aintree, St. Brigid's at Bevington Bush, and St. Alexander's.

Cardinal Lavitrano requested the cooperation of all Italian bishops in collecting books and offerings for the **seminaries in Spain,** where libraries must be reopened and a new clergy prepared.

Canadian women interned in German-occupied France, numbering 117, were reported released. Many of them were nuns.

The shrine of the Virgin of Los Remedios, near San Bartolo Naucalpan, **Mexico,** was robbed of its valuable crown, jewels and votive offerings, and the Church of Santa Maria Amacuzac, near Zacatepec, was robbed of sacred vessels and ornaments.

Bishop Oviedo y Reyes of Matagalpa devoted his first pastoral letter to defense of the civil status of religious marriage in **Nicaragua.** A newly-enacted law would deprive canonical marriage of its civil effects and President Samoza was asked to veto the measure.

In an appeal to the Knights of Columbus, Supreme Knight Francis P. Matthews, chairman of the Executive Committee of the National Catholic Community Service, asked them to whole-heartedly support the **United Service Organizations.**

Bishop Byrne of Galveston was appointed an Assistant at the Pontifical Throne.

A message from Pope Pius XII extending his blessing and congratulations to **Fordham University** on its 100th anniversary was read at a dinner given in honor of the Very Rev. Robert I. Gannon, S. J., president of the university.

The **Catholic Educational Association of the Philippines** held its first convention in Manila. It redefined the aims, objectives and methods of Christian education,

discussed the new curriculum under government consideration and various educational problems, and pledged full cooperation with the Commonwealth administration.

A volume of 686 pages was published containing the history of the **Eighth National Eucharistic Congress** in New Orleans.

Cardinal Dougherty celebrated the solemn pontifical Mass which opened the 26th annual convention of the **Catholic Hospital Association** of the United States and Canada in Philadelphia on June 16. The Rev. Alphonse M. Schwitalla, S. J., elected president for the fourteenth time, in his address reported 1,043 Catholic hospitals in both countries at the end of 1940. Hospital and health problems growing out of the national defense program were given due consideration by the 3,000 delegates. The convention closed June 20.

Latin American social service school directors, touring the United States under the auspices of the Children's Bureau of the U. S. Department of Labor, visited N.C.W.C. headquarters, in Washington, D. C.

An office abolished after the pontificate of Leo XIII was restored by Pope Pius XII with the appointment of Prince Enrico Barberini and Prince Luigi Massimo Lancellotti as **Bearers of the Golden Rose.**

JUNE 22-28

The **Ninth National Eucharistic Congress** was held in the Twin Cities of St. Paul and Minneapolis, Minn., June 23-26. A civic reception was given to the Papal Legate to the Congress, Cardinal Dougherty, June 23. Archbishop Murray of St. Paul gave an address of welcome, as did also Governor Stassen, who deplored irreligion in America today and praised the Church's influence for good. The Cardinal celebrated the opening pontifical Mass and Archbishop Stritch of Chicago preached the sermon on June 24, at the Minnesota Fair Grounds, Minneapolis, where a great platform and altar had been erected, and which was designated Eucharistic Center. A midnight Mass for men was celebrated by the Apostolic Delegate, Archbishop Cicognani. The pontifical Mass for children on June 25 was celebrated by Archbishop Mooney of Detroit and Archbishop Spellman preached the sermon. On June 26 Archbishop Glennon of St. Louis celebrated pontifical Mass for all the pilgrims and Archbishop Rummel of New Orleans preached the sermon.

There were numerous Masses offered each day by the visiting hierarchy and clergy, for whose accommodation more than fifty altars were erected in Eucharistic Center and in each of the two city auditoriums. Bishops addressed various groups, such as clergy, seminarians, parents, teachers, youth, service men, rural workers, professional men, nurses, who held meetings to study and meditate on the Holy Eucharist. The hierarchy also preached at holy hours for men, women, youth, clergy and Sisters. On the closing day there was a great liturgical procession from the Church of St. Andrew in St. Paul to the Altar of Exposition in Como Park, where the Blessed Sacrament was enthroned while marchers went in review. All parochial and society units, religious, clergy and prelates walked in procession to the Eucharistic Center two miles away, and all heard an address broadcast from the Vatican by the Holy Father, on the needed emulation of Christ, in sacrifice and love, and on the Holy Eucharist as a source of strength and union, and received his Apostolic Blessing. Other features of the Congress were also broadcast. The Congress closed with Solemn Benediction of the Blessed Sacrament celebrated by Archbishop Mitty of San Francisco, before 125,000 pilgrims in Eucharistic Center.

On June 27 the Basilica of St. Mary in **Minneapolis** was conse-

crated by Cardinal Dougherty, Papal Legate to the Eucharistic Congress.

The various Oriental rites of the Church were represented at the first **Eucharistic Congress of the Eastern Rites** held in Chicago, June 24-29, at which the Most Rev. Constantine Bohachevsky, Bishop of the Ukrainian Greek Rite, was host, at the Ukrainian Greek Catholic Church of St. Nicholas. Mass was celebrated in the Oriental rites each day, and on June 29 the Apostolic Delegate, Archbishop Cicognani, presided and preached the sermon at the closing Mass celebrated by Bishop Bohachevsky. He voiced the prayer that God "hasten the ardently desired union of our dissident brethren," toward which end he declared the Eastern rites were the providential means.

On June 22 Germany broke her pact with Russia and **invaded the Soviet.** In Britain Catholic papers stressed the necessity of avoiding an alliance with Stalin.

The 12th national convention of the **Catholic Students' Mission Crusade** was held in Rochester, June 27-30. A report by Archbishop Beckman of Dubuque, National Executive Board chairman, disclosed that 4,250 Americans are now engaged as Catholic missionaries at home and abroad. Archbishop Spellman of New York was the presiding prelate, and Archbishop Mooney of Detroit preached, at the solemn pontifical Mass of the convention, celebrated by Archbishop Kearney of Rochester, June 28. Meetings and forums on mission problems were attended by 1,200 crusaders. Plans were made to inaugurate in the fall a weekly series of good-will broadcasts to Latin America.

Two sisters of the Little Flower survive, at the Carmel of Lisieux, since the death in January, 1940, of the eldest sister, Sister Marie de Sacre Coeur, and the death in June, 1941, at the age of 78, of Leonie Martin, who was Sister Francoise Therese of the Visitation Nuns, at Caen, Normandy.

Bishop Duffy of **Buffalo** provided a trailer chapel for use in the rural sections of his diocese.

In his book, "Berlin Diary," William L. Shirer, foreign correspondent, reported that the Nazi government had been systematically putting to death the **mentally deficient in the Reich,** totalling an estimated 100,000 persons.

Members of the **Catholic Library Association** met in Round Table Conference at the annual meeting of the American Library Association in Boston.

Archbishop Chavez y Gonzalez of San Salvador, in a pastoral convoking the second Archdiocesan Catechetical Congress, stressed the scarcity of priests in **San Salvador.**

President Madrid of Panama signed the final accord regulating the **boundaries between Panama and Costa Rica,** at San Jose, and attended the solemn Te Deum ceremony in the cathedral.

The Holy See granted the expressed wish of all the ordinaries of China that Our Lady, Mediatrix of All Graces, be venerated with the title of **Queen of China,** and the feast was fixed for May 31.

In honor of the **golden jubilee of "Rerum Novarum"** the Mexican Episcopate issued a joint pastoral on the application of the encyclical to the present problems of Mexico, and the world.

The association of Catholic journalists in the **Netherlands** was dissolved by Nazi authorities.

Making their Easter Communion in a concentration camp for **French prisoners of war,** 2,218 officers sent a message of filial thanks and allegiance to Pope Pius XII and received from him the Apostolic Blessing.

The Franciscan Convent of Alesani, in **Corsica,** closed and confiscated by the French government in 1905, was restored to the Franciscans.

Pope Pius XII appointed to the **Pontifical Academy of Sciences:** Henry da Rocha, director of the Biological Institute at Sao Paulo, Brazil, and Alfred Ursprung, pro-

fessor of botany at the University of Fribourg, Switzerland.

The **Franciscan Educational Conference** devoted its 23rd meeting, June 23-25, at the Capuchin Seminary of St. Fidelis, Herman, Pa., to discussion of principles and problems of economics.

Archbishop Beckman of Dubuque celebrated a field Mass in the Loras College stadium, June 22, offering thanks for the blessings of peace in the United States and petitioning peace for the world. Dr. Edward Lodge Curran preached the sermon and led the congregation of nearly 7,000 in an Act of Reparation to the Sacred Heart. At an America First rally in **Dubuque** on June 28 Archbishop Beckman broadcast a moving appeal for peace.

As a substitute for "fantastic 'comic' magazines" a new magazine for children called **"True Comics"** made its initial appearance. Dr. George Johnson, director of the N. C. W. C. Department of Education, is advisory editor.

Mother Marie Rose, Superior of the "Black Sisters," became the second nun to hold such a position when she was appointed a member of the municipal council of Cahors, **France.**

The Baltimore Catechism, which has been in use in most of the dioceses of the United States for about 50 years, was revised during the past seven years by theologians under the supervision of the Episcopal Committee of the Confraternity of Christian Doctrine, and six subsequent printings made. The sixth printing was sent to the Holy See, the corrections and suggestions of the Sacred Congregation of the Council were incorporated, and the approved revised text of the **Catechism of Christian Doctrine** was published this month.

The simultaneous erection of six new parishes in **San Francisco** signalized the growing population of the archdiocese.

The second annual **Institute for Catholic Prison Chaplains** was held at the National Catholic School of Social Service, Washington, D. C. Among lay speakers was Representative Louis C. Rabout of Michigan who urged increased interest of the clergy and laity in the work of the prison chaplain. The chaplains voiced an appeal for more support from lay organizations.

Senator Andrew Jackson Houston of Texas died June 26 at the age of 87, the oldest man ever to enter upon the duties of U. S. Senator. He was a convert to Catholicism, and the son of Gen. Sam Houston, Texas hero.

JUNE 29—JULY 5

On the feast of Sts. Peter and Paul, June 29, **Pope Pius XII** spoke to the world by radio urging men to put their trust in God, Whose hour will come, bringing justice, calm and peace to nations. He spoke in Italian and translations were broadcast in Spanish, German, French, Polish, Dutch, Hungarian and Portuguese.

At the national meeting of the **Missionary Union of the Clergy** at St. Paul, Minn., a letter to the president, Archbishop Spellman of New York, from the Apostolic Delegate, Archbishop Cicognani, was read, expressing the solace the Holy Father derives from the Union.

The Catholic Inter-Racial Council sponsored a ceremony at the grave of **Pierre Toussaint,** in St. Patrick's Old Cathedral, New York, in honor of the 88th anniversary of the death of the colored Catholic leader.

In the presence of Pope Pius the Sacred Congregation of Rites read decrees approving miracles in the **canonization** causes of the Jesuits, Bl. Juan de Britto, Portuguese martyr, and Bl. Bernardino Realino,

Italian preacher. On July 1 miracles attributed to Bl. Ludwig Mary Grignon, founder of the Society of Mary, were discussed by the Sacred Congregation.

St. Michael the Archangel was declared **patron of radiology and radiotherapy.**

Frs. Don H. Hughes of Tucson, Ariz., and F. J. Remler, C. M., of St. Louis, arranged a method of making **retreats at home,** by means of records, with transcriptions for ten conferences.

There were not the usual summer international pilgrimages at **Lourdes,** but many pilgrims were coming singly or in groups, as always.

It was reported that **Archbishop Nowowiejski of Plock,** deported from Poland by the Nazis, had died from ill-treatment at Dzaldow.

Widespread ignorance of what the Christian religion teaches was reported at the final meeting of the summer session of the **Anglican Church Assembly,** and a resolution passed on religious education.

The **anniversaries of the social encyclicals** were observed in France, Holland and Switzerland.

A libel action brought by Admiral of the Fleet Sir Roger Keyes against the London tabloid, "Daily Mirror," vindicated **King Leopold of the Belgians** and brought apologies from the paper to the King and payment of agreed damages.

The **Rev. Agostino Gemelli, O. F. M.,** resumed his activities as president of the Pontifical Academy of Sciences and rector magnificus of the Catholic University of Milan, having sufficiently recovered from serious injuries suffered in a motor accident in December.

The **Massachusetts** legislature approved a bill providing time off for religious instruction for pupils in public schools.

The Most Rev. Giuseppe Misuraca was appointed **Papal Nuncio to Venezuela.**

The **food situation in France** was reported indescribably tragic.

The **Jocists** were reported active in helping the needy in Belgium, and Canon Cardyn, their founder, was with them.

The distinguished pianist and statesman, **Ignace Paderewski,** died in New York, June 29, at the age of 80. His body lay in state in St. Patrick's Cathedral until the pontifical requiem Mass celebrated, July 2, by Archbishop Spellman and attended by many notables and hundreds wishing to pay final tribute to the great man. Conveyed to Washington, it there lay in state at the Polish Embassy and, following solemn pontifical Mass in the amphitheatre of the Arlington National Cemetery celebrated by the Apostolic Delegate, Archbishop Cicognani, was there interred in a vault, until after the war, when it will be removed to Poland.

The triennial general chapter of the governing Abbots and delegates of the American Cassinese Congregation of the **Benedictine Order** was held at Holy Cross Abbey, Canon City, Colo.

The 400th aniversary of the martyrdom of Fr. Juan de Padilla was commemorated with a solemn pontifical outdoor Mass at Lyons, Kansas, July 4. A huge throng of Catholics and non-Catholics witnessed the ceremonies. This was the first pontifical outdoor Mass ever celebrated in the Diocese of **Wichita** and was the see's official part in the Coronado fiesta for southern Kansas.

JULY 6-12

Speaking on "Papal Pronouncements and American Foreign Policy," **Bishop Hurley of St. Augustine** in a nation-wide broadcast declared, in reference to the Russo-German war, that the Pope had condemned the ideologies of both Communism and Nazism and that nothing should deter us from taking measures necessary to our national defense. These, he said, were his personal views.

The **Catholic Daughters of America** held their 19th biennial con-

vention in Washington, D. C., July 8-10, attended by 500 delegates. The convention theme was "Peace," and the support and co-operation of 2,000,000 Catholic women was pledged in national defense. The opening pontifical Mass was celebrated by the Apostolic Delegate, Archbishop Cicognani, and the sermon was preached by Bishop Hafey of Scranton, National Chaplain of the organization, on the restoration of the Kingship of Christ in the world. In her presidential address Miss Mary C. Duffy reported the achievements of the C. D. A. in the past 21 years.

The **German hierarchy** issued a joint statement protesting against Nazi interference with religion, and calling upon the people to cherish their Catholic faith. It was read in all Catholic churches of the Reich.

The first of the Masses to be celebrated weekly by members of the hierarchy in honor of the Golden Jubilee of the **Catholic Summer School of America,** at Cliff Haven, N. Y., was offered on July 6 by Bishop Monaghan of Ogdensburg. Msgr. Michael J. Splaine, director of the Summer School, delivered an address opening the Golden Jubilee session.

The causes for **beatification** of Mother Elizabeth Seton, foundress of the Sisters of Charity in the United States, of Mary Anthony of St. Joseph de Paz y Figure, a young woman of Buenos Aires who died in 1799, and of the Most Rev. Vital Justin Grandin, first Bishop of St. Albert, who died in 1902, were discussed by the Sacred Congregation of Rites.

The Polish Ministry of Information in London reported that due to the wholesale arrest of the Catholic clergy in **Yugoslavia** practically no services were being held there, those engaged in Catholic Action and professors of theology also had been arrested and most of the monasteries and convents were closed.

The 24th annual convention of the **National Benedictine Educational Association** was held at Belmont Abbey in North Carolina, July 6-8. Four Abbots and delegates from 15 communities attended, and the sessions were presided over by the Rt. Rev. Vincent Taylor, Abbot of Belmont Abbey. Chaos in the American system of education received their attention and the ways and means of bringing to a single focus in God the work of each classroom. The triple relationship of God to the universe, of man to God, and of man to his fellow-men was conceded to be the supernatural basis for education.

A former member of the Anglican Order of St. Francis, Michael Francis Wills, was **baptized a Catholic** in Sacred Heart Church, Albuquerque, N. M.

The British Broadcasting Company marked the **jubilee of "Rerum Novarum"** by a series of four broadcasts on "Christian Social Doctrine."

St. Patrick's Chapel, built at Linville, **North Carolina,** by Mr. and Mrs. L. W. Driscoll, of Charlotte, was dedicated by Bishop McGuinness of Raleigh.

In a press conference the Brazilian Minister of Education, Gustavo Capanema, declared that religion was being introduced into the public school system of **Brazil,** an educational system based on religion being the best system "to form workers and patriots."

The quadrennial national convention of the **Ladies' Catholic Benevolent Association** was held in Atlantic City, N. J., and 76,000 pledged their support of national defense and their prayers for peace. In her presidential report Miss Kate Mahoney surveyed the state of the Association during the 30 years of her incumbency, and disclosed that it is 114.17 per cent solvent. Bishop Walsh of Charleston preached the sermon at the opening Mass celebrated by Msgr. Maurice Spillane. Following a special plea made by Bishop Gannon of Erie to the convention, a program was adopted to aid the religious life of 25,000 Catholic deaf-mutes, throughout the United States.

A solemn requiem Mass was sung for **Ignace Jan Paderewski** in St. Peter's, Vatican City, on July 10, attended by representatives of the Polish Embassy and the Papal

Secretariate of State. Bishop Boyle of Pittsburgh presided at a solemn requiem Mass for the Polish pianist and patriot in St. Paul's Cathedral, Pittsburgh, the same day. A résumé of his life by Representative Martin L. Sweeney, of Ohio, was printed in the Congressional Record.

The first field supervisors' conference of the **National Catholic Community Service** was held at Cliff Haven, N. Y., and a recreation program based on the resourceful use of the creative arts and vocational guidance was set up.

In the Jesuit weekly, "America," the Rev. John LaFarge, S. J., Associate Editor, declared that before American assistance be given the Soviet in the Russo-German war she should be induced to make some **guarantees of religious freedom in Russia.**

Statistics published by the Sinological Bureau at Zikawei, **China,** showed the stability of Catholic missions despite the difficulties of war. The number of adult converts baptized in China reached its highest mark in 1939-40 with 111,747, as compared with 89,267 in the first year of the war, 1937-38. A serious drop occurred, however, in catechist, normal and industrial school enrollment.

JULY 13-19

In an instruction to the Commission of the National Council, on the new national constitution of **France,** Marshal Petain said the authority in the name of which the constitution will delegate power should be based, first of all, on "the greatness and permanence of all the natural groups without which there is neither people nor state nor nation." The second source of authority, he declared, will be found "in the family, in the community which is a federation of families, in the trades, in the organized professions, and in the rural sections organized into provinces." The Commission is engaged in research preparatory to drafting the constitution. The Petain government in its desire to stimulate the nation's artistic activities announced that a professional organization similar to those active in the industrial and commercial field will be formed for artists.

A movement of mass conversions among the Chinese of **Sumatra** was reported. Catechumens under instruction in three separate catechumenates totaled 1,200 this year.

It was reported from **Lithuania** that three Lithuanian priests and Bishop Staugaitis of Telsiai had been slain, and 350 priests arrested in and deported from Lithuania and other Baltic countries.

Pope Pius XII received in audience **Peru's new Ambassador to the Holy See,** Diomedes Arias Schreiber, who presented his credentials.

A Catholic Social Week was held in India in observance of the **golden jubilee of "Rerum Novarum."** Lectures and discussions dealt with present-day social problems.

The Catholic Association for International Peace issued a report on **"America's Peace Aims,"** prepared by several committees. In an appendix Fr. Wilfrid Parsons, S. J., proposed acceptance by the nations of the world of an International Bill of Rights, which proclaims equality and demands religious freedom.

At the second **New England Conference on Tomorrow's Children,** the Rev. Edgar Schmiedeler, O.S.B., director of the N.C.W.C. Family Life Bureau, delivered an address tracing the history of the family through the early centuries and the influence of the Church from 500 to 1000 A. D.

The Sacred Congregation of Rites acceded to the request of the Portuguese Government for the reopening of the **canonization** cause of Bl. Nuño Alvarez Pereira (1360-1431), commander-in-chief of the army and constable of the Kingdom of Portugal, who in his last years retired to a Carmelite monastery and became Brother Devoto.

Bishop Buddy of San Diego preached the sermon and was the celebrant of a solemn pontifical

Mass which opened the four-day celebration at St. Mary's College, Holy Cross, Ind., of the centenary of the **Sisters of the Holy Cross.**

In the wake of a successful campaign against objectionable pictures **Brazil's Legion of Decency** began the production of a motion picture entitled "Glory of Heaven," which would require the services of 3,000 artists and actors to be chosen from Catholic organizations.

The **Carmelite Sisters of the Divine Heart of Jesus** celebrated at La Mesa, near San Diego, the 50th anniversary of their foundation in Holland. They now number 1,200 professed Sisters and 17 houses in the United States and Canada.

Foundation Films, Inc., which was organized in 1941 to produce religious films, and is engaged in the production of 24 biblical pictures, engaged Charles N. Lischka, of the department of education of Loyola University, as Catholic technical adviser.

The **Most Rev. Theodore H. Reverman,** fourth Bishop of Superior, died July 17. Born in 1877, in Louisville, Ky., he was ordained in 1901 and consecrated in 1925. He had a distinguished career in the Church and was noted as an educator and administrator. A solemn Pontifical Mass of Requiem was celebrated by Archbishop Kiley of Milwaukee on July 22 and he was laid to rest in Calvary Cemetery.

Lady Anna Frances Esmonde, prominent in Irish-American and Church activities, and widow of Sir Thomas Henry Grattan Esmonde, Papal Chamberlain and Senator of the Irish Free State, died at Staffordsville, N. Y. A solemn requiem Mass was celebrated at St. Patrick's Cathedral, July 18.

JULY 20-26

At the invitation of Archbishop Stritch of Chicago, the **Parish Visitors of Mary Immaculate** undertook in that archdiocese their work of Catholic social action.

The **Oregon** free textbook law, passed by both houses of the Legislature, became effective, despite efforts to bring it to referendum.

Erroneous reports were circulated of the ill health of **Pope Pius XII,** whose activity continued unabated.

A new residential language school for foreign Sisters **studying Chinese** was established in Peking under the direction of the Spanish Sisterhood, the Daughters of Jesus.

A Mission Week was held at **Sherbrooke, P. Q., Canada.** Cardinal Villeneuve, Archbishop of Quebec, presided at the opening and the Apostolic Delegate, the Most Rev. Ildebrando Antoniutti, at the closing. Special study group meetings were addressed by prominent missionaries, and 135,000 persons visited the mission displays.

The **Feast of the Roman Martyrs,** commemorating the martyrdom of the Christians under Nero, and introduced recently into the liturgy, was celebrated in Vatican City, with Mass in the Vatican crypt near the tomb of St. Peter, a Eucharistic procession, Litany of the Saints and Benediction, but without the night procession because of the blackout.

Vatican Radio broadcasts to England of names of Britons held prisoners in Italy were given two or three times a week instead of weekly as previously, each broadcast lasting an hour and a half.

Almost the entire mission compound at Shinan, Hupeh, **China,** was wrecked in an air raid, only the Sisters' convent escaping unharmed. At Kwantung a judge sent a written request to a local missionary asking him to preach weekly in the two prisons there so that "these malefactors and criminals may become more useful members of society."

Archbishop Downey of Liverpool complained that "mismanagement and muddle" by local authorities had resulted in evacuated Catholic **British children** being placed out of touch with the Church.

Chilean Catholic Action instituted a week of lectures at all the universities, on state intervention in economic and social matters, in

honor of the golden jubilee of "Rerum Novarum." A meeting of the hierarchy was held in Santiago at the close of the week.

Bishop Reyes y Villadares of Granada announced that persons who contract civil marriage only, in Nicaragua, shall be barred from participating in religious ceremonies such as baptisms, confirmations or marriages.

The Church of La Santa Vera Cruz in Mexico was robbed, the fourth time within recent weeks in the metropolitan area.

The noted Celtic scholar, the Very Rev. Paul Walsh, died at the age of 55. He was professor of ecclesiastical history at St. Patrick's College, Maynooth, had published many erudite articles and books and was engaged on a new edition of the Annals of the Four Masters.

The 125th anniversary of the independence of Argentina was marked by a solemn "Te Deum" sung in the cathedral at Buenos Aires, with Cardinal Copello presiding. The acting chief executive, Vice President Castillo, the Papal Nuncio, the Most Rev. Giuseppe Fietta, and other diplomats were present.

On July 25 the Most Rev. James J. Sweeney was consecrated first Bishop of the newly erected Diocese of Honolulu. Archbishop Mitty of San Francisco performed the ceremony in St. Mary's Cathedral, and Bishop McGuinness of Raleigh and Auxiliary Bishop Connolly of San Francisco were co-consecrators. Installation was to take place September 10.

The third Congress of Ibero-American Catholic Students opened in Bogota, Colombia, with a solemn Mass in the cathedral, at which Archbishop Perdomo pontificated. Delegations were in attendance from Chile, Ecuador, Peru, Venezuela, Puerto Rico, Costa Rica, Mexico and Colombia, and study sessions were held at the Colegio de San Bartolome. The theme of the congress was "Catholic Universities Face the Problem of the Human Person."

The 62nd national convention of the Ancient Order of Hibernians in America was held in St. Paul, Minn., July 22-25. Resolutions were passed supporting the neutrality stand of the Government of Ireland, calling for adherence to presidential campaign promises to keep American soldiers out of war, and pledging spiritual allegiance to the Pope. More than 1,000 were present at the opening pontifical Mass and a highlight of the convention was the civic reception at which Archbishop Murray of St. Paul, Governor Stassen and Mayor McDonough spoke.

Marquis Carlo Pacelli, nephew of Pope Pius XII, and Counselor General of the State of Vatican City, was appointed a member of the College of Advocates of the Sacred Consistory. Filippo Pacelli, father of the present Pope, was a Consistorial Advocate under Leo XIII and his son Francesco Pacelli was appointed to the same dignity to which his grandson is now named. Consistorial Advocates plead causes concerning ecclesiastical jurisdiction, which are dealt with by the Sacred Consistorial Congregation.

Sir Nicholas Grattan-Doyle, Catholic Member of Parliament for Newcastle-on-Tyne, died in London at the age of 78.

Nearly 30,000 pilgrims from Canada and the United States took part in novena and feast-day observances at the shrine of St. Anne de Beaupre, Canada.

JULY 27 — AUGUST 2

The first of 500 chapels at army posts throughout the nation was opened on July 27, at the Arlington Cantonment, with a military ceremony at which Msgr. William R. Arnold, Chief of Chaplains of the United States Army, delivered an address. Other speakers were Gen. George C. Marshall, Army Chief of Staff, and Maj. Gen. Edmund B. Gregory, Quartermaster General.

In a nation-wide radio address Archbishop Beckman of Dubuque made a vigorous plea against entrance by the United States Army into foreign wars, to which he said

"the people of this country are overwhelmingly opposed." He referred to "the coddling of Communists in every responsible branch of our government" and declared that "our unhappy nation is being propelled" into a war "to make the world and particularly this beloved America safe for the new Bolshevism." In reply to "Time" magazine which accused him, apropos of his broadcast, of being "the first Catholic of his rank openly to show himself an anti-Semite," the Archbishop said, "This is a criminal smear.... Catholic, Christian and Jew can and ought to cooperate in preserving this nation at peace." He received floods of letters and telegrams from all over the nation congratulating him on his address.

Catholic Action groups in Germany and occupied countries, deprived of their public meetings, were holding home gatherings for religious instruction.

A Catholic Rural Life School, at St. Benedict's College, Atchinson. Kans., July 21-31, under the sponsorship of the National Catholic Rural Life Conference, was attended by 40 Catholic priests from eight Midwestern States.

The tercentennial of the coming of the Jesuit missionary, St. Isaac Jogues, to Sault Ste. Marie and the planting of the first cross in the **Northwest Territory** was marked by a two-day program centered around the solemn pontifical Mass celebrated by Bishop Magner of Marquette in the presence of 3,500 persons gathered in Brady Field, Sault Ste. Marie.

The Sisters of Divine Providence at San Antonio, Texas, held a three-day observance of the 75th anniversary of their founding in this country.

"A truly God-fearing nation is a strong nation," were the words of a declaration by two committees set up by the Chamber of Commerce of the United States and the American Association of School Administrators to focus educational efforts more directly upon current problems. It was advocated that the schools should facilitate the family in seeing that "its members clearly understand the tenets of its particular faith." Details of a program for **religious training** such as this would entail were not yet worked out.

Allocations of funds totaling $245,000 were announced by the **Bishops' Relief Committee.** Of this sum $93,000 was to be sent abroad for relief and $152,000 expended in the United States for refugee and war relief.

The Society for the Propagation of the Faith reported that despite difficulties unoccupied **France** had during 1940 been generous to the missions.

The death of the **Most Rev. Felix Couturier, O. P.,** third Bishop of Alexandria, Ont., brought to a close a career distinguished for services to Church and State. During the World War he served as Imperial Army Chaplain in England and Egypt, and he made an Apostolic Visitation of Egypt for the Holy See before his appointment to his diocese in Canada, where he labored with devotion.

In an open letter to Premier Winston Churchill, in the "Catholic Times," the Rev. Vincent McNabb, O. P., appealed for the suppression of **race-suicide activities** "as you would suppress all activities of sedition."

Cardinal O'Connell purchased and gave to Boston College the adjoining estate of ten acres of Louis K. Liggett and to the Archdiocese of Boston the Country Day School for Boys at Newton, to be opened in September as St. Sebastian's Country Day School.

Prime Minister Churchill attended the funeral at Begbroke, Oxfordshire, of his sister-in-law, **Lady Gwendoline Theresa Churchill,** a Catholic.

A regional Eucharistic Congress in Portugal, in Santa Comba Dao, was marked by four days of devotions and Catholic Action sessions.

The silver jubilee of the **Benedictines in Argentina** was observed by various ceremonies.

The Portuguese Missionary Agreement, the first of its kind drawn up between any nation and the Holy See, was made operative in several

ecclesiastical acts in Portugal and the colonies.

Art treasures restored to Spain by the present French government were exhibited in the Prado Museum, Madrid. A national society was founded for the reconstruction and repair of parish churches destroyed or damaged during the Civil War in Spain. The famous statue of the Virgin of Covadonga was again placed in the newly restored parish church there.

The **Legion of Mary**, established in England twelve years ago, held its first congress, attended by 400 delegates.

In unoccupied France the **quadricentennial of the Society of Jesus** was observed on the feast of St. Ignatius by sermons in all Jesuit churches.

Separate (Catholic) schools in Ontario, by a verdict of the Privy Council climaxing three-years litigation, could not share in a Company's assessment's for taxes unless it were proved that the proportion of such assessments did not exceed the proportion of shares held by Catholics in said Company.

A list of **Catholic books in the public library** in East St. Louis, Ill., was compiled and was to be published weekly in the diocesan newspaper, "The Messenger," to acquaint Catholics with books available.

The noon-day whistle of the waterworks at Meridian, Miss., was to signal all people to **pray for peace**, according to a proclamation of the Mayor.

The U. S. Chapter of the **Ursuline** Provincials and Superiors was held in New Orleans, La., the Superior General from Rome presiding.

Rumania's new Minister to the Holy See, Gen. Daniel Papp, presented his credentials to Pope Pius XII. As he is a Catholic, he paid an official visit to the Vatican Basilica after the audience.

According to the report for 1939-40 of the Most Rev. Mario Zanin, Apostolic Delegate to China, which just reached Rome, outstanding achievements of the year in **China** were 103,900 conversions of adults and the increase in the number of students in native seminaries from 6,713 in 1939 to 7,028 in 1940. He listed ten priests who lost their lives as a result of the war.

The **Yugoslav minister to the Holy See**, Niko Mirosevic Sorgo, was expelled from Italy by the Fascist authorities on the charge of making political propaganda. When his country came under German domination Dr. Sorgo had not availed himself of residence in Vatican City provided for delegates from countries not in accord with the axis.

AUGUST 3-9

The Rev. Laurence J. FitzSimon, chancellor of the Archdiocese of San Antonio, was named Bishop of **Amarillo**, succeeding the Most Rev. Robert E. Lucey who became Archbishop of San Antonio in January.

Beginning August 3, excerpts from the encyclical of Pius XI, on **"Christian Education of Youth,"** were to be read each Sunday from the pulpits of all churches in the Diocese of Belleville, Ill., for six weeks.

It was revealed in a survey that **Catholic radio programs** utilize but 15 of the 240 hours devoted weekly to radio programs of all religious denominations over fifty stations in California, Oregon and Washington.

The Rocky Mountain regional conference of the **National Council of Catholic Women**, at Denver, Colo., opened August 3, with a solemn pontifical Mass celebrated by Bishop Vehr of Denver, host to the convention. Five hundred delegates took part in the three-day conference, of which the theme was "Challenge to Catholic Unity." Organized activity for God and country was urged. A session on inter-American relations was held.

The 70th annual convention of the **Catholic Total Abstinence Union of America**, at Bridgeport, Conn., Aug. 4-6, was marked by the sesquicentenary of Fr. Mathew, whose campaign against drink was

recalled. Auxiliary Bishop O'Brien of Hartford welcomed the delegates. In a message to the convention Cardinal Dougherty urged that in every seminary, college and grade school pledges should be obtained against drink. A resolution was passed in support of national defense. The closing banquet was attended by 150.

The practice of **distributing contraceptives** in the U. S. Army was assailed by the Rev. Paul L. Blakely, S. J., in an article in "America."

The third annual session of the **Educational Conference** of the Brothers of the Christian Schools, at St. Mary's College, Winona, Minn., August 4-6, was attended by 200 Brothers from the five provinces in the United States. Discussion centered about two themes: "The Colleges and High Schools in Relation to the National Defense Program" and "Catechetics in Colleges and High Schools."

The Most Rev. Joseph M. Corrigan was reappointed rector of the **Catholic University**, after completing an initial appointment of five years.

The defeat of a bill in the Upper House of Parliament in **Hungary** to increase anti-Semitic restrictions was credited to Cardinal Seredi. The 7th session of the Catholic Summer University at Esztergom had a capacity roster of 300, twice that number having applied. At the National Catholic Action Congress for Religious Vocations, Hungary's need for priests was stressed.

The third congress of the **Ibero-American Confederation of Catholic Students** was held at Bogota, Colombia, on the theme of "The Human Person." Important conclusions were reached in the sociological-political field.

A **crusade of prayer** for the intention of Pope Pius XII was begun by the 200,000 members of the Chicago Archdiocesan Holy Name Union.

An armistice effected between **Peru and Ecuador** over boundry disputes was credited to the intervention of the Holy Father.

Italian war prisoners in Australia, numbering 2,600, many of them from Libya, were visited by the Papal Delegate to Australia, the Most Rev. Giovanni Panico, who gave them tangible evidence of the Holy Father's interest, in funds, books and musical instruments to relieve their exile.

The **Trapp family** gave two concerts in Washington, D. C. This musical Catholic family of Baron Georg von Trapp consists of himself, the Baroness Maria Augusta and nine children, who lived in a medieval castle in the Austrian Tyrol until the Anschluss. They are notable in particular for their rendering of liturgical music, which they sang in their family chapel. Their former home is used as Gestapo headquarters. Offered an American concert tour, following engagements all over Europe, which were necessitated by hard times for the last several years, they came to this country rather than face Nazism.

AUGUST 10-16

A March of Time **film, "The Story of the Vatican,"** the first full-length motion picture made in the Vatican, had its premiere in San Francisco, Calif., August 15. It is an objective portrayal of the Vatican showing historic scenes with Pius XII as head of his vast spiritual realm and daily life within Christendom's capital. Explanatory remarks are by Msgr. Fulton Sheen.

Upon the death of **Capt. Bruno Mussolini**, killed in action, the Holy Father sent a message of condolence to his father, Il Duce, to which Mussolini replied with expression of "devoted homage."

On the feast of the Assumption more than 15,000 exiles from Lorraine, headed by their exiled Bishop Heintz of Metz, came from all over unoccupied France on **pilgrimage to Lourdes**. Prayers were said for the recovery of France.

The measure enacted in 1941 giving statutory sanction to use of free bus transportation by parochial school children in **Washington** was upheld as constitutional in an opin-

ion rendered by Attorney General Smith Troy.

Cuba reported excellent results from religious services during the past year in prisons. These include Sunday Mass, and catechetical, cultural and religious instruction. A special organization, the Work of St. Vincent de Paul in the Service of the Prison, supports this undertaking. As a result of 110 missions conducted in the Archdiocese of Havana, in movie theatres, cafes, tobacco shops as well as in churches, 2,155 marriages were blessed, and there were 4,564 confirmations, 4,560 First Communions and 560 baptisms of adults.

A Federation of Colombian Catholic Students was organized under the auspices of the hierarchy. Permanent headquarters will be maintained at Bogota.

The 15th national convention of the Catholic sorority, **Theta Phi Alpha,** at State College, Pa., received a cablegram conveying the Apostolic Blessing of the Holy Father. The Siena Medal was given to Anne O'Hare McCormick as the outstanding Catholic woman of the year.

It was reported that there were many Catholic Sisters among the more than 1,000 **Americans detained in occupied France** by the Nazi authorities.

The **Daughters of Isabella,** at their 13th biennial convention in St. Louis, Mo., pledged the support of their 60,000 members throughout the United States to national defense and aid in recreation facilities for defense workers and enlisted men.

The Sacred Congregation of the Sacraments issued instructions for canonical investigations before administering the sacrament of **Matrimony.**

The swallows of **San Juan Capistrano,** violating a tradition of more than a century, flew south on the eve of the feast of the Assumption. Heretofore their departure southward from the California mission has invariably been on St. John's Day, Oct. 23.

In the midst of a large audience, **Pope Pius XII** withdrew a short distance from the throng to hear the confession of one of the pilgrims, a young girl whom he found in tears, and left radiant.

Archbishop Charbonneau of **Montreal** consecrated his two Auxiliary Bishops, the Most Rev. Conrad Chaumont and the Most Rev. Lawrence Whelan, at an impressive double consecration ceremony, in St. James Basilica, August 14.

At a meeting in New York City of the National Council of the **National Federation of Catholic College Students** full support was pledged to the National Catholic Community Service, and a National Commission on National Defense established.

Notable **converts** to the Church, received on the feast of the Assumption, in Seattle, Wash., were Jimmy Sakamoto, blind publisher of the "Japanese-American Courier" and a leader of the Japanese-American Citizens' League, and his wife and daughter.

The St. Joan of Arc Free Employment Bureau announced that its radio program, **"The Job Clinic."** presenting interviews with applicants for jobs, had completed a successful year over Station WWRL. An outstanding accomplishment was to get positions for older workers.

The hierarchy of **occupied France** issued a statement that they cannot accept any plan that involves the suppression of the Catholic youth movement, which is threatened by increased advocacy of a single youth organization.

Bookmobiles for soldiers on maneuvers in the West and South were to accompany them, to supply literature and religious articles, arrangements having been made by the N. C. C. S. with the Rev. John Forest Loviner, O. F. M., director of St. Anthony's Guild.

At their 13th biennial national convention, in St. Louis, Mo., the **Daughters of Isabella** discussed ways and means to aid national defense and pledged cooperation in making effective a program of "good citizenship, true Americanism and lasting democracy." A national endowment fund was voted

to provide religious instruction for men engaged in defense. Aid was voted to the Sisters of Charity in maintaining homes for crippled, and an endowment completed to the National Catholic School of Social Service where five scholarships are provided. Prayers for the Holy Father were pledged and a cablegram was received bestowing his paternal and apostolic benediction upon the society.

At a meeting of the Sacred Congregation of Rites, in the presence of Pope Pius XII, a decree tuto for **canonization** was read in the cause of Bl. Joao de Britto, Portuguese Jesuit martyr, and in the cause of Bl. Bernardino Realini, Italian Jesuit.

Miracles were approved in the cause for **beatification** of the Ven. Magdalene, Marquise of Canossa, foundress of the Sisters of Charity.

At its general assembly, the hierarchy of **Chile** issued a decree imposing excommunication upon those who fraudulently seek an annulment of civil marriage contracts, a loophole for annulment having been found by crafty lawyers in place of a non-existent divorce law.

AUGUST 17-23

At the 59th annual convention of the **Knights of Columbus,** at Atlantic City, Aug. 19-21, a membership of 414,952 in 2,478 councils was reported. Bishop Eustace of Camden celebrated the solemn pontifical Mass and Archbishop Mooney of Detroit preached the sermon, urging continued "corporate cooperation in the work of the Church through the promotion of Catholic education and charity." Members of the hierarchy, government officials and distinguished laymen were speakers at the various sessions. A resolution was passed endorsing the defense program and urging prayers for peace. A special Apostolic Blessing was sent by the Holy Father.

The cornerstone of the new headquarters building of the **National Catholic Welfare Conference** in Washington, D. C., was laid, Aug. 18, in a simple ceremony to which Pope Pius XII cabled a special blessing. Archbishop Mooney of Detroit officiated, and speaking for the headquarters staff Msgr. Ready asked the Archbishop to convey to the members of the N. C. W. C. Administrative Board an expression of "our fidelity and loyalty to the great work they have entrusted to us." The cable from the Holy Father, a message from the Apostolic Delegate and other documents were enclosed in the cornerstone.

More than 5,000 Catholic men and women representing societies affiliated with the **Catholic Central Verein** and the **National Catholic Women's Union** marched down Fifth Avenue, Aug. 15, to St. Patrick's Cathedral, New York City, where solemn pontifical Mass was celebrated by Auxiliary Bishop McIntyre of New York for the opening of the Verein's 86th annual convention and the silver jubilee sessions of the Women's Union. Bishop Boyle of Pittsburgh preached the sermon. Archbishop Spellman presided, welcomed the delegates after the Mass and read a message from the Holy Father conveying his Apostolic Blessing. A Jubilee luncheon followed. There was a civic demonstration in the afternoon and the evening was devoted to youth. Bishop Muench of Fargo spoke on "The New America," and at the conclusion of the convention, on Aug. 20, resolutions adopted included endorsement of the national defense program and of Pope Pius XII's five points as "necessary premises" for a new order after the war.

From Aug. 21-23 the **Order of Alhambra** held its 19th biennial convention in Buffalo, N. Y. The Rev. John P. Boland, chairman of the N. Y. State Labor Relations Board, celebrated the solemn Mass attended by over 1,000.

A **Catholic radio program in Spanish,** "Hors Catolica," initiated to meet attacks on the Church, completed its fifth year of weekly broadcasts over Station KGER, Los Angeles, Calif.

Members of Parliament submitted to Prime Minister Churchill and the President of the Board of Education a program for the **Christianizing of education in Britain.**

A **200-year-old Papal Bull,** granting a pension to a priest of the Milan Diocese, was found in a branch office of the "East Kent Times," weekly newspaper of Margate, Kent, England.

Dr. John C. H. Wu, vice-chairman of the Commission for Drafting a Permanent Constitution of China, and a recent convert to Catholicism, dedicated his new book, "The Science of Love," to the Holy Trinity. In the book he attributes his conversion to the writings of St. Therese which express "the keynote of a life of love."

The **addresses of Pope Pius XII** during the first two years of his pontificate were published in book form by the Catholic University of Milan. There are 93 texts in the first volume and 53 in the second.

The Rev. Gabriel Mario Allegra, O. F. M., noted sinologist, was recalled from Rome to China to head a Biblical Committee that will **translate the Bible into Chinese.**

The Holy Ghost Fathers celebrated the **centenary of African missions** marked by the 100th anniversary of the ordination of their founder, the Ven. Francis Libermann, C. S. Sp.

The Society of Mary announced the establishment of the first **Marianist Seminary** in the United States, to be opened in Washington, D. C., in September.

Among the 100 **Chinese nationals interned in Italy,** at Tossicia, 40 asked for instruction in Christian Doctrine, when visited by the Papal Nuncio several months ago, and in a group they received baptism, confirmation and Holy Eucharist, from him, upon completion of their catechumenate.

The Holy Father sent 300 pesos to aid the victims of a fire that destroyed the town of Tado, **Colombia.**

Switzerland celebrated the 650th anniversary of the formation of the Swiss Confederation by the Brenner Pact, and the Catholic hierarchy issued a joint letter on the occasion, calling for unity and loyalty to national institutions. In Rome the entire corps of Papal Swiss Guards attended Mass and sang a "Te Deum."

The first **mission held at the federal prison** on Terminal Island, Calif., closed Aug. 23, after one week's services in Spanish and a second week in English.

Kappa Gamma Pi held its 7th biennial national convention in Chicago, Ill.

AUGUST 24-30

Under the chairmanship of Bishop Duffy of Buffalo, chairman of the N. C. W. C. Youth Department, the second annual **Diocesan Youth Directors' Conference** was held in Detroit, at Sacred Heart Seminary. There were 75 present for the opening session at which Bishop Duffy read a letter addressed to them by Archbishop Cicognani, Apostolic Delegate, which he called the "Catholic Charter of Youth." The principal topic of discussion in various sessions was the coordination of youth programs along national and diocesan lines, with the parish as the centre of activities.

At **Clinton Prison,** Dannemora, N. Y., was dedicated a chapel built entirely by the 200 inmates, over a period of three years, under the guidance and inspiration of their chaplain, the Rev. Ambrose Hyland. Bishop Monaghan of Ogdensburg celebrated solemn pontifical Mass in the new Church of the Good Thief, and in the afternoon he administered confirmation to 47 prisoners. Messages of congratulation were received from the Apostolic Delegate, Archbishop Cicognani, from Governor Lehman and others. It was a unique and most impressive occasion.

Lady Cecil Ann Kerr, social worker and historical author died in Edinburgh. She was the sister of the late Lord Lothian.

At the Bishop Molloy Retreat House, Brooklyn, a week-end re-

treat for the blind was attended by 61 men, members of the Bishop Molloy Retreat League acting as their guides during the exercises.

A birth control exhibit banned at the New York State Fair, in accordance with a state law which makes it a misdemeanor to disseminate information in regard to birth control, had been opposed by religious groups.

A week's official celebration of the centenary of Catholicism in **Montana** began on Aug. 24 with solemn pontifical Mass celebrated in Helena by Bishop Gilmore of Helena. In Stevensville, Mont., on Aug. 27, the Apostolic Delegate, Archbishop Cicognani celebrated solemn pontifical Mass in Old St. Mary's Church, and at a banquet that night spoke on "Two Great Monuments in Helena," the State Capitol and the Cathedral of St. Helena, enlarging on Montana's happy tradition of religious freedom and liberty of conscience. On Aug. 31 the new Immaculate Conception Church was dedicated at Butte and a closing banquet was held. During the celebration a pageant was enacted depicting the heroic trek of the Rev. Pierre Jean De Smet, S. J., and his companions through the wilderness to establish the Gospel of Christ. "The Story of St. Mary's Mission," by Patricia Corley, was the official book of the centenary.

According to word received by Brother Norbert, S. F. S. C., from his brother, Brother Joseph Henri, a survivor of the Egyptian liner **Zamzam** and now in a German concentration camp, the 6 Brothers and 18 Oblate Fathers aboard the vessel were also German prisoners.

The **Maritime Catholic Educational Association** was organized at Antigonish, N. S., to advance the general interests of Catholic education and to assure the perpetuation of an annual summer school such as that held this year at St. Francis Xavier University and the Maritime Catholic Educational Conference which held a three-day meeting under auspices of the Catholic colleges of Canada's maritime provinces.

An intensive training program was given 30 field staff members of the N. C. C. S. during a ten-day **Institute for Defense** sponsored by the N. C. C. S. Women's Division at the National Catholic Social Service School, Washington, D. C.

The first **Canadian Laywomen's Retreat Congress** was held at Ottawa, Ont. There were 300 delegates present for the three-day convention.

The first **Eucharistic Congress at Trois Rivieres,** Que., was opened by the Most Rev. Ildebrando Antoniutti, Apostolic Delegate to Canada and Newfoundland, who brought a special message and blessing from Pope Pius XII. A great open-air repository was erected for the occasion. The closing Mass was celebrated by Cardinal Archbishop Villeneuve of Quebec in the presence of more than 100,000.

An anti-superstition campaign was being conducted in **Haiti** by the laity with the approval of the clergy.

A Chinese health official, Dr. J. Ancheng Miao, identified with the higher educational life in China and a **convert** to Catholicism, was touring the United States to study American health and sanitation methods.

A copy of the text of the pastoral letter of the hierarchy of **Holland** reaffirming the prohibition against Catholics giving their support to either National Socialism or Communism on pain of being denied the last sacraments was received in Montevideo.

Reports reached Lisbon of widespread persecution in **Slovenia** after conquest of Yugoslavia by Germany. Many priests and Catholic intellectual leaders were arrested, religious orders disbanded, and parochial funds confiscated.

Members of the first **Catholic Seminar to South America,** sponsored by "The Sign," returned to the United States Aug. 25, voicing their conviction that Catholic Christianity "can cement the alliance among American republics as can no other single factor."

Since the reception into the Church of Fr. Lukose Nediyosha-

thil, Jacobite leader, 60 families of Jacobites of Thiruvandoor abjured the schism.

The 7th centenary of the liberation of Assisi from the assault of the Saracens in 1241 was celebrated with festivities of unusual solemnity.

During the August pilgrimages to the Shrine of Our Lady of Consolation, at Carey, Ohio, there were enormous crowds, totaling 15,000 on one day and 10,000 on another. The statue is a copy of one in a Luxembourg shrine of that name.

Thousands of French prisoners were being returned to their homes from German prison camps and they reported great bodily hardships but a strong spiritual and intellectual life in the camps due to the number of priests and scholars there.

Stephen H. Horgan, for many years an art executive of leading daily newspapers, and inventor of the half-tone process of photoengraving, died in Orange, N. J., Aug. 30, at the age of 87. He was also the author of several books on engraving.

The Williamstown Institute of Human Relations was held under the sponsorship of the National Conference of Christians and Jews, at Williams College, Aug. 24-29. The theme of this national educational forum on post-war principles was "The World We Want to Live in." Among prominent Catholic speakers were Dr. Carlton Hayes, Dr. Edward Fitzpatrick, the Rev. Wilfrid Parsons, S. J., and Dr. George Shuster.

Several members of the Mexican hierarchy attended the solemn crowning of the popularly venerated image of the Blessed Virgin of the Lightning in the Cathedral of Guadalajara, Mexico.

Italians interned in the United States, at Fort Missoula, Mont., were visited by the Apostolic Delegate, Archbishop Cicognani, on Aug. 28. To each of them in the name of the Pope he gave a rosary and a picture of Pius XII. He breakfasted with them after celebrating Mass and administering Confirmation to 12 internees.

AUGUST 31 — SEPTEMBER 6

Archbishop Stritch of Chicago inaugurated on August 31 a series of broadcasts of "Catholic Highlights in the News" to be given by the "New World," archdiocesan paper.

All missionary Sisters in Iran were reported safe and undisturbed by extension of war to that country.

Bishop O'Hara of Kansas City, chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, announced that to date of Sept. 5 more than half a million copies of the Revised New Testament had been sold.

In an address to an Irish regiment stationed near London, Cardinal Hinsley defended Britain's alliance with Russia saying, "Our alliance is with the people of Russia, not the Communists."

Added to the number of Iceland's Catholic residents, about 300, were thousands of Catholic soldiers and their chaplain, with the American troops assigned to the island to garrison the newly acquired U. S. naval base.

Under the will of Hugh A. O'Donnell, former assistant business manager of the New York "Times," Notre Dame University received a bequest of $2,000 to establish an annual medal award for the highest ranking senior student in the School of Journalism.

It was reported from Basle, Switzerland, that the Rev. Martin Niemoeller, German Lutheran pastor, who recently indicated his wish to become a Catholic, had been moved from Oranienburg to the concentration camp at Dachau. He there occupies three rooms with two Catholic priests. For the last four years he had been forbidden to speak to anyone.

The 18th annual meeting of the Jesuit Philosophical Association of the Eastern States at Washington, D. C., was attended by 60 delegates.

The general topic was "American Culture."

Tabulation of the religious preference of every soldier in the United States Army revealed that 59 per cent were Protestants, 31 per cent Catholics, 2 per cent Jewish and 8 per cent listed no denomination.

According to a letter received by Msgr. Thomas J. McDonnell, national director of the Society for the Propagation of the Faith, from Cardinal Fumasoni-Biondi, Prefect of the Congregation of Propaganda Fide, the life of the missions has been made secure by the daily prayers and contributions of Catholics of the United States upon whom the responsibility of their support devolves with European sources of help cut off by war.

The non cultus process in the cause for beatification of the Most Rev. Jacinto Vera, first Bishop of Montevideo, was concluded and documents sent to Rome.

Word was received in Milan that an Italian missionary in China, the Rev. Cesare Mencattini, had been killed and the Revs. Leo Cavallani and Angelo Bagnoli wounded in an attack by guerillas on their mission station at Weihweifu.

SEPTEMBER 7-13

The Episcopal Committee on Motion Pictures protested the showing of sex hygiene pictures in movie theatres, which are, according to a statement issued at the headquarters of the National Legion of Decency by Archbishop McNicholas of Cincinnati, places of entertainment, not clinics, and sex instruction does not come within their function.

September 7 was designated as a day of national prayer throughout Great Britain at the suggestion of the King, to implore God for the victory of a just peace.

The restored San Fernando de Rey de España Mission in California was rededicated and Mass celebrated in the ancient edifice for the first time since 1874.

The new Cardinal Hayes Memorial High School in New York City was formally blessed and opened in the presence of 1,500 people, with 5,000 outside the building where the ceremonies were held. Archbishop Spellman officiated.

Damage to the glass coffin encasing the remains of the Bl. Margherita of Savoy necessitated recognition of the body which was found to be incorrupt. Bl. Margherita died in 1464.

A proposed federal tax on benefit programs was opposed by the Administrative Board of the N. C. W. C. in a letter addressed to the Senate Committee on Finance.

The National Council of Catholic Women received from Cardinal Maglione a letter of commendation by Pope Pius XII for its activities in behalf of youth.

Robert Hawthorn Johnstone-Stewart, Laird of Glasserton, founder and editor of the "New Alliance," a journal devoted to cultural relations between Scotland and Ireland, was received into the Catholic Church at Saltcoats, Ayrshire.

According to the founder of the Scapular Militia, Very Rev. Gabriel N. Pausback, O. Carm., invalid scapulars of felt, cotton, silk or other material than wool were being foisted upon scapular clients. Those approved for distribution were procurable at Militia headquarters.

It was reported that voluntary donations and proceeds from the sale of emblems, banners and souvenirs had successfully financed the Ninth National Eucharistic Congress.

A statistical summary released by "The Queen's Work" showed a total of 116 Sodality Unions in the United States and Canada.

Bishop McGuinness of Raleigh dedicated two new churches within his diocese, St. John's Church, Waynesville, and St. Joseph's Church, Bryson City. At the latter mission he baptized four resident adult converts, one a former Methodist minister.

Myron C. Taylor, President Roose-

velt's envoy to the Vatican, after an absence of a year made necessary by illness, returned on a fortnight's mission, and was received in audience by Pope Pius XII on Sept. 10. The message of the President was not made public. Mr. Taylor also saw Cardinal Maglione on Sept. 10 and 11 and on the latter day left for Florence.

The Liturgical Arts Society was commissioned by the National Catholic Welfare Council Administrative Board to conduct a competition for a statue of Christ to be placed in front of the new **N.C.W.C. headquarters building.**

Altar stones used at the Eucharistic Congress by priest-pilgrims in the Twin Cities in June were being sent to the Missions in the Far East. St. Columban's Foreign Mission Society received 180.

Proposals of the father of the **Dionne quintuplets** that the children be reunited with other members of their family were accepted by the Ontario Cabinet. Plans were being made to effect this reunion.

Military honors were rendered at the funeral in St. Stephen's Cathedral, Toulouse, of **Paul Sabatier,** Officer of the Legion of Honor, honorary dean of the faculty of sciences at Toulouse and Nobel Prize winner, who died at the age of 87.

On Sept. 11 the Most Rev. James J. Sweeney was solemnly installed as the first Bishop of **Honolulu.** The ceremony followed rites officially elevating the island vicariate to the status of a diocese. In his address Bishop Sweeney pledged unswerving devotion to Christ, His Church and the faithful of the new diocese.

SEPTEMBER 14-20

A throng of 175,000 attended the Holy Hour in Soldier Field, **Chicago,** Sept. 14, under the auspices of the Archdiocesan Union of the Holy Name Society. Solemn Benediction and prayers were offered for the intention of the Holy Father who sent his Apostolic Blessing. A patriotic pageant and sacred music preceded the devotions.

St. John the Baptist Church in **Bridgeport, Conn.,** was appropriated by the former pastor, Bishop Orestes P. Chornock of the Carpatho-Russian Greek Catholic Church in North and South America, as his "cathedral" when he instituted his own sect in 1936 upon excommunication for dissension on the question of celibacy. Bishop McAuliffe of Hartford appointed Bishop Takach of the Greek Catholic Diocese of Pittsburgh pastor and brought suit against Bishop Chornock for the property. By decision of Judge Ernest A. Inglis after five years' civil trial the property was awarded the Diocese of Hartford.

Dr. Gregorio Del Amo, a pioneer in the good neighbor policy, who in 1929 established the Del Amo Foundation, a philanthropic educational trust to foster cultural relations between Spain and the United States, died in Los Angeles at the age of 83. He practised medicine there and in 1906 became the first Consul for Spain in San Francisco.

The Holy Father made an appeal for **special prayers throughout October** for the early end of the war.

The **Association of Catholic Trade Unionists** held their 2nd national convention in Pittsburgh. They received the "greetings" and "blessings" of Pope Pius XII.

The quartercentenary of the Jesuits was celebrated in Ireland and in Peru.

Bishop McGuinness of **Raleigh** dedicated two new churches within his diocese: the Church of St. Benedict the Moor for Colored Catholics in Winston-Salem and the Franciscans' St. Francis Priory in Statesville, N. C.

On Sept. 19 **Myron C. Taylor** had a second audience with Pope Pius XII upon his return from his villa at Florence, en route back to the United States. He also conferred with the Papal Undersecretary of State, Msgr. Giovanni Battista Montini. He authorized a denial of the statement made in the press that

President Roosevelt had asked the Pope to declare the war against Germany a just war.

The problem of many parishes in **Spain** without priests, due to the Civil War, became acute, many of the clergy being over 70 or unfit for parochial duties because of hardships endured. There were numerous vocations but the years before these youths could be ordained were a serious problem under consideration by the episcopacy. The ancient Order of the Hieronymites was restored with the entrance of 15 novices at the monastery of El Parral in Segovia.

Prisoners in **Italian concentration camps** were visited by the Papal Nuncio to Italy, the Most Rev. Francesco Borgongini Duca, who gave each the greetings and blessings of the Holy Father, medals, cigarettes and other comforts.

The 2nd annual meeting at Columbia University, New York, of the **Conference on Science, Philosophy and Religion** discussed the responsibility of higher education in promoting the basic objectives of civilized life. Catholic scholarship was ably represented by representatives of Catholic universities, and among Catholics representing secular universities were President George Shuster of Hunter College and Professor Hugh S. Taylor of Princeton.

The President of the Republic, members of his Cabinet and of the Senate and Chamber attended the closing exercises of the Diocesan Eucharistic Congress at Cochabamba in **Bolivia.**

By a decision of the **Quebec Appeal Court** marriages performed in the province between a Catholic and non-Catholic by a Protestant minister are valid, the impediment placed on the Catholic party by canon law not being recognized in the civil court.

A 19-week campaign of **street-preaching in Oklahoma** came successfully to a close, with a total attendance of 11,310, in 11 towns.

An Archdiocesan Eucharistic Congress in **San Francisco** concluded with 35,000 joined in prayer for peace.

Fordham University held the closing ceremonies of its centenary, Sept. 15-17. Honorary degrees were conferred upon 15 persons including the Apostolic Delegate, Archbishop Cicognani, who with Vice President Wallace of the United States and Archbishop Spellman delivered addresses at the closing banquet. The Very Rev. Robert I. Gannon, president of the university, announced that among donations to the drive for funds was an anonymous gift of $100,000 toward the endowment of the Fordham University Graduate School.

The **prize poem** celebrating the founding of Fordham College 100 years ago was "Ad Majorem Dei Gloriam," by Sister M. Dolorita of Notre Dame Institute, Baltimore. This $100 Ode Prize Contest was conducted by the Catholic Poetry Society of America.

A claim made by the **Haldeman-Julius Company,** of Girard, Kans., that the Library of Congress had sought and received permission to transcribe some of its Little Blue Books in braille for blind readers was denied by Archibald MacLeish, Librarian. Many of these publications attack the Church and in making its claim, the Company said, referring to the Catholic Church: "The Black International will ignore this compliment to my work as a publisher."

The **Rev. Stanislaus Woywod, O. F. M.,** of St. Francis Monastery, New York, and former Superior of the Monastery and of Holy Name College, Washington, D. C., died on Sept. 19 at the age of 61. An eminent authority on canon law, he wrote an English translation of the new Code adopted in 1918 and a two-volume commentary on it. More than one hundred priests and prelates attended his Requiem Mass.

A federal **tax on benefit programs** adopted by the 77th Congress marked a drastic change in federal policy toward religious, educational and charitable undertakings.

The first Midwest Regional Conference of the **National Council of Catholic Women** was held in Springfield, Ill., Sept. 21-23 with a registration of 900. At the opening pontifical Mass celebrated by Bishop Griffin of Springfield, the sermon was preached by Bishop Gerow of Natchez. Archbishop Stritch of Chicago addressed the mass meeting of more than 5,000 that evening. Governor Green extended greetings from the State of Illinois, as did Mayor Kapp for Springfield. Among various sessions were those on Family and Parent Education, on Libraries and Literature, and on Organization and Development. The general theme was "Faith and Service — for God and Country."

The **National Catholic Evidence Conference** held their 10th annual meeting in Washington, D. C. The theme was "A reexamination and a revaluation of our apologetics" and demonstrations of street speaking were given. Work of the Conference in connection with enlisted men was discussed. The Holy Father sent his Apostolic Blessing.

On Sept. 22 **Myron Taylor**, President Roosevelt's special representative to the Vatican, left Vatican City to return to the United States. As a parting gift he gave to the Holy Father in perpetuity for religious and educational purposes his Villa Schifanoia at Florence. This His Holiness was pleased to assign to Rosary College, River Forest, Ill. Mr. Taylor refused to make any statement on his mission.

Sept. 21 was observed as **Ozanam Sunday** in commemoration of the founder of the Society of St. Vincent de Paul, whose charity the faithful were asked to remember by prayer and donations.

The Catholic Affairs Committee of the New York State Council of the **Knights of Columbus** awarded its annual gold medal for outstanding individual Catholic Action to Lewis J. Valentine, Police Commissioner of New York.

Pope Pius XII addressed to **Domenico Cardinal Jorio** a letter congratulating him on the fiftieth anniversary of his ordination to the priesthood and bestowed on him the Apostolic Blessing.

The Polish Ambassador, Jan Ciechanowski, Governor O'Conor of Maryland, Mayor Jackson of Baltimore, Archbishop Curley of Baltimore and Washington, Auxiliary Bishop Woznicki of Detroit and Bishop Plagens of Grand Rapids were among the dignitaries participating in ceremonies attendant upon the 43rd quadrennial convention of the **Polish Roman Catholic Union**, in Baltimore. Sessions were held through the week and were attended by 2,500 delegates and guests from 23 states.

An assertion made in an article by Edgar Snow in the magazine, "Fortune," that "Spanish Fascist clergy" dominate the Church in the **Philippines** brought vigorous denial and disproof from J. A. Paredes, Jr., executive secretary of the Auxiliary Board of the Archdiocese of Manila.

In a nation-wide competitive examination open to June graduates of recognized colleges of pharmacy, Sister M. Etheldreda, graduate of St. John's University, Brooklyn, was the unanimous choice of a committee representing the American Pharmaceutical Association for the **Fairchild Fellowship in Pharmacy.** She chose to continue her studies at Western Reserve University, Cleveland.

The will of the late Cardinal Kaspar, Archbishop of Prague, set up the **Cardinal Kaspar Fund** for the education of priests for the Archdiocese of Prague and preservation of churches within the archdiocese.

The 18th **Semaine Sociale** in Quebec was attended by Catholic leaders of the province, both priests and laity, to study various aspects of "Catholic Action and Social Action."

The golden jubilee of "Rerum Novarum" was celebrated in India by a series of lectures on the social question.

Bishop Shaughnessy of Seattle reminded the faithful of his diocese that since 1934, by direction of Pope Pius XI, the specific intention of prayers after Mass is the welfare of the Church in Russia.

Bishop White of Spokane appealed to his people to petition their senators and congressmen in the interests of resolutions before Congress for the feeding of starving Europeans.

An official record published Sept. 22 by the Belgian Ministry of Information in London vindicated King Leopold's action in capitulating to the Nazis.

The Rev. William J. McGarry, S. J., outstanding Scripture scholar, editor of "Theological Studies," and author of several books, died suddenly of a heart attack in the New York Subway on Sept. 23, at the age of 47.

Confessions of the deaf were facilitated by devices installed in the confessionals of the Church of St. Francis of Assisi, New York City, by which the penitent puts to his ear an ordinary phone receiver and thus hears the priest who speaks through a microphone attached to an amplifier.

In his inaugural address as Governor of Puerto Rico, Guy Rexford Tugwell declared the chief problem of the island to be poverty, but that its resources have not been fully utilized and brought to the people, and until this is accomplished it cannot be truly said that there is overpopulation, and "fertile families cannot be charged with irresponsibility." He thus recognized "the just position of the Catholic Church in regard to the population problem of Puerto Rico," said Bishop Byrne of San Juan who praised his address as "impregnated with a Christian love of neighbor."

The first National Congress of the Apostleship of Prayer and the Eucharistic Crusade was held in Mexico City, with Archbishop Martinez of Mexico presiding. Nocturnal adoration preceded the opening of the Congress, with a Communion Mass on September 21. Holy Hour devotions took place during the Congress, of which the first business session was on Sept. 23.

SEPTEMBER 28 — OCTOBER 4

The 65th diocesan council affiliated with the National Council of Catholic Women was formed in Winona, Minn., with the federation of 81 Catholic women's societies of the diocese.

The annual convention of Federated Colored Catholics was held in Baltimore, Sept. 27-28. Discussion concerned problems related to industrial life.

A two-day regional meeting of the Catholic Conference on Industrial Problems, held in San Francisco, Sept. 30 — Oct. 1, was dedicated to a commemoration of the great social encyclicals, and study of the application of the principles of a Christian social order.

A five-day religious and social program at St. Mary's Convent, Notre Dame, Ind., Sept. 29-Oct. 2, brought to a close the observance of the centenary of the Congregation of the Sisters of the Holy Cross, founded at Le Mans, France, in 1841. Many members of the hierarchy attended and religious of more than twelve communities were guests. The cornerstone of the new St. Mary's College Library was laid September 30. The religious observance closed with Solemn Benediction of the Blessed Sacrament, on Oct. 1, and a centennial banquet was held that day.

The annual Red Mass in New York was attended by 500 judges, lawyers and officials, at St. Andrew's Church. Archbishop Spellman presided.

The San Antonio Archdiocesan Council of Catholic Men was formally established by Archbishop Lucey at a meeting on Sept. 28 attended by pastors and leading lay-

men. It is a federation of parish councils and diocesan organizations of Catholic men, and its first activity was to undertake a census of the archdiocese.

In Southeastern Indiana **Catholic Rural Life Sunday** was observed on Sept. 28 by a gathering of men, women and children from 11 counties at New Alsace, Ind. Ceremonies began with a solemn Mass and closed with Benediction. Problems pertinent to rural life were discussed.

It was reported in London that **Maria-Laach**, famed Benedictine monastery in the Rhineland, had been taken over by the German military authorities, as had sixteen other Benedictine abbeys, to be used as hospitals for the wounded, and all younger members of the communities forced to join the German Army.

A reference by President Roosevelt to the Soviet Constitution as essentially the same as that of the United States in provisions for religious freedom brought a storm of protests. He then revealed that he had commissioned W. Averell Harriman, leader of the special commission to Moscow, to take up with the Soviet authorities the question of **religious freedom in Russia.** This was commended in a statement by Msgr. Ready, general secretary of the National Catholic Welfare Conference.

A preview of the 36th annual report of the **Catholic Church Extension Society** made public its receipt and expenditure of more than $1,000,000 in the fiscal year ended Sept. 30, for various missionary works.

The **Franciscan canonist,** Rev. Bertrand Kurtscheid, O. F. M., professor of the history of Canon Law in the Pontifical Institute Utriusque Juris and in the Pontifical Athenaeum of St. Anthony, died in Rome at the age of 64. He was the author of numerous learned works and for six years Definitor of his order for the German language.

The personal scrap book of the late **John J. McGraw,** famous figure in baseball and graduate of St. Bonaventure College, previously given to the college by his widow, was placed on exhibition in the Friedsam Memorial Library.

Aline Kilmer, poetess, essayist and writer of children's stories, died at her home in Stillwater, N. J., at the age of 53. She was born in Norfolk, Va., and married Joyce Kilmer, well-known poet, killed in the World War.

For the first time the Austrian royal family has an American chaplain with the appointment of the **Rev. Joseph B. Code** to that post. Dr. Code has for the past five years been on the faculty of the Catholic University, and is the author of several books.

In St. Joseph's Chapel of the Church of Mt. St. Sepulchre, Washington, D. C., a statue of the founder of the Franciscan monastery there, **the Rev. Godfrey Schilling, O. F. M.,** was unveiled, at a ceremony at which the Most Rev. Amleto Cicognani, Apostolic Delegate, officiated, on the feast of St. Francis of Assisi, Oct. 4.

During ceremonies marking the opening of the juridical year of the **Sacred Roman Rota,** the Holy Father received from Msgr. Giulio Grazioli, Dean of the Rota, in private audience, a report of the Rota's activities of the past year. In the calendar year 76 cases involved nullity of marriage and 21 such degrees were granted; in the juridical year there were 82 applications for decrees of nullity and 30 were granted.

In Columbia a Catholic Action campaign was undertaken for morality in **motion pictures.** A vigilant censorship was maintained, and arrangement was made with a production firm for moral and entertaining films, which supplied 70 houses.

Eugene Walter, veteran playwright and scenarist, was converted to the Catholic Church a few weeks before his death, and buried with full military honors, after a requiem Mass in the chapel of the United States Veterans' Home at Sawtella, Calif. He attributed his conversion

to listening each Sunday to the broadcast of the solemn Mass at St. Brendan's Church in Los Angeles.

The **Catholic Action Medal** was bestowed by Archbishop Spellman of New York on John S. Burke, outstanding layman of his diocese, at special ceremonies at St. Bonaventure College, St. Bonaventure, N. Y., on Oct. 4. Archbishop Spellman lauded Mr. Burke as "the exemplification and personification of Catholic Action — and American Action."

A diocesan synod was held by the 90-year-old Archbishop of Eger, the Most Rev. Lajos Szmrecsanyi, in conjunction with the consecration of the cathedral at **Eger, Hungary.**

OCTOBER 5-11

The nineteenth annual convention of the **National Catholic Rural Life Conference** was held in Jefferson City, Mo., Oct. 4-8. Archbishop Glennon of St. Louis was host, and preached the sermon at the solemn pontifical Mass which formally opened the Conference Oct. 5. The Mass was celebrated by Bishop Ryan of Bismarck, retiring president of the Conference, who was succeeded by Bishop Muench of Fargo. In his presidential address in the legislative halls of the Missouri House of Representatives Bishop Ryan outlined the aims of the Conference and the problems facing it. He advocated "an intelligent and well-planned 'back to the land' movement." At various sessions special rural problems were discussed. Many members of the hierarchy, clergy and laymen participated.

The second regional Catechetical Congress of the **Confraternity of Christian Doctrine,** for the province of New Orleans, was held in Birmingham, Ala. Bishop Toolen of Mobile celebrated the opening solemn pontifical Mass, Oct. 5. Archbishop Rummel of New Orleans presided and delivered the sermon. A state-wide radio network carried the ceremonies. Bishop Toolen addressed the first general session on "The Home, the Heartbeat of the Parish." The theme of the congress was "Christ in the Home."

The keynote address of the second annual **National Liturgical Week,** under the auspices of the Benedictine Liturgical Conference, was delivered by the Rev. Benedict Ehmann, of St. Bernard's Seminary, Rochester, N. Y., at the opening session, Oct. 6, in St. Paul, Minn., attended by 1,000. His subject was "The Living Parish: One in Worship, Charity, Action." Archbishop Murray of St. Paul welcomed the delegates, and Abbot Deutsch of St. John's Abbey, Collegeville, delivered an address. A dialogue Mass opened the program Oct. 7. The meaning of the Liturgy, participation in the Mass and parish liturgical programs were subjects discussed. The entire congregation participated in a Missa Cantata Oct. 8. Liturgical music and art were topics of discussion that day. A solemn Mass with congregational chant was celebrated Oct. 9, and at the closing session, Oct. 10, Bishop Brady of Sioux Falls spoke on "The Liturgy as Related to Peace."

For the first time in the history of Massachusetts the solemn votive Mass of the Holy Spirit, known as the **Red Mass,** was celebrated for lawyers of the Commonwealth, in the Church of the Immaculate Conception, Boston, Mass., Oct. 5. Governor Saltonstall of Massachusetts, Mayor Tobin of Boston and almost the entire bench of the Massachusetts Supreme Judicial Court attended. The celebrant was the Very Rev. William Murphy, S. J., president of Boston College.

The Diocese of **Fargo** held its first synod, with Bishop Muench presiding. Preliminary work had been in progress for twelve months, and a draft of regulations was proposed for discussion and recommendations preparatory to the final drawing up of rules suited to conditions in the diocese.

In a nation-wide selection of the nurse with "outstanding character

traits and scholarship attainments," for the 1941 American Legion Award "dedicated to the most humane nurse," Mildred J. Kahl, a Catholic, graduate of the Rockland State Hospital School of Nursing, Orangeburg, N. Y., was the winner.

Mme. Antonina Paderewska-Wilkonska, only sister of the late Ignace Paderewski, died Oct. 6, in Pelham Manor, N. Y., at the age of 83, having survived her famous brother by only a few months.

On Oct. 5, Cardinal Dougherty, Archbishop of Philadelphia, laid the cornerstone and celebrated the first Mass in the new Holy Redeemer Catholic Church and School, erected exclusively for **Philadelphia's Chinese Catholics.** Five thousand were unable to gain entry to the church, filled with a congregation of one thousand, and Mass was celebrated for them outside. The Rev. Mark Chai, a visiting priest of Nanking, China, spoke in Chinese, and Tsune chi Yu, Chinese Consul General in New York, was a guest of honor.

According to the editors of the 1941 "Anuario Catolico" of **Portugal**, "Catholic Action is in the process of transforming the country, gently but strongly." Since the last issue of the "Anuario" eight years ago, when Catholic Action was in process of formation, there have been 2,297 official centers founded and there are now 55,000 members.

Archbishop McGuigan of **Toronto** protested against an advertisement sponsored by a non-Catholic clergyman, Dr. T. T. Shields, in the "Globe and Mail" and "Toronto Telegram," which read: "Why the Italian Apostolic Delegate to Canada, Archbishop Antoniutti, Should Be Expelled for Subversive Activities."

The eighth annual **Christian Culture Series** sponsored by Assumption College Lecture League in Windsor, Ontario, was opened with an address by Msgr. Fulton Sheen on "Revolution or Counter-Revolution."

The **Catholic Evidence Guild** inaugurated street speaking in the Diocese of Pittsburgh, with the permission and encouragement of Bishop Boyle.

The Papal Nuncio to Spain, the Most Rev. Gaetano Cicognani, officiated at the closing of the **Missionary Exhibition at Pamplona**, Spain, which commemorated the fourth centenary of the journeys of St. Francis Xavier in India, and during two months had attracted thousands of visitors.

The Rev. Joseph M. Noonan, C. M., president of Niagara University for ten years, was elected president of the **Association of Colleges and Universities of the State of New York**, at its annual meeting at Lake Mohonk, N. Y.

The new Church of Our Lady Mother of Grace, in **Rome**, just outside the limits of Vatican City, was dedicated. The edifice was built to house the famous Madonna delle Grazie when the old church had to be demolished to make room for structures to house Vatican employees.

Plans for reconstruction and modernization of Orleans, Sully, Gien and Chateauneuf, four cities on the Loire, **France**, were under way. At Orleans more than 600 houses were destroyed by fire, including the historic one in which Joan of Arc prepared for her campaign, but the chapel where the Maid prayed before the venerated "Black Virgin" remained intact beside the ruins.

Professor Filippo Bottazzi, of the Physiology Department of the University of Naples, died at Niso, Italy, in his 74th year. He was a member of the Pontifical Academy of Sciences and of the Royal Academy of Italy.

The 50th anniversary of the advent of the **Brothers of the Christian Schools** to New England was celebrated at the Hotel Statler, Boston. Mayor Tobin welcomed the gathering of 700 persons and Governor McGrath of Rhode Island delivered an address paying glowing tribute to the work of the Christian Brothers in New England.

As a result of the annexation of former Yugoslav territory by **Hungary**, the Diocese of Szombathely had to incorporate within its juris-

diction 22 additional parishes with some 70,000 faithful.

His Eminence Lorenzo Cardinal Lauri, Grand Penitentiary and Camerlengo of the Holy Roman Church, died Oct. 8, following an abdominal operation, at the age of 76. He was a close friend of Pope Pius XII and had been one of the examiners when the present Pontiff received his theology doctorate. Cardinal Lauri began his priestly career as a teacher of philosophy, was sent as Papal Nuncio to Peru in 1917 and was transferred to Warsaw, Poland, in 1921. He was elevated to the cardinalate in 1927. As Grand Penitentiary he was confessor to Pope Pius XI and upon the accession of Pius XII he was also named Chamberlain. Dignitaries of Church and State were present at the solemn requiem Mass on Oct. 13 in the Church of St. Andrew della Valle. Final absolution was given by Cardinal Granito Pignatelli di Belmonte, Dean of the Sacred College.

The **American Federation of Labor** held their 61st convention in Seattle, Wash. The invocation at the opening session, on Oct. 6, was pronounced by Msgr. John F. Gallagher, Vicar General of the Diocese of Seattle. An address was delivered by Bishop Shaughnessy of Seattle at the general session on Oct. 10. He urged them to intensify their vigilance in protection of constitutional liberties and against the Sixth Column of Communism.

OCTOBER 12-18

The fiifth quinquennial national congress of the **Franciscan Tertiaries** was held in Pittsburgh, Oct. 11-13, and attended by more than 1,000. Bishop Boyle of Pittsburgh was host to the congress and celebrated the opening solemn pontifical high Mass, at which the sermon was preached by Bishop Winkelmann of Wichita, Protector of the Third Order of St. Francis. The theme of the congress was "The Charity of St. Francis — Franciscan Brotherhood." Priests, Sisters and laymen attended the various sessions. A letter to the Franciscan Tertiaries from the Apostolic Delegate, Archbishop Cicognani, said that in the midst of conflict, bitterness and sorrow prevalent in the world today the Third Order "is called to make its greatest contribution to the world," to "leave to this troubled period of history a deep impression of your Franciscan spirit."

The golden jubilee of the Diocese of **Salt Lake** was celebrated Oct. 12-13. It was also the diamond jubilee of the first parish in Utah, that of St. Mary Magdalen, now known as the Cathedral of the Madeleine, where the pontifical high Mass was celebrated by Archbishop Mitty of San Francisco, a former Bishop of Salt Lake. Prominent in the procession which preceded the Mass were the Sisters of the Holy Cross, whose centenary was honored during the ceremonies, and to whom Bishop Kearney of Rochester, formerly a Bishop of Salt Lake, paid tribute in his sermon as one of the "three great spiritual forces which have built and preserved the Catholic faith" in the diocese; the other two, the bishop and priests. In his address at a banquet that night Bishop Kearney likened these three to "the way, the truth and the life." The Sisters gave a luncheon to the Church dignitaries, visiting and diocesan clergy, at the College and Academy of St. Mary-of-the-Wasatch. Two days' festivities closed with a pontifical Mass for the Catholic students of the diocese. Bishop Hunt of Salt Lake was host during the convention.

The Apostolic Delegate presided on Oct. 12 at the formal investiture, at the Apostolic Delegation in Washington, of **Dr. John K. Cavanaugh,** of the Georgetown University medical faculty, as a Knight Commander of the Order of St. Gregory the Great.

The fifth annual conference of the **Catholic Art Association** was held at Mount Mary College, Milwaukee, Wis., Oct. 11-12, with exhibits and work shops. The theme was "Art

in the Service of Religion and of Fellow Man."

The keynote address of the fourth biennial congress of the National Laywomen's Retreat Movement, at Providence, R. I., Oct. 11-13, was by the Rev. Richard L. Rooney, S. J., on "The Retreat, a Prelude to Peace." Bishop Keough of Providence presided at the solemn Mass which officially opened the congress, attended by 1,000 delegates. Round-table discussions were held each day. The Rev. James Gillis, C. S. P., spoke at the closing exercises at the Cenacle Convent, Newport.

Aid of the Blessed Mother for true Pan-Americanism was implored at the **Guadalupe Festival** in Mexico, on Oct. 12. Archbishop Cantwell of Los Angeles, invited to pontificate at the solemn Mass, had declined to wear the "disguise" necessary to enter the country, clerical garb being forbidden; whereupon the Mexican Government extended to him all the courtesies his dignity of office and manner of dress required, and with his retinue of monsignori, priests and laymen he had a special Pullman from the American border to Mexico City. Archbishop Cantwell celebrated the Mass at the Guadalupe Shrine, and Coadjutor Bishop Bulnes of Morelia preached the sermon. Archbishop Martinez of Mexico blessed the banners of the American republics, and Bishop Oviedo y Reyes of Matagalpa, Nicaragua, officiated at the traditional and impressive Guadalupian ceremony of the Blessing of the Roses. Bishop Gannon of Erie and Bishop Buddy of San Diego also participated in the ceremonies. Motion pictures were taken. Among the representatives of all nations present was Ambassador Daniels of United States. A formal reception was given the American pilgrims.

In the United States **Columbus Day** was observed throughout the nation. In his official statement on the occasion President Roosevelt cited the Americas as "a powerful force in the interest of stability, peace and freedom," and Vice-President Wallace delivered a radio address in Spanish to the Latin American countries where it is known as the **Day of the Race.** It was celebrated universally. In San Juan, Costa Rica, 20,000 assembled at the Shrine of Our Lady of the Angels heard a sermon by Archbishop Salabria. The Knights of Columbus held banquets on Columbus Day in Washington, New York, Pittsburgh and elsewhere.

A series of Sunday morning religious programs over the Mutual Broadcasting Company's New York City outlet, Station WOR, to be known as the **Radio Chapel Program,** was inaugurated on Oct. 12 by Archbishop Spellman, who in his address explained "What It Means to Be a Catholic."

The **Gallery of Living Catholic Authors'** Board of Governors held their annual meeting in New York City. Sister Mary Joseph, S. L., from Webster Groves, Mo., founder and director of the Gallery, was present at the meeting. New authors elected to Gallery membership by vote of the Board were: the Rev. Walter Farrell, O. P., Graham Greene, Francis P. Keyes and Olive B. White.

The **St. Thomas More Society,** an organization of Catholic members of the legal profession, held their annual luncheon in San Francisco.

Holy Name Society processions in New Jersey communities on Oct. 12 included 150,000 men in line of march. Archbishop McNicholas of Cincinnati addressed a huge Holy Name rally in Crosley Field, Cincinnati. The Holy Name Society sponsored the third "Eucharistic Day" observed in the Diocese of Pittsburgh in the past eleven years. Bishop Boyle presided and some 75,000 men assembled for the closing ceremony, in Forbes Field, Pittsburgh.

Archbishop Spellman presided at a solemn Mass in St. Patrick's Cathedral, New York City, dedicated to the **suffering people of Poland** and to the memory of Brigadier General Pulaski, Polish Catholic hero of the American Revolution.

The **Jesuit Philippine Bureau** of

New York reported that in the last five years an estimated total of at least $80,000 worth of supplies ranging from church goods to baseball bats had been sent to the Philippines.

A drive in the Diocese of **Mobile** during the last year to bring back fallen-away Catholics had resulted in 796 returning to the Church, and there had been 20 conversions, 31 marriages validated and 234 baptisms.

In a national broadcast Dr. H. V. Evatt, prominent Labor member of the Australian House of Representatives, paid tribute to **Catholic Action in Australia.** A recent report of the Episcopal Committee on Catholic Action outlined the function of the National Secretariat of Catholic Action, appointed by the hierarchy of Australia and New Zealand, under which unified Catholic Action thrives.

Under pressure from local police authorities some Catholic religious communities in **Japan** were obliged to abandon their traditional habit and wear the garb of the country.

Emilio Bianchi, director of the Astronomical Observatory of Milan, died at his home near Milan at the age of 66. He was a member of the Pontifical Academy of Sciences and the Royal Academy of Italy.

A survey of church-going habits of the service men in camps in **North Carolina** by a secular editor deeply impressed him with the numbers that crowded into Catholic churches. At a local theatre in Rockingham 1,132 attended one Mass, while all Protestant churches had an attendance of 155. He concluded his newspaper comment with, "Why?"

A gigantic statue of the Virgin was completed in **France.** It stands on a hill that dominates the suburb of Miribel, nine miles northeast of Lyon, overlooking the Rhone valley and the Alps beyond. It is 115 feet high without the pedestal, the head measuring 15 feet.

A religious revival was seen in **education in Spain,** as manifested by the inclusion of an Institute of Theology as a branch of the Superior Council of Scientific Investigations, thus giving recognition to theology as the divine science.

The Church of St. Edward, Starke, Fla., a **memorial to Msgr. Edward A. Pace,** was dedicated by Bishop Hurley of St. Augustine, and an address delivered by Msgr. P. J. McCormick, Vice-Rector of the Catholic University, paid tribute to the former vice-rector, a native of Starke.

A projectile which struck the **cathedral at Genoa** but did not explode, when the British bombarded the port, Feb. 9, 1941, was emptied of its explosives and set up in the cathedral as witness of the divine protection of the church.

His Eminence Nicola Cardinal Canali, president of the Pontifical Commission for the Government of Vatican City, was appointed **Grand Penitentiary of the Holy Roman Church,** to succeed the late Cardinal Lauri.

The second regional Catechetical Congress of the **Confraternity of Christian Doctrine** was held in Savannah, Ga., at the invitation of Bishop O'Hara of Savannah-Atlanta and under the sponsorship of Archbishop Curley of Baltimore and Washington. The 3-day program opened Oct. 10 with a Mass celebrated by Bishop O'Hara.

Catholic Youth Council activities were formally opened in St. Louis, Mo., with 25,000 Catholic youth participating in Solemn Holy Hour ceremonies in the Municipal Plaza, Oct. 15. They were addressed by Archbishop Glennon.

The first **Gold Mass** ever celebrated in Washington, D. C., invoked the divine assistance for members of the medical profession who were present in great numbers in Dahlgren Chapel of Georgetown University, whose president, the Very Rev. Arthur A. O'Leary, S. J., was the celebrant, Oct. 18, feast of St. Luke, to whom St. Paul referred as "our beloved physician." The sermon was preached by Bishop Joseph M. Corrigan, rector of the Catholic University, and the Apostolic Delegate, Archbishop Cicognani, sent a message to the gathering.

The 27th annual meeting of the **National Conference of Catholic Charities** was held in Houston, Texas, Oct. 19-22. Bishop Ledvina of Corpus Christi celebrated the opening pontifical high Mass in Sam Houston Coliseum, and Archbishop Lucey of San Antonio preached the sermon, characterizing the current world troubles as "the second great fall of man." There were 15,000 persons in attendance. The Apostolic Delegate, Archbishop Cicognani, Postmaster General Frank Walker, Bishop Byrne of Galveston, United States District Judge James V. Allred and Rev. Bryan J. McEntegart, president of the Conference, addressed the general session which followed. The Apostolic Delegate said that charity and justice must stand together. Bishop O'Hara of Kansas City presided at the volunteer women's organization that night. Volunteer social service was accentuated during the Conference, and many sessions were concerned with national defense especially in relation to youth. At the closing session G. Howland Shaw, Assistant Secretary of State of the United States, was elected president.

Mission Sunday was observed throughout the nation on Oct. 19. In radio addresses Cardinal Dougherty, Archbishop of Philadelphia, Archbishop Spellman of New York and Archbishop Schrembs, Bishop of Cleveland, appealed for generous support of the missions by prayer and material offerings, the burden now falling on America because of Europe's state of war. The secretary of the Sacred Congregation for the Propagation of the Faith, the Most Rev. Celso Constantini, reported expansion of the missions, despite handicaps.

The Knights of Columbus sponsored a radio program inaugurated Oct. 19, the first of a series of 26 broadcasts called the **Highway to Heaven** to be given each Sunday over KCKN by the Rev. Richard Felix, O. S. B.

In a national broadcast over stations of NBC on Oct. 19 urging avoidance of war, Archbishop Beckman of Dubuque declared the people of the United States "have been betrayed, despoiled and disillusioned," and are "at the crossroads of Constitutional Government." In the same broadcast Joseph Scott, speaking from Los Angeles, warned of the dangers of Communism. Bishop Shaughnessy of Seattle was unable to participate because of mechanical radio difficulties, but Archbishop Beckman read his statement showing the threat of "loss of personal and political liberties" in the United States.

A sesquicentennial celebration of the founding of **St. Charles, Mo.**, first capital of the state, was observed with both civic and ecclesiastical ceremonies.

The first Catholic church in **Granada, Miss.**, St. Peter's, was dedicated by Bishop Griffin of Springfield, Ill., and Bishop Gerow of Natchez sang the solemn pontifical Mass.

A great man-made lake in Southern California was dedicated to the memory of the Padre of the Desert, Msgr. John Crowley, as **Lake Crowley.**

Some sixty Catholics working as **censors in Bermuda** formed the Imperial Censorship Catholic Society.

Bishop Gannon of Erie, in charge of compiling a catalogue which examines the merits of the **"Martyrs of America"** appealed to all Catholics in the United States to pray for the beatification and canonization of these martyrs.

In an impressive ceremony in San Fernando Cathedral, San Antonio, on Oct. 22, the **Most Rev. Laurence J. FitzSimon** was consecrated third Bishop of Amarillo, with the Apostolic Delegate, Archbishop Cicognani, officiating. Co-consecrators were Coajutor Bishop Garriga of Corpus Christi and Auxiliary Bishop Metzger of Santa Fe. Archbishop Lucey of San Antonio delivered the sermon.

Outspoken denunciation of methods of the Gestapo by Bishop Count von Galen of Muenster caused an

extraordinary sensation in Germany and the occupied countries, and it was reported that Hitler issued instructions that measures against the Churches be slowed down.

Polish refugees in France, resident at the hotels Angelique and Beausejour, in Lourdes, adapted for their use by the Red Cross, were visited by Msgr. Alfredo Pacini, of the staff of the Papal Nunciature in Poland. He celebrated Mass in the Lourdes Basilica and the parish church at Hyeres and made many gifts in the name of the Holy Father.

The Pontifical Regional Seminary of **Catanzaro, Italy,** was destroyed by fire except for the chapel and library. Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities, sent all possible aid to the 270 students thus rendered homeless.

The Papal Nuncio to France, the Most Rev. Valerio Valeri, visited the Missionary Exhibit at **Marseilles,** held simultaneously with the Fair, and on Mission Sunday gave a broadcast sermon at the Mass celebrated in the pavilion of the 1,500-square-yard court where the Exhibition was held.

Archbishop Downey assailed the sending of **refugee Catholic children in England** to state schools.

The assertion of M. Maisky, Soviet Ambassador to Great Britain, that "believers practise their religion freely in Russia" was answered by the Rev. John Heenan in the "Universe," Catholic weekly. Dr. Heenan declared the Ambassador's speech was "a cynical insult to the Christian intelligence," and recalled **Russia's persecution of religion.**

Archbishop Spellman of New York was a guest of President Roosevelt at luncheon at the White House on Oct. 23.

The second annual Mid-West regional meeting of the **Catholic Press Association** was held at Huntington, Ind., Oct. 24, and at Notre Dame University, Oct. 25.

OCTOBER 26 — NOVEMBER 1

In a pastoral letter to the faithful of his see Archbishop McNicholas of Cincinnati interpreted the words of Pope Pius XI in his encyclicals on the Church in Germany and on atheistic Communism. Between **Nazism and the German people** and **Communism and the Russian people** the Holy Father made a clear distinction, he said, condemning the systems but not the people.

Southern Maryland Catholics were upholding the **Legion of Decency,** said Clarence McDonagh, president of the Holy Name Union of that section, by traveling many miles to see approved films and avoid questionable ones.

The **feast of Christ the King** was observed by processions of Holy Name men and Solemn Benediction of the Blessed Sacrament in Washington, Baltimore, New Orleans, New York and other large cities. In Burlington, N. C., where the small number of Catholics is greatly augmented by Catholic men in military service, the first Forty Hours devotion ever held there was concluded on the feast day. In Brent Cemetery, Aquia, Va., the 12th annual field Mass was celebrated.

The first **Annual Catholic Literary Award** was announced by the Board of Governors of the Gallery of Living Catholic Authors, for the most outstanding book written by a Gallery member during the preceding year. The 1940 Award was given posthumously to Eric Gill for his "Autobiography."

A **Red Mass** was celebrated in Newark cathedral for the New Jersey Catholic Lawyers' Guild.

Archbishop-Bishop Amigo of **Southwark** disclosed that more than 100 churches, schools and convents in his diocese, which includes the coasts of Kent and Sussex, had been damaged or destroyed by air raids.

St. Mary's Church, East Finchley, suburb of **London,** destroyed in an air raid ten months previous, was rebuilt, reopened and paid for.

For his remarkable work in the **prisons of Spain,** Don Maximo Cu-

ervo, Director of Prisons, received a gold medal from the Spanish Government. Redemption of sentences by labor, family case work, education of children of prisoners, and missions and lectures in prisons, all had splendid results.

A 2-day **Institute of Human Relations** was sponsored in New Orleans by the National Conference of Christians and Jews, Loyola University and the Catholic Committee of the South. Many prominent Catholics participated.

At the 26th annual convention of the **Catholic Laymen's Association of Georgia,** 500 Catholic laymen celebrated the completion of 25 years of effort in combating anti-Catholic prejudice in the South. Bishop O'Hara of Savannah-Atlanta celebrated the Mass that opened the convention and delivered the closing address.

In a book covering every phase of Catholic activity for **Negroes in the United States,** the Rev. John T. Gillard, S. S. J., noted an increase of 93,002 colored Catholics in a decade, making an estimated total of 296,988.

The first issue of **"The Rock,"** a national intercollegiate quarterly for Catholic colleges was published at Mount Angel College, St. Benedict, Ore. All contributions, except the leading article by a guest writer, are by undergraduate students.

The Government of Finland bestowed its high decoration, the **White Rose of Finland,** upon the Rev. Edward A. Walsh, S. J., who served as chairman of the Washington Unit of the Finnish Relief Fund in 1939-40.

In **Germany** "Nordland," organ of the German "God-believers," printed the National Socialist "Creed." Other documents made public in the United States dealt with Nazi plans for setting up a National Church.

The **Most Rev. Thomas Heylen,** Bishop of Namur, Belgium, and president of the Permanent Committee of International Congresses, died at the age of 85.

NOVEMBER 2-8

The **Commission on American Citizenship,** with a membership of 142 American citizens of various affiliations, issued its 2nd annual report, indicating progress within the year in civic education.

The **Sisters of Charity of the Incarnate Word** celebrated the 75th anniversary of the founding of their congregation, in Villa de Matel, motherhouse and novitiate, in Houston, Tex. Solemn pontifical Mass was celebrated by Bishop Byrne of Galveston.

The 3rd annual congress of the **Knights of Christ the King,** an American-Mexican organization devoted to promoting homage to Christ, was held at Houston, Texas, 3,000 persons participating in the attendant ceremonies.

A collection of mementoes of **Ignace Paderewski** given to the Museum of the Polish Roman Catholic Union, in Chicago, was dedicated as the Paderewski Room. It contains complete furnishings of his room at the Buckingham Hotel, New York City, where he died, including his piano and the famous piano stool which traveled with him all over the world for half a century.

The leader of Philadelphia's Chinatown, Philip Lee, became a **convert** to the Catholic Church just before he died in China, where he was attending a national convention of his people in Chungking.

The Most Rev. Enrique Pla y Deniel, Bishop of Salamanca, was appointed Archbishop of Toledo and **Primate of Spain,** the first Bishop appointed under the recent agreement between the Vatican and Spain concerning the nomination of bishops.

The **Apostleship of the Sea Center** in Liverpool received a surprise visit from King George VI, who expressed his delight at the opportunity offered the sailors for practising their religion.

A document of assured authenticity received in the United States revealed seizure of Church properties throughout Slovenia, which is 97 per cent Catholic, immediately

after the German invasion of Yugoslavia.

Upon arrival, a new contingent of Italian and German prisoners of war in Australia were visited by the Apostolic Delegate, the Most Rev. Giovanni Panico, who celebrated Mass and in the name of the Holy Father gave them gifts and small sums of money for their needs.

The remains of Guglielmo Marconi were transferred from the cemetery of Bologna to a mausoleum erected in his honor in his native city of Pontecchio. The inventor's widow and daughter participated in the ceremonies, and Premier Mussolini was among those assisting at the blessing of the mausoleum by Cardinal Archbishop Nasali-Rocca of Bologna.

A history of the National Catholic Women's Union was published in commemoration of its 25th anniversary, "A Quarter Century of Effort and Achievement."

An article on Henri Bergson published by the Catholic Institute for the Press concludes from evidence presented that Bergson "had not received baptism but had the disposition and had expressed the desire for it" at the time of his death.

A solemn requiem Mass was celebrated on Nov. 6, in the presence of the Pope, in the Sistine Chapel, for the cardinals who had died during the year: Cardinals Lauri, Kaspar and Schulte.

At the annual meeting of the American Board of Catholic Missions in Chicago, $499,650 was distributed among 65 mission dioceses in the United States and its dependencies, and certain outstanding charities were encouraged with donations.

Richard Dana Skinner, prominent economist and writer, died in Norwalk, Conn., Nov. 6, at the age of 48. He was instrumental in founding "The Commonweal" and for several years its dramatic editor. His books include "Our Changing Theatre."

The Most Rev. Vincent Wehrle, O. S. B., retired Bishop of Bismarck, died Nov. 2 at Alexius Hospital where he had been a patient since Oct., 1939. He had served as Ordinary of Bismarck for 29 years and upon retirement was named Titular Bishop of Teos. Born in Switzerland in 1855, he joined the Benedictines in 1875 and was ordained in 1882, when he came to the United States and labored as a missionary in the West.

NOVEMBER 9-15

State and city officials, including the Governor and Mayor, 110 members of the hierarchy, hundreds of clergy, 900 seminarians from the Sulpician seminaries, 1,000 students and throngs of laity were present on Nov. 11 during the 3-day celebration in Baltimore, Md., of the Sulpician centenary. It was the tercentenary of the founding of the Sulpician Fathers and the 150th anniversary of their arrival in this country and the founding of historic St. Mary's Seminary. The opening pontifical Mass, on Nov. 10, was celebrated by the Apostolic Delegate, Archbishop Cicognani, who used the chalice once owned by the Rev. Jean-Jacques Olier, founder of the Society. A message of congratulation from the Holy Father, imparting the Apostolic Blessing, and a similar message from the hierarchy of the United States were read at the pontifical Mass celebrated on Nov. 11 by Archbishop Curley of Baltimore and Washington. In the afternoon the cornerstone of the chapel of the new St. Mary's Seminary, at Roland Park, was laid. On the closing day pontifical Mass was celebrated by Coadjutor Bishop Ireton of Richmond, and there were an alumni meeting and a dinner at the old Seminary.

The Lithuanian Legation in Washington, D. C., received a partial list of 750 Lithuanian deportees, chiefly clergy and professional men, the total being estimated at 60,000.

The Eighth National Eucharistic Congress of Chile, commemorating the 4th centenary of the founding of the city of Santiago, was held on Nov. 6-10. The opening day was

dedicated to the works of Catholic Action, Friday to religious vocations, Saturday to commemorating the ancient Catholic traditions of Chile, and the closing day was set aside for special prayer "for the peace of the world." The Papal Legate, Cardinal Copello, Archbishop of Buenos Aires, celebrated the opening Mass, at which there were 300,000 worshippers. At the men's midnight Mass 200,000 men and boys took part in the torchlight procession, and at the children's Mass 130,000 children marched to the Stadium and sang. An outstanding demonstration was that in honor of the Mother of the Eucharistic King, "the Patroness of Chile and General of her Armed Forces," on which occasion the Most Rev. John O'Hara, Military Delegate of the Army and Navy Ordinariate of the United States, celebrated Mass. There were Bishops from ten countries, Argentina, Bolivia, Brazil, Colombia, Ecuador, Paraguay, Peru, the United States, Uruguay and Venezuela, as well as Chilean prelates, present at the Congress. At the close the Holy Father imparted the Apostolic Blessing and broadcast a message in Spanish from the Vatican, saying, "May the beloved nation of Chile, for its greater grandeur and greatest prosperity, never drift away from the source of the living waters where Faith is strengthened and Christian life is perfected and renewed."

The publication of the First Communion Catechism completed the series of **Catechisms** intended for children of grade school age, prepared from the revised text of the Baltimore Catechism.

The **Annual Meeting of the Archbishops and Bishops of the United States** in Washington, D. C., Nov. 12-14, was attended by 111 members. At the opening session the Apostolic Delegate, the Most Rev. Amleto Cicognani, read a special message from the Holy Father expressing to the hierarchy his "paternal and grateful acknowledgment of your abiding and devoted interest in all the undertakings of the Holy See," and imparting his "special Apostolic Benediction" to the Catholics of this country as "a pledge of copious heavenly favors." Archbishop Mooney of Detroit, chairman of the Administrative Board of the N. C. W. C., reported "a wide variety of problems" presented by "the grave events of the past year," to meet which the Conference "is well organized." Various departments made their reports. Committees were appointed to promote dissemination and study of the Holy Father's peace points and to undertake plans for the celebration in 1942 of the 25th anniversary of Pope Pius XII's consecration as a bishop. Elections to offices were held.

Advocate Secundo Pia, who in 1898 **photographed the Holy Sindon**, venerated relic in which the Body of Our Lord was wrapped, and discovered the figure of the Saviour clearly reproduced on the negative, died in Turin.

Under a law just published in **France** government subsidies were provided for private and denominational schools.

Italians interned in Palestine were visited by the Most Rev. Gustave Testa, Apostolic Delegate to Egypt and Palestine, to express the interest of the Holy Father who conveyed to them his Apostolic Blessing, and later provided means for them to visit the Holy Places, with the permission of the British authorities.

Photostatic reproductions of letters of **Fray Junipero Serra, O. F. M.**, were brought back from Mexico by the Rev. Maynard Geiger, O. F. M., in preparation for presentation of his cause for beatification.

The first **U. S. O. short-wave radio station**, WINTV, located at a club in New London operated by the N. C. C. S., was dedicated.

The centenary of the arrival of the **first Passionist in England**, Fr. Dominic Barberi, who received Cardinal Newman into the Church, was observed by a pilgrimage to the Retreat at Sutton, Lancashire, where he died.

A **statement of the N. C. W. C. Administrative Board,** issued Nov. 16, on "The Crisis of Christianity," condemned Nazism and Communism, as "subversive forces, both in control of powerful governments, both bent on world dominance.... Neither system understands or permits freedom in its true Christian sense." They warned of the evils, here as elsewhere, of false doctrine, immorality, disbelief and paganism.

From all parts of the United States 4,000 delegates assembled in Philadelphia, Nov. 15-18, for the 7th **National Congress of the Confraternity of Christian Doctrine.** Many sectional meetings on Nov. 15 were followed by the formal opening, with solemn pontifical Mass celebrated in Convention Hall, Nov. 16, by Cardinal Archbishop Dougherty. The Apostolic Delegate, Archbishop Cicognani, delivered the sermon, and spoke in praise of the recent revision of the New Testament and Catechism, as part of the notable work of the Confraternity. Two messages received from the Holy Father stressed the motif of salvation through the knowledge of the truth, and bestowed his Apostolic Blessing. A mass meeting of high school students and another of adult laity were features of the convention, at which 68 members of the hierarchy, 793 priests, 1,827 Sisters and 1,239 laymen and laywomen registered, and participated in 71 meetings. At the closing Benediction celebrated by Auxiliary Bishop Lamb of Philadelphia, the sermon was delivered by Bishop Gannon of Erie, in which he described the Confraternity as a major weapon of the Church in its fight against paganism.

The First Diocesan Synod of **Toledo** was held on Nov. 18. All pastors, religious superiors, heads of seminaries and priests of 10 years' seniority met to vote on a new code of diocesan law that had been in preparation for three years. The vote of the synodales was submitted for approval to Bishop Alter.

Archbishop Beckman of Dubuque spoke on a nation-wide broadcast sponsored by the Ministers' No War Committee, urging congressmen to **keep America out of war.**

Msgr. Francis J. Haas, dean of the School of Social Science at the Catholic University, delivered the invocation at the 8th **National Conference for Labor Legislation.**

At a meeting of the Sacred Congregation of Rites, in the presence of the Pope, the decree tuto was read in the cause of Marchioness Mary Magdalene di Canossa, foundress of the Canossian Sisters, to be **beatified** Dec. 7.

Mother M. Bonaventure, Mother General of the Congregation of Sisters of Charity of the Incarnate Word, died in San Antonio, Texas.

A scapular drive conducted by the Irish Carmelites throughout England, Scotland and Wales during the summer had resulted in the distribution of 15,000 scapulars.

The exemption of ministers from **fire prevention duties** in England was refused.

The 32nd annual **Pan-American Mass of Thanksgiving** was celebrated on Nov. 20, in St. Patrick's Cathedral, Washington, D. C., by Archbishop Curley. The Apostolic Delegate, Archbishop Cicognani, presided, Central and South American diplomats and U. S. government officials attended and a procession of Knights of Columbus, hierarchy and clergy preceded the Mass. The sermon was delivered by the Rev. James A. Magner, emphasizing that Catholicism is basic in uniting the Americas.

A preparatory meeting of the Sacred Congregation of Rites advanced the discussion of the heroism of **Kateri Tekakwitha,** with a view to her beatification, and remissorial letters entrusting the task of conducting processes relating to the miracles proposed in her cause were dispatched to the ordinaries in whose dioceses they are reported to have happened.

At the **C. I. O. convention** in Detroit, Mich., the Rev. Raymond S. Clancy, Director of Social Action

in the archdiocese, offered the opening prayer, for progress towards "the ultimate reconstruction of the social order into an industrial democracy that is truly Christian."

The ban on the Communist party in Canada remained, according to the announcement of Prime Minister King, despite Great Britain's alliance with Communist Russia.

To intensify in the faithful the desire to support priestly vocations, Pope Pius XII founded the Pontifical Work of Priestly Vocations, in the Sacred Congregation of Seminaries and Universities.

NOVEMBER 23-30

Argentina's new Ambassador to the Holy See, Jose Manuel Llobet, presented his credentials to Pope Pius XIII.

The annual report presented at the 36th annual meeting of the Catholic Church Extension Society, in Chicago, showed receipt and expenditure within the year of more than $1,000,000 in missionary works.

Pope Pius XII elevated Denver to a metropolitan see, the present Bishop, the Most Rev. Urban J. Vehr, becoming Archbishop, with jurisdiction over all of Colorado and Wyoming. The latter state is embraced in the Diocese of Cheyenne, and Colorado is divided between the Archdiocese of Denver and the new diocese of Pueblo.

Pueblo, Colo., was made the see city of the newly created Diocese of Pueblo, comprising thirty counties in Colorado. Within its area of 48,966 square miles there is a total population of 367,723 inhabitants, of whom approximately 70,000 are Catholics.

Diocesan organizations of the Legion of Decency rallied behind the national office in its condemnation of the motion picture, "Two-faced Woman." Episcopal pronouncements called attention to the moral obligation of Catholics not to patronize it. Since 1936 the trend toward the objectionable in films had notably increased, many films listed as objectionable in part (Class B) having approached the point of condemnation.

The Apostolic Delegate to India, the Most Rev. Leo P. Kierkels, concluded six weeks spent in visiting war prisoners in India, bringing them gifts in the name of the Holy Father and spiritual consolation.

The centenary of the arrival of the first Oblates of Mary Immaculate in the Western Hemisphere was commemorated on Nov. 25, in the United States, where they now have 4 provinces and are represented in 10 archdioceses and 25 dioceses.

The death of Ernest Lapointe, Canadian Minister of Justice, deprived Canada of one of her great leaders. On his deathbed he received from Pius XII his Apostolic Blessing and a plenary indulgence.

Dr. Ernest Peatfield, convert Protestant minister, died in Los Angeles; by special permission he had lectured to thousands in Southern California churches. On the occasion of his entrance into the Catholic Church, Maurizio Cesare Vivante, a retired professor of the Royal University of Rome, was received in private audience by the Pope.

In opposition to a proposed bill requiring applicants for marriage licenses in the District of Columbia to submit a physician's certificate testifying the absence of venereal disease or tuberculosis, the Rev. Francis J. Connell, C. Ss. R., testified before the House District Committee that such interference with the right to marry was not in accordance with the Catholic attitude, which does not favor such marriages but considers that the parties concerned when informed of the condition have a fundamental right to marry if they wish.

The first annual report on National Catholic Community Service cited for special praise the contribution made by the hierarchy of the United States and Catholic chaplains of the armed forces to its success.

November 30 was observed as Catholic University Day, Catholics throughout the United States being asked to pray for the success of the university and contribute towards its support.

1941 NECROLOGY OF DISTINGUISHED U. S. CATHOLICS

Hierarchy

Most Rev. Theodore H. Reverman, Bishop of Superior
Most Rev. Vincent Wehrle, O. S. B., retired Bishop of Bismarck

Priests

Rev. Howard J. Ahern, C. M.
Rt. Rev. Msgr. George Andree
Rev. John P. Archdeacon, O. P.
Rev. Raphael Arthur, O. S. B.
Fr. Augustine, O. Cist.
Rev. Harman Baillargeon
Rev. John G. Beane
Rt. Rev. Msgr. John W. Bell
Rev. Joseph W. Berg
Rev. Stanislaus Bethell, O. S. B.
Rt. Rev. Msgr. Edward J. Blackwell
Rev. Ferdinand E. Bogner
Rt. Rev. Msgr. John F. Brady
Rev. Antoine Brockhuis, O. F. M.
Rev. William P. Brophy
Rev. Edmund J. Burke, S. J.
Rev. Richard T. Burke
Rev. John A. Butler
Rev. James A. Cahill, S. J.
Rt. Rev. Msgr. Raymond Carra
Rev. Patrick H. Casey, S. J.
Rev. A. C. Cellier
Very Rev. Joseph Chaplinsky
Rev. G. Charrie
Rev. Alex Chasles
Rev. Daniel J. Collins
Rev. James Conlan, S. J.
Rt. Rev. Msgr. John J. Connolly
Rev. Joseph P. Conroy, S. J.
Rev. James F. Cox
Rev. Charles L. Crotty, S. J.
Rev. Edward J. Cunningham, S. J.
Rev. Cornelius A. Curry
Rev. Thomas A. Daly, C. S. P.
Rev. James F. Dawson
Rev. Edward A. Degen
Rev. Michael F. Dineen, P. S. S.
Rev. John H. Doherty
Rt. Rev. Msgr. Joseph P. Doherty
Rt. Rev. Msgr. James J. Donnelly
Rev. William J. Donohue
Rt. Rev. Msgr. Timothy M. Donovan
Rev. John J. Doody
Rt. Rev. Msgr. A. J. Dorrenbach
Rev. Michael A. Drennan, C. M.
Rev. Alphonse J. Dress
Rev. Bennet Driscoll, C. P.
Very Rev. Francis P. Driscoll, O. P.
Rev. William B. Duffey
Rev. George J. Eisler
Rev. Dennis C. Engelhard, O. F. M.
Rev. Ercolano A. Ercolani
Rev. John T. Fahey
Rev. Thomas M. Ferris
Rev. John A. Ferry
Rev. John J. Finn
Rev. George I. Fitzpatrick
Rt. Rev. Msgr. George L. Fitzpatrick
Rev. James J. Flood
Rev. Emmett A. Flynn, O. S. A.
Rev. Paul J. Foik, C. S. C.
Rt. Rev. Msgr. Martin J. Foley
Rev. Andrew B. Fox, S. J.
Rev. John J. Frein
Rev. James J. French, C. S. C.
Rt. Rev. Msgr. Adalbert Frey
Rev. Edward J. Gaffney
Rev. Paul J. Gaffney
Rev. Andrew S. Garstka
Rev. Joseph A. Garvey
Rev. John C. Gazdzicki
Rev. Thomas F. Gillen
Rev. James E. Goggin
Rev. Stanislaus Grennan, C. P.
Rt. Rev. Msgr. John S. Gresser
Rt. Rev. Msgr. Edwin C. Griffen
Rt. Rev. Msgr. Joseph N. Grieff
Rev. Lawrence Grzybowski
Rev. Vitus Haman, O. S. B.
Rev. Francis M. Harvey
Rev. Patrick F. Harvey, S. J.
Rev. Charles W. Heath
Rt. Rev. Msgr. Frederick J. Hentz
Rev. George F. Hickey
Rev. Joseph C. Hild, C. Ss. R.
Rev. John A. Hinch, O. P.
Rev. John A. Hogan, O. S. A.
Very Rev. Henry Hogebach, S. C. J.
Very Rev. Vincent Huber, O. S. B.
Rt. Rev. Msgr. Henry Hyvernat
Rev. Isadore A. Janelle
Rt. Rev. Msgr. Gilbert P. Jennings
Rev. Alfred Kaufmann, S. J.
Rt. Rev. Msgr. Joseph Kaup
Rev. Thomas A. Kearney
Rt. Rev. Msgr. Philip L. Keller
Rt. Rev. Msgr. Edward A. Kelly
Rev. George E. Kelly, S. J.
Rev. John L. Kennedy
Rt. Rev. Msgr. John M. Kiely
Rev. Walter C. Kinskey
Rev. Stanislaus J. Kruczek
Rev. Louis T. Laliberte
Rt. Rev. Msgr. Arthur C. Lane
Rev. James J. Langlois
Rev. Thomas B. Larkin
Rev. Martin T. Leddy, C. Ss. R.
Rev. Daniel J. Leonard, O. S. A.
Rev. John M. Lyons, S. J.
Rev. Eugene A. MacDonald

Rev. Oliver T. Magnell
Rev. John W. Mahoney
Rev. Thomas J. Martin
Rev. John L. Mathery, S. J.
Rev. Patrick J. McArdle
Rev. Joseph A. McAuliffe
Rev. Lorenzo C. McCarthy, O. P.
Rt. Rev. Msgr. Thomas S. McCarty
Rev. Francis McEwan
Rev. William J. McGarry, S. J.
Rt. Rev. Msgr. John A. McKeever
Rev. Timothy McKiernan
Rev. Casimir McNulty, C. P.
Rev. James F. Mealia
Rev. Thomas Minogue
Rev. James P. Monaghan, S. J.
Rev. John Montana
Rev. Peter Moran, C. S. P.
Rt. Rev. Msgr. Charles F. Morrissey
Rev. Charles B. Moulinier, S. J.
Rev. John F. Mueller
Rev. Patrick A. Mullens, S. J.
Rt. Rev. Msgr. James A. Mullin
Rt. Rev. Msgr. Desiderius Nagy
Very Rev. John C. Navickas, M. I. C.
Very Rev. Joseph C. Nowlen, O. P.
Rt. Rev. Msgr. John T. O'Connell
Rev. M. J. O'Driscoll
Rev. John J. O'Farrell
Rev. Patrick J. O'Flynn
Rev. William J. O'Gorman, S. J.
Rev. Lawrence E. O'Keefe, S. J.
Rev. William J. O'Leary, O. P.
Rev. John R. O'Mahoney
Very Rev. Francis A. O'Malley, S. J.
Rev. Andrew J. Plunkett
Rev. John Post, S. J.
Rev. Thomas C. Powers, C. M.
Rt. Rev. Msgr. John M. Prendergast
Rev. James L. Quinlan, S. J.
Rev. Joseph J. Quinlan, C. Ss. R.
Rev. Ignatius W. Raczowski
Very Rev. Leonard Reich, O. M. C.
Rev. Thomas J. Reilly
Rev. Joseph M. Renaud, S. J.
Rev. James V. Rheams, C. S. V.
Rev. Domenico Riccio
Rt. Rev. Msgr. Thomas A. Roche
Rev. James E. Rock
Rev. Frederick L. Ruessmann
Rev. Charles McD. Ryan, S. J.
Rt. Rev. Msgr. John F. Ryan
Rev. Martin P. Ryan
Rt. Rev. Msgr. Patrick F. Ryan
Rt. Rev. Msgr. John P. Schelhorn
Rt. Rev. Msgr. George X. Schmidt
Rev. George M. A. Schoener, S. J.
Very Rev. Vincent Schrempp, O.F.M.
Rev. Robert F. Sesnon
Rev. John A. Sheil, O. P.
Rev. Alexander Skyrpko
Rev. Joseph G. Smith
Rev. Narcissus S. Sosnowski
Rev. Ramon Soubiron, C. M.
Rev. Joseph M. Spadelman, S. J.
Rev. John W. Spencer
Rev. James J. Stack, C. S. C.
Rev. Gabriel Steines, O. S. B.
Rev. Robert J. Stemmle
Rev. John Stritch, S. J.
Rev. R. Paul Sullivan, S. J.
Rev. Henry Syoen
Rt. Rev. Msgr. Cornelius F. Thomas
Rt. Rev. Msgr. John J. Tierney
Rev. Edward J. Tobin
Rev. Joseph J. M. Tremblay
Rev. William J. Van Zale
Rev. William J. Verhalen, S. C.
Rev. George J. Vien, C. S. V.
Rev. John A. Walsh
Rt. Rev. Msgr. Edward E. Weber
Rev. Albert I. Whalen, S. J.
Rev. Thomas F. White, S. J.
Rev. Joseph Wilmes
Rev. Stanislaus Woywod, O. F. M.

Laity

Walter W. Abel, newspaperman
Vincent Aderente, mural artist
Peter A. Arcese
Charles A. Badeaux, Sr., lay leader
Anna Yates Baden, pioneer
Wendell P. Barker, insurance lawyer
John J. Barrett, business executive
John J. Barrett, Jr., lawyer
Frank Bell, treasurer of school board
Peter Gordon Bennett, financial writer
Theophile G. Biron, Franco-American Catholic leader
Joseph A. Boillin, grocer, civic leader
Edward J. Bradley, rail official
James J. Brady, publisher
James T. Brady, postmaster
John J. Breen, chief clerk, N. Y. State Supreme Court
Mary H. Brennan, educator
Matthew F. Brennan, university bursar
Francis J. Brett, Power Co. official
John F. Brophy, reporter
Timothy P. Brosnan, broker
Frances Singer Brown
Raymond A. Bruya
Thomas Buckley, engineer
Katie Buhtz

Logan M. Bullitt, lay retreat leader
John P. Burke, banker
Edward J. Byrnes, advertising man
Richard S. Byrns, attorney
William Cahill, printer
John M. Callahan, Democratic leader
William H. Callahan, steamboat official
William T. Callery, ophthalmologist
Christopher Campbell, builder
William J. Carroll, election board clerk
Francis J. Cassidy, customs broker
James M. Cassidy, assemblyman
Thomas B. Clerk, defense coordinator
William E. Coles, deputy fire marshall
Frank D. Comerford, utilities official
John J. Conaty, copper products official
E. P. Condon, physician
James G. Condon, attorney
Lawrence J. Connery, U. S. Representative from Massachusetts
James F. Connor, jeweler
John P. Conroy, educator
Gaetano T. Conti, costume designer
James A. Conway, attorney
William H. Coogan, advertising man
George R. Cooksey, secretary of R. F. C.
Rodolfo A. Correa, real estate dealer
Joseph F. Coughlin, film critic
Joseph A. Coyle, civic worker
William A. Coyle, civil service head
Cornelia W. S. Crane, music composer
Robert H. Crosby, automobile executive
Edward A. Cudahy, Sr., meat packer
George E. Cullinan, Electric Co. official
John F. Curran, lawyer
Mary Jane Cushion, organist
Clarence J. Dailey, optometrist
John J. Daley, president of Board of Education
Concetta Dallas, practical helper of needy
Joseph J. Daly, banker
Thomas F. Daly, author
Gregorio Del Amo, physician
Charles Dellale, securities promoter
John P. Devaney, chief justice of Minnesota
Thomas F. Devaney, engineer, finance expert
John B. Devine, vocal teacher and organist
Peter J. Diamond, Democratic leader
Michael T. Dinan, philanthropist
Richard Doherty, judge
Lester P. Donahue, lawyer, educator
Mary Jane Donohoe, educator
Frank J. Donigan, physician
John J. Donovan, lawyer
Patrick Doris, railroad man
Anthony Dougherty, tax collector
John M. Downes, lawyer
Thomas A. Doyle, dentist
Arthur S. Driscoll, surgeon
Michael P. Driscoll, athlete
Vincent A. Eagan, otolaryngologist
James A. Ecker, organist, composer
Charles A. Eckman, tea merchant
John T. Egan, Trust Co. official
Olin Everett Farley, eye surgeon
Morgan G. Farrell, industrial engineer
Eugene Fay, lawyer
James Feeney, contractor
Michael J. Fennelly, railroad inspector
Thomas Alfred Finn, steel representative
George Fischer, music publisher
Frederic J. Fisher, automobile official
Desmond FitzGerald, bookseller
William A. Flannery, engineer
George Stanton Floyd-Jones
Joseph C. H. Flynn, city magistrate
Walter J. Flynn, shoe executive
William J. Flynn, politician
John Ford, N. Y. Supreme Court justice
Robert J. Frost, educator
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Leonard L. Gallagher, theatrical manager
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Esperanza Garrique, music teacher
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Francis C. Heenan, lay leader
Charles Heizman, editor
Nicholas C. Henrich, newspaperman
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Brig. Gen. William A. Higgins, N. J. Adjutant General
Katherine Hinch, Nevada pioneer
James C. Hinchliffe, Sr., railroad official
James S. Hines, educator
James J. Hoey, internal revenue collector
Huber Hoge, advertising executive
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Mary J. Keenan, educator
Walter Keenan, newspaperman
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Daniel P. Kennedy, insurance executive
Andrew J. Kenny, highway superintendent
Patrick F. Kenny, contractor
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Joseph J. Magrane, broker
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John J. McDermott, printing executive
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Henry J. McDonald, engineer
James A. McDonough, banker
Harry McEnery, journalist
James P. McGee, engineer
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Michael J. McGrath, construction superintendent
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Ambrose McManus, civic leader
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Joseph P. Moran, Patrolmen's Association head

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Helen Morgan, stage and screen singer
Jane Shanley Morris, charity leader
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Joseph Murphy, road contractor
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James Noone, lay apostle of South
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Thomas K. O'Brien, engineer
Agnita Duffy O'Connor, Fordham Law Council president
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James M. O'Neill, psychiatrist
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Thomas E. Reed, printer
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William D. Reilly, founder of meat packing firm, philanthropist
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Charles L. Roberts, engineer, inventor
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Conrad Roth, business executive
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Timothy Shea, railroad labor leader
Richard T. Sheehan, subway engineer
John L. Sheils, physician
P. Tecumseh Sherman, engineer
Richard Dana Skinner, writer, economist
John Adam Smith, inventor, electrical expert
John V. Smith, dramatic editor
John Spillane, dean of men at Holy Cross College
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Gorham E. Stanford, banker
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Cornelius Joseph Sullivan, lawyer
Denis E. Sullivan, judge
John J. Sullivan, film executive
Timothy D. Sullivan, surgeon
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Joseph A. Vaeth, civic leader
Alexander P. Verdon, surgeon
Grenville Vernon, critic, author
Catherine Manning Vincent, Democratic leader
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James J. Wall, deputy police inspector
John M. Wall, justice of the peace
Edward P. Walsh, contractor
John Walsh, lawyer
Eugene Walter, playwright
Joseph A. White, opthalmologist
Thomas York, editor, author

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